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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE

Anyone who has ordered a General Conference Photograph and has not received the same is requested to notify E. J. Kleinsasser, Art Studio, Freeman, S. Dak.

OUR FUTURE PLACE IN CHRISTIAN EDUCATION

Prof. N. E. Byers

I suppose that my subject really calls for a prophet who can judge the present conditions and needs so well that he can look into the future and tell us just what ought to be accomplished in the coming years. One of our greatest needs as a church is a few real prophets and while I might desire the gift of prophecy, I fear I cannot fully qualify at this time.

We must confess that in the past our place in Christian education has been that of learners. It is only in recent years that we have seriously undertaken to do much educational work and as beginners we have been obliged to learn from other churches, and even from the State schools, how to do our work. We have selected from others and used that which we thought suited to our needs. But it is perhaps not too much to expect that in the future we should make some real contribution of our own that would influence Christian education in general in this country.

In the past religious reformers and leaders did influence the history of education. Luther, since he wanted all Protestants to be able to read the Scriptures for themselves, gave a great impetus to the general education of the common people. Calvin insisted on the value of higher classical learning, especially for the ministers of the church and thus promoted higher education. Some accused Menno Simon, of not believing in the value of higher education, but in his own defense he said that he wished all might be educated in the classics as he himself was, if they used it to the glory of God.

It is, however, true that churches have been inclined to subordinate the interests of the individual to that of the church, and so have at times been a hindrance to true education. It has always been true that institutions tend to become an end in themselves and thus become a burden rather than a help to man. Christ found it thus with reference to the Sabbath and told the Pharisees that the Sabbath was made for man and not man for the Sabbath. As a result of this tendency in the past it has often been true that real progress in education was made only when it was taken out of the church. Our modern free universal education meeting all the secular needs of man has been secured because the states have taken charge of our educational systems.

We must be cautious in the future that as a church, because of narrow interest, we do not hinder true education, but rather that we find the weakness in our educational system and supplement it so that it becomes truly Christian, as we Mennonites interpret Christianity.

To accomplish this we need to do two things. In the first place, put Christian teachers into our public schools, and in the second provide more and better religious education than is now given in our Sunday schools. Those of our Mennonites who have come from Europe more recently are more interested in this work than those groups that have been in America for a longer period and have become accustomed to having their children educated like heathens. As Mennonites we should take a position of leadership in this work and really teach true religion as we believe to our own children and to such others as can be trusted.

The other problems of Christianizing our public schools must also concern us. We cannot expect to teach religion in the schools but we can train Christian teachers, principals, superintendents and text book writers who will conduct these schools so as to supplement rather than counter-act the teachings of the church. This is particularly true of high school teachers and supervisors. At this period of their lives young people are making decisions for themselves and are not so exclusively under the influence of the home and church and so it is important that our church is represented on the teaching force of high schools in our Mennonite communities.

To provide all these workers as well as to give true Christian education to all those who can secure a higher education we must have strong and true Mennonite colleges. We must have leaders who can develop this type of institution. We have no precedents but we must learn where ever we can, prove all things and hold fast of that which is good. While we are trying to improve higher education, we must not permit ourselves to encourage weakness in other respects while we are trying to attain some of our own Mennonite ideals.

It is not enough to reject dancing, fraternities and foot-ball but we must provide for true social and recreational life. We cannot simply condemn evolution, but we must teach science in harmony with the Christian view of life. We cannot merely condemn war but must teach a positive gospel of peace and service that will enable men to live together as Christians with peace and good fellowship in our church, industrial, political and general social life as well as at times of conflict between the nations. We should not copy everything others have, but neither can we eliminate without doing some real constructive work to build better institutions. It is not enough to simply introduce Bible courses, to dogmatically teach our doctrines, but we must have men of scholarship and teaching ability as well as consecration and soundness in the faith, who can lead our best students to see that truth as we believe it is in full harmony with all truth as they know it. To do all this work so well as to give it prestige that will not only commend it to our own young people but also have influence in the educational world, we must give our colleges the financial support needed for the highest type of work. Our teachers must have the means to study, travel, do research work, and secure libraries and be unhampered by financial worries in order to do this high grade of service. We cannot depend upon men of independent means to do all this work. A good example of what a people really devoted to such a cause can do is shown in the history of Haverford College. This institution is controlled by a group of only forty-five hundred conservative orthodox Quakers, and is not much older than some of our Mennonite colleges and yet they have a fine campus and equipment and an endowment fund of over three million dollars. As a result they have a small college recognized by all Educators as one of the strongest in America. Consequently what they do there may influence higher education in general.

If we wish to take a place of leadership and have some influence on Christian education we must have both consecrated educators and consecrated givers who together will do everything necessary to build strong institutions, to promote the highest interest of the church and the Kingdom of our Lord.—Christian Evangel.

CORRESPONDENCE

Halstead, Kans., Dec. 17, 1923. Standing at the close of this year, we cast one backward glance to review the various experiences it has brought us. Grateful to our Heavenly Father for the manifold blessings, our efforts fail should we attempt to count them for they are innumerable. Joy and sorrow were intermingled throughout the year. Seven times within the year, members of our congregation were caled upon to lay to rest some of their loved ones, experiencing thereby that the sorrows and disappointments of this life are the stepping-stones to the greater life beyond.

On September 9th the Garden C. E. society favored us with a helpful and very interesting program. During this month our pastor also began his series of very interesting discourses on the Lord's prayers which he gives us at the Sunday evening services. Helpful and inspiring they prove to us the great value of our master's model prayer.

To us the eventful day of September 26 will go down into history as witnessing one of the miracles of 1923. One of the worst storms in many years struck this community that evening and the

night which followed brought with it one of the worst floods seen by many as the rain descended in the form of a cloud burst. Property and live stock loss in many places was extensive. No less than a dozen farms occupied by members of our congregation suffered minor or greater losses. A number of homes were damaged, one house so extensively that it is being rebuilt; but above it all we were aware of our Father's protective hand for not a one person was injured.

On Sunday, September 30th, Bro. S. S. Haury of Upland, had charge of the morning service, interestingly contrasting the Cheyenne missions of today with the pioneer mission work of which he had charge many years ago.

On October 21 as a last farewell, we were glad to have with us Bro. and Sr. P. A. Penner. Bro. Penner brought us the great missionary message based upon Josh. 13:1 and Matt. 28:19, relating to us the great needs and accomplishments of mission work. As an expression of appreciation for their sacrifices and services in the mission field, and in view of the great need of the same, the adult classes of our Sunday school were privileged to present them at this occasion with an individual communion set for the church at Champa.

On November 15, the Annual church Business meeting was held, officers elected for the coming year and other matters attended to. The social noonday hour was enjoyed by all.

Recently several new members were added to the church through their church letters.

On November 27th a mission program was given under the auspices of the Jr. Mission society in remembrance of its organization. It was our privilege to have Bro. J. W. Kliewer present, who gave us a splendid missionary address stressing motives, needs and results of mission work. An offering for missions was also taken at this meeting.

Nov. 29 Union Thanksgiving service was held in our church, Rev. Ross of the Methodist church delivering the sermon based upon the 92nd Psalm. A thank-offering was taken. The children of the S. S. and also the choir are busily practicing for the Christmas eve program. The latter, under the capable leadership of Brother W. P. Schowalter is proving an aid to the Sunday morning services.

On December 16, Bro. Henry Riesen, field secretary of Bethel College, who had been visiting this community the previous week in the interests of that institution, ably occupied the pulpit basing his message upon Luke 14:26.

On December 30 we observe the Holy Communion. The week of prayer, as customary heretofore, will be observed by union meetings of the various churches.

Corr.

First Mennonite Church, Aberdeen, Idaho, December 12, 1923. Dear Reader: The year 1923 is drawing to a close and my time is here to send in my last correspondence for the year.

When we look back into the year of 1923 we have only of God's great blessings to report. He has kept us as a church and blessed us so abundantly. All our religious meetings were held undisturbed. Our church is prospering and our Sunday school is growing. The growth of our Sunday school was in such a degree that we have found it necessary to enlarge our quarters. We had already arranged in the basement of our church for 5 class rooms, and we are at work now to arrange the balance of the basement for more class rooms and an assembly room. Not only are members of our church and their children visitors of our Sunday school but we have quite a regular attendance of non-members.

Soon after the first of the year our pastor, Rev. Galle, gave one evening every week instructions on the Mennonite Articles of Faith. The attendance was generally good and the discussions were of interest. This class lasted all summer. Now Rev. Galle has started a class in Teachers' Training, preparing younger folks for teachers in the Sunday school.

This year was rather a year of activity for our church. First Rev. Galle visited the Pacific Conference, soon after he got back from there he was delegated to attend the General Conference. Of course, other members of our church attended the General Conference too. Shortly after the return from the General Conference our brother P. A. Wenger was ordained as minister and missionary. Brother Wenger is the first worker of this kind going out of our church. May the Lord bless him and his work that he may lead many a heathen to accept the Savior is our wish and prayer!

The year 1923 has not only been a blessing in our religious work but the Lord has also blessed us abundantly in our earthly work. The crops as a whole were good but the prices for same have not responded. When we look into the war stricken countries and then look how greatly the Lord has blessed us we certainly owe Him many thanks for His great love toward us.

After the rains in October, the weather has been pleasant. Of course, the nights are getting cold but the days are real nice. The roads are good and many a farmer is taking this advantage in hauling gravel to gravel the main street of Aberdeen and the main roads leading out of Aberdeen.

Our S. S. teachers and officers are busily engaged with the little ones practicing for Christmas.

Wishing all readers and the editing force a merry Christmas and a happy 1924.

Lovingly yours,

G. A. Bartel.

Newton, Kansas, Dec. 18, 1923. Editor and Readers of The Mennonite: This being the first letter that the correspondent of the First Mennonite church of Newton is sending this year, a glance at the past perhaps may not be amiss.

The Annual Church Meeting was held in January. Reports from various officers were received and officers elected for the ensuing year. The treasurer's report may be of interest to some. Church moneys received and paid out during 1922 were as follows: Current expenses, $2151.41; Foreign Mission, $1961.44; Home Mission, $532.66; Russian Relief, $5244.69; Charitable purposes, etc.,. $217.84, making a total of $10,108.14.

The congregation now has a membership of 292. Twenty-five new members were taken into the church during the present year, eighteen of whom joined through baptism. Of the members that have gone to their reward, we should mention, Mrs. J. J. Krehbiel, Mr. J. Epp, and Mr. D. Mierau, the latter two having reached an unusually high age, Bro. Mierau having been within a few months of his hundredth birthday.

As we grow in years, we understand and realize that this is not an abiding place, we are here but pilgrims on a journey to the everlasting Home. And yet the youths look into the present life with hopes and ambitions and fairly burst with energy and life as they turn from study to work and from work to recreation, all in anticipation of the thrills that the subduing of obstacles in their path of progress will bring with it. But they too should learn that life has a purpose, that life itself is not the end, but a preparation for the things to come, and that we have our mission as servants in the Master's Vineyard, and that the charge includes each individual. Then there are the children who play in innocent glee throwing sunlight into the lives of happy parents, turning hours and days of toil and trouble into moments of happiness and peace. But who can measure the sorrow of parents and relatives, when one of these little ones is taken away.

Such was the lot of Mr. and Mrs. Frank Ewert, who lost their two-year-old son, Franklin, after a day's illness. Scarcely had the flowers wilted and the leaves dried on this new little mound on the cemetery, when our congregation was stricken anew with sorrow in that the 4-year-old son, Johnnie, of Mr. and Mrs. J. P. Regier was taken from this life so rudely, so cruelly one would think. While at one of his little tasks of feeding the chickens, he had leaned over into the grain bin when a door from on top fell shut, breaking little Johnnie's neck. The call for Johnnie to come in seemed of no avail and when the father came from the field a few minutes later and Johnnie did not come to meet him, fear gripped the hearts of the parents and a search was undertaken which disclosed the heartrending tragedy that the body of dear little "Sonny", as he was called, hung lifeless in the granary. Large congregations filled the church at both funerals expressing silent sympathy to the deeply grieved parents.

Of the activities in the church, mention might be made that the Sunday morning services continue regularly, while the evening services are held every two weeks, alternating with the Christian Endeavor society. The Junior and Senior societies each taking up an hour of the evening. The Sunday school moves along in all of its nineteen classes, provision being made for a Teacher's Normal Class, which takes the Sunday lessons a week in advance, and also for Teacher's Training classes, the Senior class having completed a three-year's course and the Junior class finishing their first year. At the recent Sunday school meeting, officers for the ensuing year were elected as well as the several committees provided for. Various Sunday school classes and Endeavor societies take some definite work in supporting individuals in the mission fields. The church has recently enjoyed sermons from a number of visiting ministers especially the more recent ones given by Rev. A. Warkentin, who with his family arrived from Germany some months ago.

The correspondent is of the opinion that our people should show an open mind and heart to the budget systems as recommended by officers of the conference. System certainly has its place and should receive due consideration. While it can be overdone, yet if adhered to, can save some of our finance boards a certain uncalled for amount of embarrassment and burden.

Let us readers of the Mennonite at this season be filled with the spirit of the Son of God, the anniversary of whose Birth we are about to commemorate. Let us live in and through His light and power for the saving of lost sinners and for the glory of His holy name. Let us also learn to give, as his stewards, and ever remember that is is more blessed and holy to give.

P. W. Bartsch.

Ruff, Wash., Dec. 12th, 1923. Sometime has passed since the last report appeared in the Mennonite from our church. Since the last report our church has gained in membership. In the month of June nine joined the church through baptism. On November 11 Mrs. Peter Dirks, Jr., joined through letter and Nov. 25 Leslie Parker joined through baptism. May God guide and help us so that our church may keep on growing and that we might be faithful servants.

Our Sunday school is planning to give a Christmas program. At present Rev. D. D. King is kept very busy coming a distance of 35 miles to practice the singing for Christmas. Instead of having a choir to render the music for part of the Christmas program the whole Sunday school will sing.

Our Heavenly Father has blessed us with a good crop this year. In spite of the good crop one hears very much complaining about the prices not being balanced equally. Expenses were very high this year, but even if expenses were high we must say that God has done His part in giving us what we need. The weather has been excellent this fall. For many the rains came too quick, but on the other hand thousands of acres have been sown with wheat, and great prospects arise in the farmers' minds for next year. At present we have now and then rains and frosts at night, but no snow.

The year is rapidly drawing to a close and we must especially thank God that He has protected us all. So far we can report that no one has been called away through death in our church this year.

Corr.

It is easy to believe that Providence is directing us when everything seems to be going our way, but to believe in God's loving guidance when circumstances are adverse calls for higher faith.

THE CHRISTIAN HOME

The author of "Home Sweet Home" has been immortalized in the minds and hearts of millions.

A sure symptom of a healthy mind, is rest of heart, and love of God and home.

Love, peace and happiness in the home is infinitely more valuable than honor, fame and wealth.

The well ordered home is the foundation of all that is noble and good in the world, state and nation.

Hale struck the key-note when he wrote, "To Adam paradise was home. To the good among his descendants, home is paradise."

No habitation on earth can excel in sublimity, the affection, harmony, happiness and quietude of a sacredly governed home.

A model Christian home is "The blossom of which heaven is the fruit." It is "the father's kingdom, the children's paradise, and mother's world."

The home is the Master's workshop where the processes of charactermoulding are silently, lovingly, faithfully, and successfully carried on by godly parents.

A cottage, with simple furnishings, occupied by a devoted Christian family, and sanctified with the Master's presence, is infinitely more ideal as a home than a palace with the finest of furnishings minus a Christian atmosphere.

The true Christian home is the fountain source of everything that is ennobling in promoting that which is true, pure, and good in society and religion.

The Christian home is the center of the purest affections and most desirable associations; the school in which children are taught and trained for usefulness in life and happiness in eternity.

Within the walls of an ideal home, love and peace reign supreme, virtue and prudence are constantly nurtured, and every good principle is fostered and sustained.

The ideal Christian home is:—

1. A domicile where parents and children are bound together with the most tender and endearing cords of affection.

2. A nursery in which the tender plants are nourished and the blossoms unfolded, in order to bring the beauty and fragrance of their lives to perfection, and thus help to purify the foul atmosphere of this lost world.

3. A school where moral and religious instructions are thoughtfully, prayerfully, and diligently given, and the mind, heart, and soul are trained for God and His service.

4. A training camp where the rising generation is trained for efficiency, and equipped with the weapons of Christian warfare, and thus prepared to manfully and successfully fight life's battles against the forces of sin and Satan.

5. A sanctuary in which all the members of the family approach the throne of grace, to draw from God's inexhaustible treasury the necessary wisdom, grace, and strength to manfully and faithfully discharge life's sacred duties.

6. A paradise the sacred recesses of which are garnished with living jewels, flowers of Edenic beauty, and trees bearing life-giving fruit, where maternal and paternal love is the sunshine of its realm.

How true the saying of Spurgeon; "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element." This was true of Abraham's home. Angels were entertained there.—J. S. Shoemaker in The Gospel Herald.

HOW CHILDREN LEARN EASE OF MANNER

By Edith Lochridge Reid

A mother remarked the other day in the course of a conversation on child discipline, "I don't see why it is that my children always act worse when we have guests than at any other time. I'm sure it isn't because they haven't been instructed how to behave."

Now this mother was perfectly sincere in her remark, yet her own phrasing contains the secret of her distress over her children's behavior. Would a child learn to play the piano by being instructed if he didn't practice playing every day? Yet that mother was expecting just as improbable a performance in behavior. She was stressing the old idea of "company manners," and expecting the children to put on culture just as they put on clothes for the dinner party. And because they didn't she was deeply grieved and disappointed.

The reason why children of this type act worse when there are guests than they do ordinarily is because of strain and nervous tension. In the mother's anxiety to have affairs move smoothly she has held out threats as to what will happen if all the last minute "Don't" aren't observed, and the result has been to create an unnatural condition that is confusing and disastrous to poise and courtesy.

But aside from the mother's embarrassment over slips of etiquette and behavior, this idea of "putting on manners" is very unwise training for children. They gradually learn to act on artificial motives and lose sight of the genuine and vital character traits that are worth while and lasting.

Just the idea of alluding to the various articles of table appointment as "company silver" and "guest linen," and so on, through all the china and glassware, suggests to the child a feeling of stiffness, and an atmosphere formal and conventional, though he does not analyze it in just those terms.

Why not use the good dishes and linen and silverware occasionally for just the home folks? Then daughter Lois will not cause a panic when there are guests by piping up, "O, goody, we have the fruit in the best hand-painted bowl." If the little ones become accustomed every day to what is good enough for guests, a great deal of strain for both parents and children is bound to be eliminated.

Right in line with this follows the fact that the place to start preparing the child in "company manners" is the first day he sits in his high chair to eat a meal. There is no need for a tot even this age to throw his spoon and cracker on the floor continually, or to upset his broth or porridge. He may as well learn right then not to stand up in his chair, not to put his face down in his plate and not to scream for what he can't have. This much at least can then be omitted from the "instructions" when the Browns come over to dine a few years later.

When mother is alone and playing with the babies she can teach them much by pretending visitors. They may come in and call on her and advance and take her hand. It will become natural in a very short time.

A mother who includes good manners and polite behavior in the everyday home life, will never have reason to force courtesy upon her children.

CONFIDENCE

In Thee O Lord, do I put my trust.
Ps. 71:1.

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all.

Trust Him, He is ever faithful;
Trust Him for His will is best;
Trust Him, for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine,
And thy cares upon Him cast,
Till the storms of life are over,
And the trusting days are past.

—Selected.

THE MENNONITE

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EDITORIAL

We believe it in order for us to begin the year 1924 with a wish that every reader of The Mennonite enjoy "A Happy New Year". It certainly is a wonderful grace that permits us all to take a fresh start occasionally and allows us to determine that the coming days are to be better than the past. The Editor thanks all those who during the past months have in some way contributed toward making The Mennonite what it has been and expresses his hope to give the readers a better sheet with more and better information concerning the work of our beloved church.

There are two needs which every paper must have if it is to continue an existence. They are subscribers and contributors. We are glad to note that a drive is now in progress among our young people for new subscribers and are gratified to hear that efforts in this direction are meeting with a generous response. It must be recognized that the organ of one of the smaller denominations, such as we happen to be, is limited in the number of patrons it may expect to serve. But we have not yet reached the limit. If the paper of a church is subscribed for by one out of every three of its members, it will, perhaps, have reached the limit of its field. If the limit is our aim in this matter it will be necessary to more than double our present list of paid subscriptions. We feel that The Mennonite should be in every family and our people everywhere should keep this in mind and use every effort to make it possible.

A paper is valuable to its readers in proportion to the way it supplies their needs. Our Mennonite people need to be thoroughly informed concerning the activities of the Mennonite people. There is no excuse of ignorance along this line and, if they lack information, it is largely the fault of those who have it and do not give it publicity. No church should be without one who is duly appointed to act as correspondent to the church papers and the one so appointed should make it a matter of conscience to be continually on the job. We have a wonderful history, a doctrine that reflects the simplest acceptance of New Testament truths, and a people who are noted for sincere efforts to live out the teaching of our Lord in their daily lives and their contact with fellowmen. In these things there is enough opportunity for all the inspiration and literary effort our people can command. Why then not use the church papers to give expression to them?

IS THERE ANYTHING IN PRAYER?

More than once lately we have seen the question asked, "Is there anything in prayer?"

The asking is an evidence of that reviving interest in spiritual things, that intensifying hunger after God which is the most hopeful phenomenon of our times.

Is there anything in prayer? Of course there is. One might as well ask, Is there anything in breathing?

Prayer is spiritual respiration, just as service is the exercise of the spiritual muscles. Man's Godward life cannot be sustained without prayer.

There is nothing in modern scientific knowledge or theory to discredit a belief in prayer. There is much in what we have learned of the subtle forces of the mind, and of the possibility of communication between minds without intervention of audible or visible language, to sustain the belief in communication between the human spirit and God.

In order to believe in prayer, it is not necessary to believe that by argument or persuasion we can change the mind of the Almighty and influence Him to intervene in our affairs. The true meaning of prayer is fellowship with God. Its greatest value lies in the fact that it helps to draw the desires and the thoughts of men into harmony with the purpose and mind of God. When this supreme purpose is accomplished, then petition brings answer because it becomes the evidence of a life adjusted to the divine program and ready to be used.

Granted belief in God, is there anything more unreasonable in the flashing of a prayer on the vibrating energy of faith than in the flashing of an S. O. S. call by the invisible waves of wireless? To a man unacquainted with the researches of Marconi the latter might appear to be an hysterical futility; to the radio operator, in the midst of peril, it is a tremendous and powerful reality, the very hope of rescue and of life. He knows his calls, flung into the vast blackness of night, will reach somewhere a sensitive ear. Nor is this less true of the man who has tested prayer. He knows that it brings response.—Chicago Evening Post.

"LEST WE FORGET"

A good woman on her deathbed earnestly besought her friends not to spend any money on flowers for her, but to give it to a hospital for crippled children. The sum realized was large enough to endow a little bed or two in the institution; and thousands of children now go out into the world sound in body and mind just because of one woman's loving kindness. Her monument is no mass of insenate granite, but living human beeings whose good and useful careers have been made possible through her.

Not long ago the newspapers reported the death of a saintly old man beings whose good and use- not to lay bouquets and wreathes upon his grave; but to place the money in a basket for the poor of his home town. How many grateful hearts will bless that good man's name during the cold winter days!

So widely spread in this sensible, charitable custom of erecting useful and not merely expensive monuments to the dead, that the Catholic priests are enjoined to discourage the lavish use of flowers at funerals. That money, so the Pope has said, should be used in a practical way for the living.

Every now and then a building is erected to the memory of the beloved dead—wife, father, or mother. A noble monument of this kind is the Judson Memorial Church of New York, which commemorates the life and labors of the Rev. Adoniram Judson, the first Baptist missionary in foreign lands. The institutional work of his church is carried on mainly among the foreign population. There are classes in cooking, sewing, and kindergarten subjects, with vacations in the country for invalids, scouting expeditions for the older boys, and lectures for adults on the problems of the day.

No church in the world is more useful. It serves the common people, those who have sordid cares and much labor and many disappointments. But it was just the common, average people who, in the days of the Redeemer used to listen so gladly to His gracious words.

The memory of a little girl is perpetuated through the Florence Crittenden Mission in each of the large cities of our land. With the resolve that the memory of that short life should be held dear by others as it was by him, the disconsolate father used large sums in the establishing of refuges for unfortunate women and girls. The noble work done in that child's name is a memorial that will never perish.

Look through the eatalogues of our larger colleges and universities. There you will find mention of loan funds, scholarships, fellowships—many of them established as monuments to the dead.

In the wreck on the New Haven Railroad there were two promising young men, Yale students, who died. Their parents have established memorial scholarships at the university, so that the youth and hope, whose star apparently set so soon, will in reality live through those young men who become beneficaries of the scholarships.

At the entrance to New York harbor, on a tall building which houses the equipment for sailors, stands a great green light, the Titanic memorial. A nightly guide it is to all seafaring men. Far above the twinkling bulbs of the city, above the gleaming of many harbor lights glows the pure green of this monument to a beautiful sentiment.

In Washington there is a bronze fountain erected to the memory of Major Butt and the artist, Millet, who perished when the Titanic went down. While this beautiful memorial is material evidence of the honor which the nation has acorded to those heroic souls on that ill-fated ship, yet the finest tribute to their unflinching courage in the teeth of death is just the plain and simple story of how they labored to save others—themselves did not try to save.

We can have no immortality, either here on the green earth or in the life beyond the grave, unless we are willing to follow the injunction of the Sacred Book: "He that saveth his life shall lose it and he that loseth his life for My sake shall find it." Then, and then only shall we find that "life is ever lord of death, and love shall never lose its own."—Caroline B. Smith, in Advocate.

"As a man thinketh in his heart"—what is in your heart?

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THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

NEW YEAR PRAYER

So teach us to number our days, that we may apply our hearts to wisdom. —Moses.

CHAPEL TALKS

It is our purpose to present to the readers of The Sower a series of five-minute Chapel Talks. They may have been given at some college or other school or they may not, as our Chapel is not to be confined to four college walls, but is to be the Aula that includes all of our readers in various parts of the world.

We want to give our school men and women and others an opportunity to address this "Larger University" briefly, tersely, and clearly on vital subjects of the day. We have not much space in The Sower, but we have no desire to monopolize even that space. What we do desire, is that it may reflect the very best that any of us have to share with the rest of us. We are not asking for money, we wish something more vital—your hearty cooperation.

Who will help us make it possible for those who can not come to college or who have been there and harbor pleasant memories to share in this little effort to bring the college to them?

This forum is open not only to professors or ministers. It is open to anyone who has a message. Share it with others. At simple interest one dollar at ten per cent. will amount to $11.00 in 100 years. At compound interest the same dollar in the same time will amount to $13,780.61. Compound your assets NOW!

Sow the good seed, 500 to 800 words —(the story of Creation is told in 800 words), and watch God give the increase!

STANDARDIZATION OF OUR SUNDAY SCHOOLS—DISADVANTAGES AND ADVANTAGES

E. J. Hirschler, Bluffton, O.

Standardization as applied to any group of activities implies two things: First, the adoption of definite norms of excellence or perfection and second, systematic efforts both on the part of the leaders and the rank and file of the group to attain these norms or standards. In addition to this there may be a system of records for checking up the standing of members of the group as to their attainments with reference to the standard.

Standardization is one of the inevitable results of cooperation. It has long been known in industry, in public school work and in church work. The prevailing opinion has been that wherever it has been intelligently applied it has saved time and energy and increased efficiency.

In the Mennonite church the process of standardization has been going on for several centuries. In the early days of our church when she was attacked because of her doctrines groups of churches and conferences adopted confessions of faith which might serve as effective weapons against enemies from without and at the same time keep her pure from heresy within. Later this process of standardization led to the adoption of uniform catechisms for the instruction of applicants for church membership and the development of uniform modes of administering the sacraments as well as uniform modes of worship. These have been embodied in manuals for ministers and in collections of hymns. Our German "Gesangbuch mit Noten" is a good example of standardization in hymnology.

However in our Sunday school work the process of standardization is just beginning. What has been done by the General Conference in this direction has been largely unconscious rather than systematically planned. Perhaps we remember that the first Sunday school convention to be held in connection with our General Conference was held at the last session at Perkasie, Pa., in 1920. It is not a matter of surprise that in our Sunday school endeavors the standardizing process has not yet gone as far as in other departments of our church work, since the Sunday school as we now know it is not a distinctively Mennonite institution. Like other evangelical denominations we have only comparatively recently adopted it.

The great standardizing agency in the history of the Sunday school has been the International Sunday School Association now known as the International Council of Religious Education with its subsidiary state, county and township organizations. The first great result of this standardization was the adoption of the uniform lesson system. More recently have come the International Graded Lessons and the promotion of standards for teacher training and standards for individual Sunday schools. All of our Mennonite Sunday schools have profited more or less by these efforts and many of them have supported these organizations with yearly contributions.

But no matter how excellent the standards of the International Council may be, nearly all of the Protestant denominations have found it profitable to supplement them by distinctly denominational standards and have placed their Sunday school work under the management of Sunday school boards with secretaries working on full time. It might be quite profitable for our conference to study their plans of organization. One of the avowed objects has been to link the schools of the churches up with the denominational Sunday school work as a whole and to work out standards especially adapted to the needs of the denomination.

Some of our most active workers have been asking the question whether the time has not come for our General Conference to adopt Sunday school standards adopted to our own needs. I take it that this is the reason that the topic we are now considering appears on this program. As a matter of fact some of our district conferences have made a beginning in this direction. The Middle Conference adopted a standard in 1922 and has instituted a system of yearly reports to make it more effective. Both the Eastern and Pacific Conferences have appointed Sunday school secretaries. But if standardization is to be promoted among our schools, would it not be better if the General Conference with its larger resources and wider field should undertake the task? With this thought in mind we might state our topic more specifically: What would be the disadvantages and advantages if our General Conference should adopt and promote standards of excellence for individual Sunday schools, for teacher training and other aspects of religious education?

A Sunday school standard is an attempt to express in the concrete and tangible form of definite goals our aims and ideals in Sunday school work. Hence standardization compels connected thought on the nature of our Sunday school ideals and methods for their realization. Moreover it makes available the best thought of our leaders for all of our schools.

Second, it makes possible definite efforts to improve our church schools by revealing to them their weak points and helping them to concentrate their efforts where they are most needed. Without definite standards a school efficient in one direction is apt to take pride in this fact and forget the points wherein it is weak. Standardization thus helps to give the proper balance to Sunday school work.

Third, it encourages schools and workers when they have made definite improvements by complying with certain points of the standard. Thus many denominations give certificates of recognition to schools which have attained their standards and confer diplomas upon teachers who have completed training courses.

Fourth, standardization is an aid in the promotion of uniform Sunday school literature. Were our Sunday school work more definitely standardized we might be provided with uniform quarterlies and hymnals for all of our schools. Moreover standardization might provide some funds for our Sunday school work. Some of our schools who are contributing regularly to the state and county associations would gladly contribute an equal sum for our own work provided it were used for the promotion of our own denominational Sunday school endeavors.

Fifth, a standard adopted by our General Conference might be specifically adapted to the needs of our own schools and would definitely tie up our schools with our conference work

Sixth, standardization would make possible a better and more uniform system of records for individual Sunday schools and provide conference statistics of our accomplishments in this department of religious education in complete and permanent form.

Standardization of our Sunday schools would be a disadvantage if standards were accepted which were not adapted to the needs of our schools, or if they were imposed upon our schools by decrees from above. Clearly this disadvantage would be largely eliminated if we adopted our own standards rather than following those of others. Moreover since our form of church organization has always been democratic, our Sunday school standards should be arrived at in democratic fashion in such a way that all schools and workers may contribute their best thought in friendly council such as we hold in this convention.

Then again standardization might become a disadvantage if our schools attempted merely to comply with the letter of our standards, but did not enter into their real spirit. Here the Word of the Master would apply: The letter killeth but the spirit maketh alive. Letter worship leads to pride and closes the door to further progress, but seeking to comply with the spirit inspires to further efforts for the accomplishment of greater things.

A further disadvantage might be a wrong emphasis which would attempt to develop standards at the expense of spirituality. When a school has complied with every demand of the most exacting standard it is just ready to begin work. It is like a great ocean steamer which has been built according to the latest specifications of expert marine engineers; it still lacks two things if it is to be of any service: namly the motive power of steam and an efficient crew to direct its movements. Similarly a Sunday school which has been standardized still needs the motive power of the Holy Spirit and a body of consecrated workers and teachers to make it function in the upbuilding of Christ's kingdom. But given these essentials, a good standard may be a great help to any Sunday school.

There is no necessary conflict between standardization and the highest spirituality, anymore than there is any incompatibility between good tools and good workmanship. If it were necessary to choose between good workmen with mediocre tools and poor workmen with tools of highest quality most of us would prefer the former. But is the choice really necessary? Is it not true that the good workman will manifest his superiority in part by his ability of recognizing good tools, using their properly and keeping them in good condition? Similarly in Sunday school work. Most of us would prefer a Sunday school manned by consecrated teachers, even if its standards were not the latest, to a school with high standards taught by teachers lacking in spiritual vision or animated by a worldly spirit. But in general, is it not true that those schools which emphasize the real Gospel message and consecrated Christian living will be the very ones to welcome good standards and use them intelligently?

If our Sunday schools were indeed lacking in spiritual life, then standardization would not avail them very much except in so far as it made evident to them this lack; but if they are true to the highest standards of Christian faith and life, as we trust they are, then the adoption of a uniform standard by our General Conference ought to be a real service to them.

Our Sunday schools are looking to the conference for inspiration and guidance. The real motive for standardization on the part of the conference is a desire to meet this need and to help the schools to reach a higher plane of Christian life and service by the use

of the best methods of Christian education our leaders can devise.

Edit. Note—In the next issue we hope to publish the standard as adopted by the Middle District Conference with a slight addition and a few suggestions.

CONSECRATION

Consecration is not the act of our feelings, but of our will. Do not try to feel anything. Do not try to make yourself good or earnest enough for Christ. God is working in you to will, whether you feel it or not. He is giving you power to will and do his good pleasure. Believe this and act upon it at once, and say, "Lord Jesus, I am willing to be Thine"; or if you cannot say as much as that, say, "Lord Jesus, I am willing to be made willing to be Thine forevermore."

Consecration is only possible when we give up our will about everything. As soon as we come to the point of giving ourselves to God, we are almost certain to become aware of the presence of one thing, if not of more, out of harmony with His will. Every room and cupboard in the house, with the exception of this, thrown open to the new occupant; every limb in the body but one, submitted to the practiced hand of the Good Physician. But that small reserve spoils the whole. To give ninety-nine parts and to withhold the hundredth undoes the whole transaction. Jesus will have all or none. Who would live in a fever-stricken house so long as one none. Who would live in a fever-fectants, air and sun? Who would undertake a case so long as the patient refused to submit one part of his body to examination? Who would become responsible for a bankrupt so long as one ledger was kept back? The reason that so many fail to attain the blessed life is that there is some one point in which they hold back from God and concerning which they prefer to have their own way and will rather than his. This one little thing mars the whole, robs them of peace, and compels them to wander in the desert.—F. B. Meyer.

WORLD-WIDE SUNDAY SCHOOL NEWS

"After the Earthquake" S. S. Development in Japan

When the great earthquake of September 1st shook Tokyo and leveled Yokohama to the ground, the shock was sufficient to cause some damage in Karuizawa 80 miles away and 3,000 feet up in the mountains, where H. E. Coleman, Secretary for the World's Sunday School Association in Japan, was still in his summer office. Rev. Shoichi Imamura, National Sunday School Secretary for Japan, was in the Sunday school office in Tokyo and as the building was not destroyed and no fires were near he went home thinking they were safe. That night and Sunday, however, fire swept the Kanda ward taking the National Sunday School Office, which was in the City Y. M. C. A. building, and many other Christian institutions in that section.

As soon as Mr. Coleman received word of the great disaster Sunday morning, he started for Tokyo and reached his home, which he found unmolested by both quake and fire, at 11 P. M., after walking fourteen miles. He at once offered his services with his auto to the Akasaka Ward office and these were gladly accepted. There he worked for one week, day and night, living for the most part on army hard tack and canned corned beef and occasionally a rice ball and pickled onion. This work was greatly appreciated by the officials who gave him a splendid letter of appreciation.

Mr. Imamura went at once to his neighbor Viscount Shibusawa suggesting that rice would be needed to feed refugees and others. The Viscount said readily, "Yes, you go buy the rice and I shall find the money." He went at once two hours by train into the country to his home town and bought up yen 30,000 ($15,000) worth of rice. This was the first large amount of rice to come into the city and in a few days they were feeding 71,000 people, both refugees and residents, in the suburbs north of Tokyo.

As soon as the first stage of relief was over the National Sunday School Association was given charge of the lost children. One hundred and forty-seven were gathered in one place and cared for by the loving hands of volunteer Sunday school teachers, students and others. By the middle of October all had been returned to parents or relatives but twenty-nine and these were quite comfortably housed in the temporary home that was built for them.

At the end of six months those remaining can easily be placed in orphanages or homes and the work will end. This six months' work will cost, however, $5,000, and most of it is still unprovided. There is now a fine opportunity to lead in the social and religious work for children in tents, secured from the American Red Cross, which have been erected on the burnt church lots. One hundred and fifty tents are now in use in twenty-five centers and the National Sunday School Association will lead in the work for children in this devastated area as soon as funds are available.

THE S. S. LESSON

Jan. 13.

The Long Sojourn in Egypt

Gen. 47:1-12

Golden Text: "Jehovah will keep thee from all evil; He will keep thy soul." Psa. 121:7.

It is a long story involving jealousy, crime, privation and testing that leads the family of Jacob into Egypt. Jacob's character, in his youth, is not a lovable one; he lied, cheated and deceived and, in this, he was aided by his mother whose character he inherited, illustrating, long before the law was given, the fact that the iniquities of the parents leave their mark on the children and when Jacob's sons deceived him to cover their base crime they again simply brought home the truth that what a man sows he shall also reap.

But the later life of Jacob, in a measure, redeems some of his earlier shortcomings. His insistance upon a blessing, his confession that he was Jacob (the supplanter) show that his superior appreciation of spiritual things above his brother Esau made him the more worthy person through whom was to come that which was to be a blessing to all the nations of the earth.

The life of Joseph is one that illustrates the saying that "truth is stranger than fiction." First, he had all the advantages over his brethren, as the father's favorite he was destined to ease and luxury. Had this program been carried out to the end perhaps Joseph would have developed a character as unworthy as his brethren, but God saw in him the possibility of graduating from the school of hard knocks, into one of the greatest and most useful characters of the age.

As a slave there were no prospects of a better life before him, but Joseph maintained two great characteristics that revealed the secret of his future greatness. He was absolutely faithful in the tasks that God set before him, were they in the service of a master, in prison, or in the king's court, and he never lost his faith in his God, who was guarding him in all his ways, opening newer and greater opportunities for him as he proved his faithfulnes in the tasks given to him. It was one of the surprises of history that a slave should rise to the position of a ruler in Egypt. In this we have a suggestion of the possibilities that lie in the way of every sinner who, though a slave, may break his chains and become the ruler of his eternal destiny. The career of Joseph as a ruler stands out as one that proved the salvation, not only of his own people, but of the land of Egypt as well. We think of him as a great savior, but the Greatest Savior was to come of his race who would do more than save the bodies of men for he was to be the Savior of their spiritual lives.

It is wonderful what means God uses to carry on His will. Egypt was the most ancient and powerful of empires. But the Egyptians did not establish it. God established it so that through it His favorite people might come unto the knowledge and culture that they would need to begin a nation that was to influence the world for all time. Pharaoh thought he was serving his own end in selecting Joseph to administer the affairs incident to the great famine, he thought he was pleasing his favorite minister in making room for the family of Joseph, but, behind him was the power of God that uses kings and empires as puppets to serve His own ends.

The Egyptians regarded the shepherd's life as a base and unworthy one and so they gave these shepherd people a place by themselves in the land of Goshen. This worked out well in two ways. It kept Israel from much of the contaminating influences of Egyptian idol worship and it kept them together as a separate people. The fact that they continued being shepherds kept them in trim for the wandering life that they were to lead for a long while in future years.

Jacob's end came in Egypt. Truly he could refer to his life as a long pilgrimage. It was one amid many changes and experiences, but, unworthy as he had been, God was providing for him as He does for us all. We too have had our unlovely parts in our lives, but by the mercy of God, we must come to the realization that He is taking care of us and providing well for us.

THE C. E. TOPIC

Jan. 13

In His Steps. I. How and When Jesus Prayed. John 17:1-26.

Throughout the whole Bible we have examples of prayers. It is a good exercise for any Christian to go through the whole Book and make a study of the prayers of the saints as they are recorded. These portray the emotions of men under a variety of circumstances both trying and otherwise. They also teach us the power of prayer and the attitude of heart toward God that is required to make prayer effective. In all of God's dealings with man we learn that prayer is a required duty and that it should be made regularly and often. We learn that it is a power which the simplest child may exercise and that, in answer to it, God may exercise a supernatural power to change natural laws to suit His purposes.

Prayer is the privilege of dutiful and obedient children of God. He will not turn a deaf ear to the sincere prayer of the vilest sinner, but, when asking a favor from Him, one's relation to Him must be right. He is King and the King cannot deal with the rebel in arms before he lays down his arms and becomes an obedient subject.

It is always well to have a high ideal, indeed, it is best to have the highest ideal. Our ideals in prayer should be no less than those offered to us in Jesus. We want to learn how He prayed so that we may pray rightly. The promise is that what we ask in His name shall be ours. We cannot ask in His name, then, unless we ask as He would ask. To pray for things that we know He would not desire, to pray for vengeance, or to pray that we may be spared the hard things He saw fit to endure, would not be praying in His name.

There were conspicuous events in the life of Jesus in which prayer figured. After baptism, when He went into the desert and had to face the severe temptations with which the devil rocked His soul we can imagine nothing that He would do with greater appropriateness than pray. There may have been an echo of this great crisis when He, in giving to men the so-called Lord's Prayer, inserted the phrase: "Lead us not into temptation." In the life of most of us there came mountain top experience, times when we attain to great spiritual height. After these come periods of reaction and times when the power of the tempter must be fought off alone. Prayer is the only refuge and when the soul plunged in trouble seeks refuge in prayer he has the Mighty God coming to his defense.

Though Jesus was a busy Man, having no time to eat at times because of the press of those who needed Him, He had time to pray and frequent references are made in the New Testament to His retiring to commune with His Heavenly Father. It is also to be noted of all the great and busy men of God, who were given great tasks to perform, that they were never so much occupied with their tasks that they could afford to omit their periods of devotion. Few men have led such busy lives as the Apostle Paul, but, nevertheless, the many references he makes to prayer in his writings are convincing evidences of a wonderful prayer-life.

In the study of the prayers of Jesus we note that (1) He taught men how to pray. (2) He prayed with men. (3) He prayed for men and (though the Son of God) (4) He prayed for Himself. We want therefore to learn to pray as He would have us pray, we want to be praying with other believers, we want to pray for all men and we need to pray continually for ourselves.

In the prayer-life of Jesus we note that there was a note of forgiveness. Indeed, none of us can expect our Heavenly Father to forgive us if we will not forgive those who are our enemies. A truly Christlike spirit in prayer will lead us to pray for the forgiveness of our persecutors and, not only that, it will also involve that we willingly forgive them of all the wrongs they have done to us. If we are unready to forget and forgive the little injuries we receive from one another how will we be in a position to expect our Father to blot out the memory of all the wrongs we have done to Him?

MARRIAGE

Weber-MacNew—Emma Weber to Harold MacNew in the Second Mennonite Church, Philadelphia, Pa., Dec. 29. Their pastor, Rev. S. M. Grubb, officiated.

Tosh-Grismore—John M. Tosh from Honolulu, Hawaii, and Elizabeth Grismore of Bluffton, Ohio, were married by Rev. J. B. Baer, Los Angeles, Cal.

DEATHS

Oberholtzer.—The Hereford Mennonite church at Bally, Pa., for the past fifty-eight years enjoyed the fellowship and loyal support, spiritually and otherwise, of Jacob B. Oberholtzer of Bechtelsville. On October 26th, 1923, God suddenly called him home. He was born on October 29, 1844, precisely 78 years, 11 months and 27 days before the date of his death. His parents were the late John Oberholtzer and his wife Annie nee Blien. On April 22, 1865 he was received as a member of the Hereford Mennonite church by the late Rev. Christian Clemmer. Four years later, November 6, 1869, he was united in marriage with Malinda Clemmer. This union was blessed with seven children. His wife died June 24, 1888 and two children also preceded him in death. Of his immediate family, he is survived by the following children: Eli, John, Ida, Abraham and David; and also one brother and one sister, Amos B. Oberholtzer and Mrs. Joseph Moyer, both of Bechtelville. On Tuesday afternoon, October 30, 1923 funeral services were held at his late residence, and at the church in Bally, where his body was laid to rest beside that of his late wife. The services were conducted by the following ministers: A. S. Shelly of Germantown, who for a quarter of a century was Bro. Oberholtzer's pastor, William Gould of Hamburg, pastor of the family of the son, Abraham Oberholtzer, E. S. Shelly and Elmer E. S. Johnson. His life was a long and useful one, its influence lives on in inspiration and in the hearts of the members of the Bally church, and in the community in which his peaceful life was spent.

Kroeker—David J. Kroeker was born in Halstead, Kansas, on May 30, 1885, and died in Los Angeles, Calif., Nov. 5, 1923, at the age of 38 years, 5 months, and 6 days. On May 9, 1902 he united with the Halstead Mennonite church by baptism and remained a consistent member since that time. On December 8, 1914, he was united in marriage to Hilda S. Ruth and to this union one son and one daughter were born.

On May 3rd of this year the deceased and his family left their home in Kansas joyously driving with their car to Pasadena, California. His last illness began on October 16th, but he was not confined to his bed until the 30th, his death resulting from tubercular meningitis. On November 9th, his much bereaved widow and children started with his lifeless remains on the sad journey back to his former home. He is survived by the widow and two children, his mother and two sisters and an unusually large circle of friends who in their deepest sorrow cherish fond memories of this departed life. Funeral services were held at the Halstead Mennonite church on November 12, conducted by his pastor, Rev. H. T. Unruh, who spoke words of comfort in German based upon Rom. 8:18, assisted by Rev. Mowry of the Presbyterian church, who spoke English, his words based upon the latter part of I Sam. 20:3.

Bethman.—In Dublin, Pa., on October 28, 1923, Howard Bethman, aged 36 years, 6 months and 9 days. Services and interment on November 1st, at Deep Run. A. M. Fretz officiated.

Ruth—Elmer D. Ruth, son of Henry G. and Mary Hirschler Ruth, was born near Summerfield, Ill., Feb. 12, 1884. When but an infant, his parents moved to a farm, north of Halstead, Kans. On Nov. 27, 1898, he was baptized by Rev. S. S. Baumgartner and united with the Garden Mennonite church, remaining a member here until the past year when his membership was transferred to the first M. E. church of Halstead, Kans.

From spring 1907 until 2 years later he lived on a farm in Beaver County, Okla. On August 11, 1907 he was united in marriage to Ellen McBurney, who passed away October 9, 1909. This union was blessed with two children, Harold and Florus, the latter making her home with her aunt, Mrs. Louise Thomas of Las Animas, Colo.

On Oct. 1, 1913, Dora W. Lohmeyer became his wife. To them was born four years ago a daughter, Ada Kathryn.

During the past nine years, the deceased had been manager of a lumber company. Previous to this, for about five years, he followed the line of photography. For almost 3 years he had suffered with the dread disease Arthrites Deformous. After 4 days of broncho-pneumonia, his heart failed and he passed away at his home in Halstead, Nov. 30, 1923, at the age of 39 years, 9 months and 16 days.

In a very unselfish way the deceased worked for the development of good music. This found expression in the Annual Community Easter Cantata. He also organized and conducted a community orchestra for a good many years. Even after he became helpless, his alert mind and congenial personality kept many friends about him. His cheery spirit and fortitude in suffering will remain an influence and cherished memory to all who came in contact with him.

Those who mourn his early departure are the bereaved wife, one son, two daughters, his aged father, two sisters, a brother and many close relatives and true friends.

Funeral services which were held at Halstead, Kansas, on Dec. 2, were conducted by his pastor, Rev. W. W. Owen, assisted by Rev. H. T. Unruh, the funeral text being I Thess. 4:14.

Stahlheber.—Barbara Vogt Stahlheber was born at Eichstock, Bavaria, Germany, on Oct. 15, 1845 and passed away at Halstead, Kans., December 12, 1923 at the age of 78 years, 1 mouth and 27 days. At the age of 13 years she joined the Mennonite church, and until her health failed, she was a regular attendant at the services.

In 1871 she was united in marriage to Henry Stahlheber. To this union nine children were born, of which two sons preceded her in death a number of years ago. She leaves to mourn her departure four daughters and three sons, twenty-one grandchildren and eleven great-grandchildren, and a score of friends. Her kind and generous disposition endeared her to all who knew her. She was a devoted mother and the loss is deeply felt by the family circle. She was an invalid seven years of her life but through all these years she submissively bore her cross, always trusting in Him, whom in earlier life she accepted as her Saviour.

Funeral services on Dec. 14, at the Mennonite church were conducted by her pastor who spoke English on Hebr. 4:9, assisted by Rev. Henry Riesen who spoke German on Isa. 35:10.

Bergthold—Died in the hospital at Fresno, Calif., on Dec. 13th, Grandma Magdalena Bergthold nee Kintzi at the age of 80 years, 2 months and 6 days.

She was born in Austria and at the age of 14 was received into the Mennonite church upon confession of her faith. On September 1st, 1861 she united in marriage with Philip Bergthold and God blest their union with 13 children, 9 of whom died in infancy. In 1882 she came with her family to America and lived for 4 years in Pa., then moving to Minn., where they lived until in 1910 they came to Calif. Six years ago her husband died. Up to last August she kept house for her son with whom she lived.

Funeral services were held in the Reedley church on the 15th of Dec. Bro. H. J. Krehbiel preached in English on Joh 5:26, in German on Mk 14.8.

She leaves 2 sons, 2 daughters, 7 grandchildren and many friends, who thank God for the influence of her pious life.

JOTTINGS

The First Church, Philadelphia, Pa., held an early devotional service on Christmas morning at 6:30. Rev. Grover Soldner of the Souderton church made the address.

Of the 755 Russian Mennonite refugees who arrived in Germany during last year 700 have left for America.

The Christmas program of the Wayland, Iowa, church, was of the nature of a pageant presenting the story of the birth of the Christ-Child.

A company of 24 singers, with Professors Lehman, Smucker and Holtcamp left Bluffton on a holiday tour of the Bluffton College Glee Club through the East.

Carol singing on Christmas Eve has become an established custom in some quarters. The young people of both the First and Second Churches, Philadelphia, participated in this delightful exercise in their communities. The latter party was transported in a fleet of automobiles and visited twenty homes, including those of a number of shut-ins, between the hours of 12 and 4 a. m.

The first number of The Christian Exponent, published in Wooster, O., has made its first appearance this week. It is published under the editorship of Vernon Smucker and a staff of assistants. Its purpose is "to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church." Judging from the material presented in the first number, the editors are making earnest efforts to attain the ideals announced in the purpose as stated.

The C. E. Society of the Zion church, Souderton, Pa., is providing the means for the support of an orphan child in India.

Fifteen dollars, the proceeds of a chicken dinner given by the Alpha class of the Wayland, Iowa S. S., was devoted to foreign missions.

Since the closing of Goshen College a considerable number of the members identified with the Goshen College congregation have transferred their membership to the Eighth Street Mennonite church of the Central (Ill.) Conference.

Three scholars in the Second Mennonite Sunday school, Philadelphia, have a remarkable record for regularity. Mrs. Emma Reis has not missed a session in twenty years, Howard Spoerel follows closely with a perfect attendance record of nineteen years and Charles Krousz the secretary of the school has nine years to his credit.

Salena Gamber and Vera Hallman, who arrived in Buenos Ayres, Sept. 15, bring the total number of (Old) Mennonite workers on the South American field up to ten besides the two native workers employed. Their district is said to be as large as Massachusetts, Rhode Island and Delaware and the population is about equal to that of the state of Delaware.

During the past year there were four "Silver Weddings" celebrated in the Beatrice, Nebr., congregation. Those who celebrated these fortunate events were Mr. and Mrs. Jos. Reimer, Mr. and Mrs. Alexander Jantzen, Mr. and Mrs. John Wiebe and Mr. and Mrs. Gerhard Wiebe.

Prof. Hartzler, of Witmarsum Seminary is giving a series of lectures in Zion church, Souderton, Pa. He has also been engaged to deliver a number of Evangelistic Lectures in the First Church, Philadelphia, before Easter.

The Woman's Mission Society of the First Mennonite Church of Reedley, Cal., church reports contributions of more than $700 as well as the support of three orphan children in India. More than 500 pounds of clothing was sent to Canada for the use of the recently arrived Mennonites from Russia.

The three Mennonite churches of Reedley, Calif., on Dec. 18, donated dried fruit for the starving of Germany. About five tons were donated. On Dec. 27 the public was given an opportunity to assist in this benevolent work. The Raisin Association of California will condition and pack this fruit free of charge. Efforts are now being made to secure free transportation from San Francisco to Germany.

On the evening of Nov. 11th the West Zion and Christian Mennonite congregations united in a farewell service for Bro. and Sister Penner, who left the next day for Mountain Lake, Minn. Besides several musical numbers, Bro. N. R. Kaufman of the Garden Township Church, Rev. J. C. Goering of the Christian Mennonite church and Rev. D. J. Brand and Miss Esther Pankratz of West Zion were the speakers. Responses and words of farewell were given by Rev. and Mrs. Penner. The Mission Workers Society concluded the program by singing "God Bless the Heralds of Our Light."

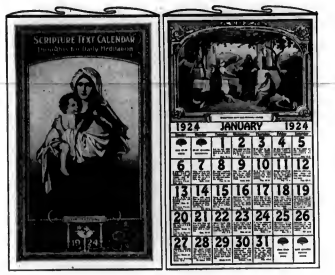
The Eicher Sunday school, Noble, Iowa, gave a "White Gift" Christmas program, indicating that every one believes that it is more blessed to give than to receive.

President J. E. Hartzler, of Witmarsum Seminary, is booked for a series of lectures in the Souderton, Pa., church, beginning December 28.

Prof. Quiring, of Witmarsum Seminary, delivered a series of lectures in the Donnellson, Iowa, church recently.

Several interesting things transpired in connection with the visit of the Bluffton College Glee Club to the Second Mennonite Church, Philadelphia, Pa. During the afternoon the program would be given in the Second Mennonite Church. He then set out for Philadelphia and arrived in time to hear the concert and meet the boys. In the days of the old stage coach this would have involved a three-day's journey. Another former Bluffton student, the wife of a Lutheran minister living in Lancaster, Pa., came in by auto. A family living on a farm 30 miles away also motored in for both concerts given in Philadelphia and among the many to enjoy the program, was Rev. Mr. Moore, a missionary of the Reformed church who has just returned after a service of forty years in Japan, Mr. Moore said it brought back happy recollections of his old college days when he sang in the glee club of the Franklin and Marshall college.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Daily Talks with God

A Block Calendar with Daily Devotional Readings, Meditations and Prayers. A leaf to tear off for every day in the year.

Size 8½x12 inches.
Block 4x5¼ inches.
Postpaid 60 cents per Copy

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¼ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JANUARY 10, 1924. No. 2.

NOTICE

To the Churches of the Middle District Conference

The first payment for this year of the pledges made by the churches of this conference for the support of Witmarsum Theological Seminary is considerably past due. So far but two of the churches have made their payment. Since the Seminary is entirely dependent for its support upon the various Mennonite churches and conferences, it is requested that the payment of these pledges be made just as soon as possible. All money for this purpose should be forwarded to the conference treasurer, Mr. J. F. Lehman, Berne, Ind.

A. S. Rosenberger,
Sec. M. D. Conference.

CORRESPONDENCE

First Mennonite Church, Philadelphia, Pa.—The "good tidings of great joy" have again been told in story and in song and the blessings received at the church during Christmas week will probably be long remembered by those that attended the services.

On Sunday morning, Dec. 23rd the pastor, Rev. A. J. Neuenschwander preached on the theme "The Exalted Kingdom of Christ". He based the sermon on Isa. 2:1-5, written by that far-seeing Judean prophet, who, as the pastor told the audience, foretold the birth of Christ about 700 years prior to the Nativity. In the evening the choir rendered a specially prepared program of Christmas music.

Early devotional services had been held at the church on Christmas morning at 6:30 A. M. The local brotherhood had charge of this service. The Adult and Intermediate Departments of the Sunday school rendered their Christmas program on Christmas evening, the primary program having been rendered on Wednesday evening, Dec. 26.

On Thursday evening the Men's Glee Club of Bluffton College rendered, in a distinguished manner, a program of deeply inspiring music to a highly appreciative audience.

On Saturday evening, Dec. 29 Rev. J. E. Hartzler gave a Bible lecture at the church under the auspices of the brotherhood. He spoke about the irrefutableness of the Bible and Christianity. He said that Christianity and the Bible are not on the defensive but that they are established.

Correspondent.

Salem Mennonite Church, Dalton, Ohio.—Dear readers of the Mennonite, we hope you have all enjoyed the blessings of the joyous Christmas season and have all joined in with the angel chorus, "Glory to God in the Highest". We wish you all a happy new year.

Our Christmas service consisted of a customary program of recitations and songs by the Sunday school, but differed in the most important point, gifts, from the usual Christmas service. Instead of receiving gifts, as has been universally customary heretofore, the Sunday school scholars were interested by the officers and teachers into making this year's Christmas a "White Christmas", i. e., giving, instead of receiving gifts. And they all cheerfully cooperated to make this new kind of service a success. A big white cross was set up on the pulpit platform and every class of the Sunday school, from the little beginners to the adult Bible classes laid their gifts at the foot of the cross and explained to the audience what the gifts were for. These gifts consisted of toys, dolls, books, New Testaments, magazines and candy for the county orphans' home; picture cards for the mission field by the Beginners; $68 for Foreign Missions, among which $10 for a new station in India by the big boys' class; $10 for Bro. and Sister Pannabecker in China by the big girls' class; $6.04 for the Home Missions (birthday money); gifts to needy families in the community; $25 by the young men's class for Foreign Missions and 27 Bibles for the Wooster Hospital by the same class; pledges for Christian service, Bible study and charity. The beautiful part of the service was how cheerfully the little ones, used to receive gifts, now denied themselves of this custom and themselves gave gifts, whatever they could. Here's hoping that this kind of Christmas service will be repeated. Train the little ones in the joy of giving and they will not depart from it when they grow up.

Services at our church at present consist of preaching every Sunday morning and evening, Sunday school before morning service, C. E., both junior and senior, before preaching in the evening, and a combination Sunday school teachers' meeting and Bible study Friday evenings. All these services are well attended and with good interest. The congregational spirit manifests itself in increasing interest, cooperation and peace. May it ever prevail!

N. G. Fankhauser, Corr.

TO THE MEMBERS, LEADERS, MINISTERS AND CHURCHES OF THE GENERAL CONFERENCE

Again the Boards of our Conference wish to submit the budgets for another year, the year 1924, as they have been endorsed by the Executive Committee.

In view of the fact that we have given so steadily and heavily during the past few years, in view of high taxes and other heavy outlays and meagre incomes among a large number of our farming members, the Boards have endeavored to reduce their needs to a minimum. It is to be hoped that the membership will appreciate this and give these comparatively small sums cheerfully and in time, so that the work along the different lines need not suffer and the workers will not be obliged to wait for their wages.

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, says the Lord, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

BUDGETS
for 1924

FOREIGN MISSIONS

I.	Salaries:			
		America	$12,550.00	
		India	13,156.00	
		China	11,150.00	$36,856.00
II.	Current Expenses:			
		America	3,600.00	
		India, inclusive of 108 native workers and 300 boarding pupils	18,000.00	
		China, inclusive of 60 native workers and 18 boarding pupils	5,000.00	26,600.00
III.	Children's Allowances			4,325.00
IV.	Traveling expenses for 5 home-coming missionaries			2,500.00
V.	Auto Allowances			3,000.00
VI.	Loan for new Station Fund			5,000.00
VII.	Debt on Ashland House			2,000.00
VIII.	Loss on Exchange			2,000.00
IX.	Mission Quarterly			500.00
X.	Cheyenne Translation of the Scriptures			1,000.00
XI.	Various other items and unforeseen expenses			5,000.00
	Total			$88,781.00

This estimate is about $12,000.00 lower than last year, because the two buildings needed in China have been omitted. **No money for new buildings is included in the above estimate,** except what has been borrowed. Buildings will have to be postponed.

HOME MISSIONS

I.	Salaries:		
	Los Angeles	$ 2,750.00	
	Chicago	1,850.00	
	Altoona	1,650.00	
	Hutchinson	1,000.00	
	Coupon	650.00	
	Mountain Mission	1,080.00	

	Mechanics' Grove	1,080.00	
	Canada	3,700.00	$13,750.00
II.	Building Costs:		
	Los Angeles, building lots	$ 4,400.00	
	New buildings	16,000.00	
	Mechanics' Grove, church debt	2,000.00	
	Possible changes and repairs at other stations	1,500.00	
		$23,900.00	
	Less estimate of value of old property to be sold	12,000.00	
			$11,900.00
III.	Running expenses, insurance, taxes, etc.: A large part of this is paid out of the offerings at the different stations. A conservative estimate of allowances needed to supplement these offerings is		$ 1,300.00
IV.	Transporting workers to and from fields of labor, depending on changes that may be necessary		500.00
V.	Board Expenses:		
	Annual meeting, approximately	$300.00	
	Secretary and correspondence	275.00	575.00
VI.	Children's Allowances		175.00
	Total		$28,210.00

RELIEF WORK

This Board feels that it is not now in position to submit a definite budget, though its needs are great. They simply desire at this time to call attention to two lines of responsibilities and opportunities which it will not be possible for us to escape:

I. The Calls for Help from our Brethren in Russia, who so pleadingly stretch out their hands toward us in their attempt to get away from a country that tries to force atheism and infidelity upon them and their poor children, and to come to some part of America. **It behooves us to face this situation with the utmost concern, for in this case we are especially our brothers' keepers, and it will require large sums of money and the united action of all Mennonite bodies, if we are to do anything really worth while.**

Our Relief Commission in conjunction with representatives of other branches of our faith is at work on this problem and **asks us to give freely of our means, our counsel and intercessory prayers.**

II. The Hunger-Sufferers in Germany, especially among the poor, innocent children who can neither exist nor grow without bread, and the aged, the cripples and the weak that are unable to work and to earn anything, and hence can neither live nor die. **Oh, how they hunger and waste away and freeze and suffer, the dear children,** because the enemy of their land is determined to destroy them and the fatherland! **And how they suffer, the dear old folks, until one after another among them, driven to utmost despair and almost insane from hunger and deprivations, takes his own life in an attempt to end the misery.**

Yes, they cry for bread, milk, clothing, sympathy!

Can we afford to be deaf to their cries?

Bro. C. F. Claassen, Newton, Kansas, will gladly forward gifts for their relief.

CONFERENCE TREASURY

This treasury is drawn upon for the following expenses: All expenses incurred in connection with conference sessions, such as compensation to special speakers, expenses of Program Committee, salary of Field Secretary and other expenses faced by the Executive Committee. This committee has as yet had no special meeting, although in existence for over three years, but the Conference has given it hints that it may do so, and the need is felt.

If the 21,000 members of the Conference would each contribute **ten cents** annually toward the needs of this treasury it could probably manage to get along.

The Board of Education, too, has begged for **five cents** from every conference member, so that it may meet once and do the things that the Conference has given it to do. The responses to their call have not been sufficient, so that it must be continued.

The Board of Publication has $1500.00 at its disposal, the result of former collections and other additions to their funds for the publication of Mennonite literature; hence it would not seem to be in need of anything just now.

SUMMARY OF BUDGETS FOR 1924

Foreign Missions	$88,781.00
Home Missions	28,210.00
Conference Treasury	2,200.00
Board of Education	500.00
Total	$118,691.00

AMOUNT NEEDED FROM EACH MEMBER

Foreign Missions	$4.25
Home Missions	1.35
Conference Treasury	.10
Board of Education	.03
	$5.73

The above are minimum requirements. The individual members of our churches, as well as the churches as such, through their ministers and church boards, should see to it that at least the sums in line with these requirements are forthcoming from their congregations. Resolution 17, passed at the session in Perkasie, 1920, contains the following recommendation:

"All conference boards shall make a joint budget for all the needs of the Conference in the beginning of each fiscal year. The budget is to be apportioned among the congregations according to membership, but each congregation may approve or disapprove of its quota, and report to the boards how much of the same they are willing to accept."

The following are the treasurers of the boards above referred to:

For Foreign Missions—J. G. Regier, Newton, Kansas.
For Home Missions—J. E. Amstutz, Trenton, Ohio.
For Conference Treasury—C. F. Claassen, Newton, Kansas.
For Relief Work—C. F. Claassen, Newton, Kansas.
For Conference Treasury—C. F. Claassen, Newton, Kansas.
For the Executive Committee—

J. R. Thierstein, Secretary

AN ANTIDOTE TO PESSIMISM

From a sermon by Rev. Dr. Newell Dwight Hillis, in Plymouth Church, Brooklyn, as reported in the "Brooklyn Eagle."

The great words in modern life are, God, freedom and immortality. The story of the rise, victory and reign of the common people makes up a thrilling chapter in the ascent of man. Liberty had long been in the world, but it had been controlled like clouds of steam or like wild horses in the desert. It is the glory of our fathers that they organized liberty, invented institutions through which it could work, thus making the people self-governing. Europe gave the young republic, in 1789, ten years. . . . He held that the government by the majority meant the government by the worst, including the illiterate and the evil-minded. . .But our fathers were right when they trusted the common people. . . . Soon France became a republic, and then Switzerland, and the movement began to spread. When 140 years had passed three-fourths of the land of the globe was under a democracy, the one republic had become twenty-six self-governing nations, while nine-tenths of the wealth of the world is owned by free peoples. . . .

The history of the growth of the Christianity is filled with antidotes to pessimism and incitements to hope and victory. Nineteen centuries offer laboratory room for experiment and testing. No institutions have been so thoroughly analyzed and dissected as the teachings of Jesus. In retrospect there is no phase of man's life, no institution that has not been refined, exalted and enriched by the increasing influence of the Christian religion. Once the father had the right of life and death over his children—now his rights are those decreed by love. Once the husband was a lord and master—now marriage represents a beautiful equality of rights and duties. Once children were exposed in the market-place, and unwelcome females strangled by a hemp-string. Now schools are founded and homes established for orphans whose angels do behold the face of the Father in heaven. Once the prisoner was tried by boiling oil or made to suffer the ordeal of fire; today no man is asked to incriminate himself. And the assault against vested wrongs is incessant. Today His disciples are undermining the saloon, attacking poverty, testing out every possible plan for the overthrow of vice and injustice. The last enemies to be slain will be poverty, drunkenness, the social evil and war. Every day the ring of fire is closing in upon these demons of iniquity, just as the armies closed in upon the enemy at the Argonne Forest. Every year marks some victory; every week sees the lines advanced a **little farther.**

AS ONE WOMAN SEES IT

By Sarah D. Lowrie

There is an organization in this country that is engaged in an enterprise which would have made the citizens of Sparta sit up and take notice, it is so Spartanlike in its demands. Only the reason for its activities is different, and their outcome is different.

The Spartans had a fable of an early, prehistoric age when, to save the inhabitants of the city from the depredations of a monster which lived on human flesh, certain volunteers among the youth of the country were chosen by lot who were escorted to the monster's cave and left on its threshold to be devoured at his pleasure. Eventually one young hero had the daring and the skill and the supernatural help to kill the monster, which forever ended the sacrifice of youth to his insatiable appetite.

Where this modern movement has something of Sparta in it is in what it demands of youth. The organization penetrates into the colleges and universities of this country and asks the youth in those places to give their lives, under difficult conditions in dangerous positions for small pay and without promise of fame or even popular success, to carry on an enterprise which has already cost many lives and used up splendid human material.

There is no appeal to patriotism in the venture, for it has to do with people of other lands and civilizations. There is no obligation to repay an old debt such as was made when volunteers were called to fight for France in the great war. There are none of the awards that come from scientific explorations which the newspapers give great space to and the general public follows with avidity and august societies the world over honor by degrees and medals and a niche in history. These emissaries who appeal to college boys and girls have nothing but lives of hardship and sacrifice to hold out to their votaries.

If they marry these volunteers must deny not only themselves but their wives and their children in more than a money way, though that at first is the most apparent perquisite of life that they must count upon meagerly.

They will have to drop far behind the march of civilization in many of the daily amenities and much of the pleasurableness of life; they will have to subject their work to the criticism and in some essentials to the dictation of the trustees of the scattered public which has made itself responsible for the expenses of the yearly budgets of the enterprise for which they are dedicating their whole lives.

Their brief returns to their homes at intervals during the long years which will follow are sure to be disillusionments, for their personal relationships will have been subjected to the strain that long absences involve and the limited public to whom they are expected to give an account of their daily lives is often unsympathetic and sometimes undisguisedly indifferent.

Yet year after year, with serene confidence, this immense sacrifice is asked of the youth of our great and little colleges, and year after year an appreciable group stands out from the great body of the country's best and most promising young men and women and volunteers for a life service of self-denial.

Since, the movement began, perhaps twenty-five years ago, 9802 have volunteered, and in the last two years 1103. I find on examining their records that these men and women are to be found today as follows:

In Africa, 1074; Arabia, 34; Central America, 81; China, 3024; India and Ceylon, 1903; Japan and Korea, 1185; Mexico, 235; Oceania, 83; Persia, 101; Philippines, 247; Siam and Strait Settlements, 185; South America, 717, and the remainder scattered over three continents.

There is a remark of Dr. McCosh's quoted concerning this that I find voiced my feeling as I read those figures and contemplated the hardships which the very names of those far-flung stations of the Cross called up before the imagination.

"Has any such offering of living young men and women been presented in our age, in our country, in any age or in any country since the day of Pentecost?"

For that is what these volunteers are—messengers of good tidings to those that are afar off; they are the medical missionaries, the teaching missionaries and the preaching brothers of the student volunteer corps of foreign missions.

I have seen them come home on their arduous furloughs, eagerly gathering more skill for their work on the field by extra courses in hospitals and in laboratories and at summer schools. I have heard them tell the story of their missions, and from tired, shabby men in oddly cut clothes of a fashion long dated I have seen them on a sudden become spirits of fire with the future triumphs of their faith glowing in their eyes and ringing in their words. They die in harness, these workers, so much does their work become their life.

Quite evidently, in spite of the things that they forego, the careers that they have volunteered for compensate them. Here or there in churches there are occasional tablets commemorating their lives, but the citizens of their home towns do not unite to raise a monument to them; their country as a whole forgets their existence.

Tonight in the hospitals that they have served with such skill that their fame has gone out through all the countrysides of their chosen abiding places they will pace their wards with no reporters to cable back to America their latest victory over death and over century-old maladies. They will be holding their sacred meetings in upper rooms, in forsaken temples, in huts and in native-built chapels under conditions and in dangers that would make our "headliners" look tame.

All their days are the days that we gape at in "travelers' tales," but yet for some reason my friend who will not read this column because the subject does not interest him would not call the adventures of these men and women, who are his fellow Americans, news. It would be news if bandits captured them, or if they were attacked and killed in a rebellion and the Secretary of State had to cable a threatening message to their murderers. But out of nearly 10,000 of these volunteers perhaps 50 have had to have their government interfere in their behalf; the rest have managed for themselves and for many more besides of their fellow countrymen who were stranded or in difficulty.—Evening Public Ledger, Philadelphia.

TALKATIVE ATHENS

"Coffee hounds" is the way the American Red Cross journalist described the Athenians of today, as we passed cafe after cafe, crowded with men sitting at little tables, sipping and talking, talking, talking, talking, writes William T. Ellis in the Christian Herald. His meaning was better expressed by that other vivid reporter, Dr. Luke, in recounting the Apostle Paul's experiences in the same city: "Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing."

If Dr. Luke had been called in as a physician to diagnose the present plight of Greece, one of the invalid nations of today, he could not do better than to quote his own characterization, written nearly two thousand years ago. Athens is the most restless capital in Europe. Its people are as volatile as of old. Their chief interest seems to be talk. They apparently believe that they have wrought a deed when they have merely uttered words. Their way of meeting national emergency is to talk about it. Mercurial-minded, they can not be depended upon for stability of opinions or decision in action. Some Carlyle is needed to thunder into their ears, "A little more silent!"

Greece has found herself at the Testing Time of her modern history; and she is scarcely equal to it. Her characteristic instability of mind seems to have paralyzed her. This is not the same Greece that of old won deathless luster for her name, and became the synonym for glory in countless ancient songs and stories. There has been a heavy infiltration of alien blood, especially from Asia, and the stock of the people has substantially changed. Nevertheless, the old quality of ficklemindedness has remained. No leader, no cause, no course may now be sure of the allegiance of the people. In the present crisis, the country is torn to helplessness by party politics and petty strife. Unparalleled catastrophe has not been enough to weld the nation into unity and resolution.

I found Greece in consternation over the prospect of the abolition of foreign feeding of the victims of her mad imperialism—although at the same time the nation was vauntingly making ready for another war against Turkey. When it was suggested that all the money needed for relief could be secured by disbanding the army, which is merely provocative further woes for Greece and the world, Greek officials simply stared. They somehow can not really entertain the idea of their country's settling down to a policy of peace, economy, industry and rehabilitation.

That old-fashioned quality of independence and self-respect, which is the saving grace of a nation as of an individual, seems curiously absent from the Greece of today.

"Begin at the beginnings;
Where else can you begin
In building men and houses
The best results to win?"

Whoever wants the churches
Built up in strength and joy
Must make a good beginning
With every girl and boy."

MARRIAGE

Miller-Zuercher—On Christmas noon at the bride's home, Miss Hulda, daughter of Christ Zuercher, to Edward Miller, of Trail, Ohio.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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WHAT IS FORCING OUR BRETHREN IN THE FAITH FROM RUSSIA

Henry Schroeder Jr.

Those of our American brethren who were active in relief work in Russia understand conditions better than those who were so far removed from the scene of suffering; yet the thought of emigration must become general among our people as soon as possible locations are found and when the way opens up for attempting successful efforts.

It has always been believed, or at least hoped, that conditions in Russia would improve and times become normal again. This hope has, in a way, been realized in economic affairs, but, in spiritual things, just the opposite has occurred. In this the demands are daily becoming more definite and positive and the motives behind them may easily be recognized.

True, the Russian Government cannot fully enforce its ideas to their fullest realization just now because it lacks the means to do so, but, in the face of serious opposition, it is quietly and regularly moving toward its goal according to a regular plan and in time will no doubt be in a position to fully carry out its program. Its object is, and will remain materialistic, communism under the proletariate direction. In confirmation of this assertion a few paragraphs from the **Podese** (instructing the masses) will suffice. This is given by the Ukranian Soviet Republic and is confirmed by the all-Ukranian Central Executive. Nov. 1, 1922.

¶2. The purpose of Russian education and culture is to free the working masses from spiritual slavery, to develope communistic society, socialistic qualifications and a materialistic world-view.

¶27. The school is separated from the church.

¶28. Training and education in Russia must be free from every influence of religion.

¶29. Students in training and educational institutions and persons who have not attained the age of 18 years are strictly forbidden to be taught the doctrines of faith.

¶30. Persons who are in any way associated with organizations of religious culture are forbidden to teach either general or special subjects in all training and educational institutions.

¶31. Aim: To free the working masses from all religious prejudices; general instruction in science and politics and the developement of a wide and well-planned anti-religious propaganda.

¶154. The highest degree of care for children and minors until they reach the age of 18 years devolves upon the state and its commissioners for training and health conditions. The commission cares for social development with respect to children until they reach the age of 15 through the social right protection and interest of the minors. (The parents have nothing to say.)

¶165. The social training will be under the organization of the Mass Commissioner and has for its object the creation of a new type of a new manhood of an organic association and a socialistic workman's fraternity.

¶160. The building up and security of normal conditions for the developement of the entire growing generation through the protection and interest of all spheres of life, is the business of the entire organized association in the person of the State General, the principal for social development, the care and true interest of all minors: **even those who are under the care of parents are not exempt.**

Can we not clearly see the direction into which the powers of Russia are steering? Can the dangers threatening the children of our Russian brethren be more terrible? Could a heavier blow be struck at parents than when their influence upon their children is taken away from them? Who can fail but see the bottomless pit that threatens to destroy our brethren?

People are made to believe in Europe that religious liberty may be enjoyed in Russia. The fact is that this liberty is only to be found in propaganda and this propaganda is of the communistic sort.

Religious liberty is at present only noted in the fact that all Sunday schools and children's services are forbidden. Persons under 18 years of age dare not belong to a religious organization, they dare not sing in church choirs, nor dare they attend any other religious service. A teacher may not fill a church office or be a member of the choir or its chorister. In many localities Mennonite teachers must not belong to the church organization or be present at any of its services.

In view of the foregoing facts one cannot but see that for our Russian brethren emigration is their only salvation from moral destruction.

True, emigration has started, but for many there are serious obstructions in the way. The laws of Canada are strict. Of the 3,000 ready for emigration 600 were turned back (29%) according to reports from Russia. The information that so many had been turned back was a stupefying stroke for us. Such methods of selection are not helpful or encouraging. What is to become of the many who want to go and cannot go? A possible way out must be found for all of them, even if it will be to Mexico or elsewhere. There is nothing to show that in time they may be brought here.

THE S. S. LESSON

January 20

Moses Called to Deliver Israel

Exod. 3:1-12

Golden Text: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season. Heb. 11: 24-25.

Because of the power and influence of Joseph the Israelites were favorably situated in Egypt and in such a way that they could maintain a separate existence and thus, through several centuries, they were preserved as a distinct people. It was during this time that they became quite numerous. But the friendly Pharaohs did not last forever. Political changes brought rulers to whom the Israelites were not as close as formerly. The native kings having driven out the Asiatic ones it naturally followed that the Pharaoh on the throne did not look with favor upon the increasing hordes of Israelites who were of Asiatic extraction. For political reasons the king sought means of crushing this vigorous race. First, he reduced them to virtual slavery by laying severe burdens and setting taskmasters over them to break their spirits. Next, he sought the extermination of the race by ordering the destruction of all the male infants as soon as they were born. It was at this time that the birth of Moses occurred. His brave parents took a desperate chance at saving his life and hid him in a little ark of bulrushes in the flags that grew along the river. Here Pharaoh's daughter found him and, attracted by his innocence, arranged for his adoption, providing that the mother of Moses should be his nurse. Being brought up in Court gave Moses many advantages. Here he became familiar with government, law, the art of writing and such culture as made Egypt the greatest empire of that time. No doubt a career of ease was open to him, but he never forgot his origin and, when the oppression of his people became severe, he tried to be their defender and slew a taskmaster. In this he failed since he was regarded with suspicion by his own people and having brought down upon himself the wrath of the king. His only safety was in flight and he finally found refuge in the desert near Mt. Sinai. Forty years of his life were spent in this locality. One would suppose they were forty wasted years, but they were useful years. Since he had acquired knowledge in Egypt that would be needed in future years as a leader and ruler of a people who were to be transformed from a race of slaves to a free people, so he also had to learn to know the country through which he was to lead this people for forty years, and, nothing gave him greater opportunity for doing so than the life of a wandering shepherd to which he was given. Hitherto God had not yet spoken to Moses. He was following his own inclinations and seemed doomed to waste his years on the desert, but God was preparing him nevertheless and every day he was storing up something that would be of use to him when the time came. Sometimes God tests men by long years of waiting, but during the long wait He is opening opportunities whereby one may secure the great equipment that will be needed when the real test comes. So with Moses. He began by being very impatient and taking things into his own hands. The result was failure. But God has a way of making things work together for good and the cruel edict of the Pharaoh, as well as the long years of banishment to which Moses was subjected, were made to contribute to his future usefulness.

During all this time the lot of

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A NEW-YEAR'S CREED: SOW GOOD SEED

WATCHWORD

The Western District Conference requested the Publication Board of the General Conference to have a translation made of the little German book "Geleitworte an Junge Christen. . . ." written by C. H. Wedel, onetime president of Bethel College.

The Board is happy to announce that Dr. Theodore O. Wedel of Northfield, Minn., has kindly consented to make this translation of his father's book. It will, however, require some months to complete this translation, as Bro. Wedel has a heavy schedule of work before him in Carleton College.

The copyright to this book belongs to Bethel College, but the officers of the board of directors gladly consented to having the Publication Board of the General Conference supply the translation and publish the book. This spirit of cooperation is greatly appreciated.

Our two largest churches have now taken up the campaign to put one of our church papers, either The Mennonite or Der Bundesbote into every home where there is a church member, and we shall follow the campaign with interest. The Berne church has about sixty young people at work on this. The Alexanderwohl church was just planning after Christmas to organize. This winter weather is fine for this work, and the turn of the year is the logical time. Let those churches that have not taken up this work yet, do so at once. Call attention to it in your next Christian Endeavor meeting. Or if you have no Christian Endeavor, take it up in the Sunday school. But don't put it off. Make it an annual affair.

What church will be the first to report 100 per cent. readers of our church papers? This means at least one of the church papers, The Mennonite or Der Bundesbote in every home of the church in which there is a church member.

The Prayer Cycle

How do you like The Prayer Cycle that was published in the last issue of The Sower in the year 1923? Write to Bro. J. F. Lehman for as many copies in pamphlet form as you need in your church. They will be sent for the asking. If there should be any errors in it, kindly let us know.

The Board of Education of the General Conference had a session in Chicago during the holidays, looking to making arrangements to getting graded lessons for our Sunday schools. The thought was that German manuscript should be prepared for one year and that then one year after the other should be worked out.

German Teachers' Meeting

Prof. P. J. Wedel was elected chairman of the German Teachers' Organization that held its annual meeting in the Tabor church on December 28th. Dr. J. R. Thierstein is the retiring chairman. The meeting was well attended and a good program was given. It was requested that the papers be published.

Petitioning the President

In line with the suggestion of the Christian Herald some of our churches are sending petitions to this paper to present to the President of the United States, asking that he initiate an international conference of the various nations. At this conference the present world troubles are to be discussed with a view of finding an amicable solution. There are those who say, it will do no good. Others insist, it can do no harm!

An Offering for the S. S. and C. E.

The readers will notice that in the Standard proposed for the Sunday schools provision is made for one offering a year to be lifted and to be divided equally between the District and the General Conference Sunday school committees. The committee for the General Conference has asked Bro. Arthur D. Unruh, Newton, Kansas, to serve as their treasurer. Brother Unruh has consented, and you are requested kindly to send any such offering for the General Conference Sunday school work to Bro. Unruh.

Sow Good Seed:
Kill a Weed!

Isn't That Too Bad?

Men in the city of Wichita, Kansas, spent $15,000 to build a tabernacle to seat 6,000 people. Then they spent $8 000 more to put on a 4 or 6-week's Gipsy Smith revival campaign. Then besides this the Evangelist will have to be paid. So when it's all over the total expense may run around $30,000. Now isn't that too bad! Not that the city of Wichita does not need it, or that Gipsy Smith is not the man, or that the price for the many converts it too high. But isn't it too bad, that we neglect so unpardonably much to inculcate into the minds and hearts of our children those moral, religious and spiritual truths and then when waywardness and sin have seared and scarred those lovely faces we "hire" an Evangelist to win them back. Think of the loss of time, the waste in fruition, the heartaches on earth and in heaven. Surely an ounce of prevention is better than a pound of cure! Let's suffer the little ones to come to Jesus and forbid them not. Meanwhile, thank God for the Evangelist.

THE WHITE BANNER OF PEACE

Oh, say! can you see, in the century's dawn,
What so gladly men hailed o'er Bethlehem gleaming?
Has the bright star of hope from our firmament gone,
That shone when the Christ in the manger lay dreaming,
Where the Prophets of old, his birth had foretold—
The sweet Prince of Peace who the world would enfold.
Oh, say! does that bright star in heaven yet shine,
As when angels above Him sang music divine?

On far distant shores, beyond the great deep,
A dark cloud of gloom o'er the nations is lying;
Loud thunder the guns, and from scabbards there leap
The sabers of strife, while war-flags are flying;
And what is the goal of man's troubled soul,
When the grim God of War is calling death's roll?
Oh, say! shall Christ's spirit watch over the deep,
When the roar of the tempest shall over it sweep?

Aye, God, in His wisdom, doth fathom the whole!
Peace! peace! o'er the earth, the nations were crying;
Yet each, in the secret depths of the soul,
On the might of its wealth and its arms was relying.
When all shall rely on the truth from on high,
Then rancor, suspicion, and hatred shall die;
The White Flag of Peace shall triumphantly wave,
For Christ's love, alone, is the armor to save.

—A. P. Way, Los Angeles.

A PROPOSED STANDARD FOR S. S. OF THE GEN. CONFER. OF THE MENNONITE CHURCH OF N. A.

Figures in parenthesis indicate the number of points awarded when the school includes the service as a part of its program.

A school including all ten points (100%) is a Standard School.

I (5) A Cradle Roll.
(5) A working Home Dept.
II (5) Organized Class or Classes in the Young People's Dept.
(5) Organized Class or Classes in the Adult Dept.
III (10) A Teacher Training Class or students pursuing regular courses in Teacher Training.
IV (5) Graded Organization in the following Departments:
Children's Division. Ages 4—12 (or 11).
Young People's Division. Ages 13 (or 12)—24.
Adult Division. Ages 25 up, including regular promotions.
(5) Graded Instruction. Instruction adapted to pupils of each age.
V (5) Regular Missionary Instruction from platform and in classes.
(5) Regular Missionary Offerings. (Weekly, Monthly or Quarterly).
VI (10) Regular Temperance Instruction.
VII (10) Definite Decision for Christ urged through a Catechetical Class or other methods.
VIII (10) Workers' Conference Regularly Held. (Monthly or Quarterly.) A meeting of the officers and teachers to consider the problems of the school.
IX (2) A Definite written Enrollment for each Scholar.
(3) A Personal Record of Attendance for each Scholar.
(5) The Average Attendance not less than 70% of the Total Enrollment.
X (5) A yearly report to the Dist. Confer. S. S. and Y. P. Com. of Gen. Confer.
(5) A yearly offering for the Sunday school work of the Conference, one-half to go to the Dist. Confer. S. S. Com., and the other half to the S. S. and C. E. Com. of the Gen. Confer.

The above is the Standard that has been adopted by the Middle District Conference in 1922, with a few additions or slight omissions to make it suitable for the General Conference.

To the writer it seems that 10 per cent. for Temperance instruction is comparatively high. We should like to see Regular Memory Work of vital Scripture passages and undying songs included as a definite part of the program of religious education.

Further, it seems to us that the Standard ought to include Daily Vacation Bible Schools as suggested by members of the Pacific Conference. These schools have been at home in some of our Mennonite churches for at least 50 years in this country, and now that other denominations are seeing the practical value and the necessity of them, we should urge those of our churches that do not have them now to arrange for them, and the Standard, though it concerns itself primarily with the Sunday school, should emphasize them as a vital part of the religious education of our youth.

We shall be glad to have any one interested in the Sunday schools and religious education discuss the subject constructively in The Sower.

As the readers may know the General Conference took steps to have Graded Lessons investigated and possibly prepared for our Sunday schools. This matter has been put into the hands of the Board of Education of the Conference.—K.

Play safe—save!

THE S. S. LESSON
(Continued from page 4)

the people of Israel continued to grow harder and harder. God had not forsaken them, however. Their cries were heard and heeded. He was getting ready for them such a deliverer as the world never before had seen and He was preparing him to provide for their present and future relief. It was a long wait, but it impressed upon them their own helplessness and the necessity of calling upon a Higher Power. The more hopeless they were the more must they be impressed with the great power of the God who would be their Deliverer. Again, the years of desert wandering and the battling with the Caananites would need men accustomed to hardships and privations. Having endured these in Egypt they were all the more fitted for the witness.

God appeared to Moses when he was quietly alone with his sheep. No doubt he had been meditating about Him. There was more in Moses than the learning of Egypt of which he was a master. He has a capacity for spiritual things and a natural talent for leadership. These things were especially needed in God's plan concerning Israel. We cannot think of Moses except as one who was exceedingly zealous for the things of God. He had misused his deal once, now a way was to be open for him to direct it properly.

God appeared to Moses out of fire. It is the symbol He chooses to express His might. He used it in the pillar of fire, on Mt. Carmel in answer to the prayer of Elijah and at Pentecost. He is spoken of as a "consuming fire". To man there is nothing that has given him such power as the knowledge of fire and its uses. With its power also comes the comfort of warmth and the light that it can bring into darkness.

The burning bush that was not consumed spoke of a God who could do the impossible and so was in a position to send Moses on what to men's eyes would be absurdly impossible. The burning bush that was not consumed may fittingly be used as a symbol of God's prophets, missionaries, and martyrs who passed through the fires of persecution but who still live in the noble work they instituted. The voice assured Moses of the holiness of God, of His being ready to renew the covenant He made with Abraham, Isaac and Jacob, and of His concern for His persecuted people in Egypt. It was a distinct call to Moses to deliver and to lead Israel. It also brought the assurance of His presence when He should lead them to this very place. God does not call all men as He did Moses, but we may be sure that He has a task for each of us to do, that He will give us the strength to do it, and that He will be with us in our efforts to do as He directs.

THE C. E. TOPIC

Jan. 20

Gospel Triumphs in Japan

Acts 10:34-48

No nation ever came out of secluded barbarism so quickly as Japan. There are many people still living who very well recollect the time when the Island Empire was open to the commerce of the world. The writer recalls that at the Centennial Exposition in Philadelphia in 1876 the Japs were the most interesting participants and they were made the guests of many receptions and other social functions. Christianity had had a foothold in Japan in the beginning of the 17th century, having, been introduced by the Jesuits, but political abuses to which these Roman missionaries resorted made it unpopular with the government and it was barred from the islands. Placards were found by the missionaries of later date in which the practice of Christianity was forbidden on pain of death. With the opening of Japan by the American Naval officers the time for modern missionary efforts was at hand. Various churches were early on the ground and in their thirst for knowledge the Japanese people were also ready to hear the Gospel. No missionary field ever made such rapid progress in the number of its converts and in the activities on its native church. Schools, hospitals and benevolent institutions came into existance with great rapidity. There are now many native churches and it is the opinion of many missionary experts that the time is ripe for the evangelization of Japan to be turned over to the Japanese church to complete. Among the native Christians are to be found men and women high in political and social circles. Should any one have said in 1872 that within 50 years the World's Sunday School Convention would be held in Japan they would probably have been looked upon as visionary dreamers. Yet, such was the case and it is a comment upon the wonderful growth of Christianity in Japan for it to have been so.

As far as we know the Mennonites have never undertaken to do missionary work in Japan although some missionaries have been sent by other bodies who came from Mennonite churches. The late Henry Landis, who after a lifetime of faithful service under the Presbyterian Board, died recently in Japan came from the Hereford Mennonite church in Pennsylvania, being among those of our young people who were ready to do this kind of work before our church was ready to enter into it. As a teacher in Japan Mr. Landis had a wonderful career. Japan still has its multitudes of idols and its millions of devotees, but the seed has been well sown there and if we exercise the faith that we should have in the Word of God we may be certain that bread cast upon the waters shall return.

One of the notable things that the Japanese were doing was the printing of Bibles, not only in the language of their own country, but that of other nations also. The great Bible houses of Japan were sending their precious freight to China, India, the South Sea Islands and many other Asiatic localities. The recent earthquake utterly destroyed the Bible Printing Plants but at present ships are hurrying toward the Orient laden with copies made from photographic plates and before the year will be out the busy little Japs will be as nimbly at work producing Bibles as never before.

While the political situation between America and Japan is sometimes not what might be wished, especially along the line of excluding cheap labor and preventing too great a prosperity of the Japs in this country by making the holding of real estate by them illegal, we are at least glad that not everyone wishes to keep the Japs coolies in spite of their ability and industry. This should be the land where every man who honestly endeavors to get along should have an equal chance.

Not so long ago we heard an address made by a Jap student in one of our universities. He said people sometimes think that the Pacific ocean is a barrier between the Occident and the Orient. This, he said, should not be. People should think of it as the bond that ties them together. There have been three great factors, he continued, that cemented the bond between America and Japan, namely, commerce, education and religion. Commerce is the material bond that binds, education the intellectual, while religion is the spiritual. All three have their values but the last named is the most important and valuable. He then went on to express a sense of gratitude that the Christians of this country saw fit to enter into all three relations with Japan, but, said he, your missionaries have done the most and the best for us.

During the recent calamity brought on by the terrible earthquake that wiped out so much of Japan both the native and foreign Christians were among the heavy losers. Some famous schools and other institutions were wiped out. But this did not prevent all Christians from working hand in hand in giving help and relief wherever it was possible for them to do so. One of the true signs of real Gospel progress is not to be seen in prosperity when it does happen to be present but in the way Christians act in times of adversity. In this the native Japanese Christians were not a disappointment.

CONTRIBUTIONS

HOME MISSION BOARD TREASURY REPORT FOR DEC.

General Fund: First Menn. ch., Upland, Calif., $73.98; Bethesda ch., Henderson, Nebr., $92.53; Cornelius Jantzen, Pylmouth, Nebr., $15; Bethel ch., Newton, Kan., $51.65; C. E. Krehhiel, Newton, Kan., $10; Bergtal ch., Pawnee Rock, Kan., $37.94; Sr. Sew. Soc., Halstead, Kan., $25; Sew. Soc., Bcrne. Ind., $100; Miss. Soc., Trenton, Ohio, $22.40; Tabor ch., Goessel, Kan., $100; St. Johns ch., Pandora, O., $125; Zion ch., Dallas, Ore., $6.57; St. Johns S. S., Pandora, O., $16.24; Zion ch., Souderton, Pa., $75; Inman, Kan., ch., $25; Johannestal ch., Hillsboro, Kan., $50; Elise Holly, Trenton, O., $2; Anon., Trenton, Ohio, $1; West Zion ch., Moundridge, Kan., $25; Grace ch., Pandora, Ohio, $85; Ebenezer ch., Bluffton, O., $400; Salem Zion and Salem ch., Marion, S. Dak., $164.71; Mission boxes, Berne, Ind., $8.10; Sr. C. E. Soc., Berne, Ind., $11.50; Thanksgiving Offering, Berne, Ind., $1103.07; First Menn. ch., Reedley, Calif., $33.05; First Menn. ch., and S. S., Phila., Pa., $80.-77; Zion ch., Donellson, Ia., $50; Canton, Kans., ch., $21.71; Colfax, Wash., ch., $27.50; Arlington, Kan., ch., $11.25; Bethlehem ch., Bloomfield, Mont., $45.20; First Menn. ch., Paso Robles, Calif., $47.42; Rosthern, Sask., ch., (for Board Meeting Expense), $39.50; A mission friend, Halstead, Kan., $25; Pulaski, Ia., ch., $19.13; Hoffnungsfeld-Eden ch., Moundridge, Kan., $115; Salem ch., Dalton, Ohio, $62.92; Ungenannt, Hillsboro, Kan., $50; Hillsboro, Kan., ch., $70.06; Summerfield, Ill., S. S., $45; First Menn. ch., Mt. Lane, Minn., $40; Elbing, Kan., ch., $58.60; Second Menn. ch., Phila., Pa., $15; Deer Creek, Okla., ch., $13; Huttertal ch., Dolton, S. Dak., $100; First Menn. ch., Bluffton, Ohio, $180; Einsiedel ch., Hanston, Kan., $17.25; Deep Run, Pa., ch., $50; Emmaus ch., Whitewater, Kan., $259; Bethany ch., Kingman, Kan., $14; J. J. Voth, Rosthern, Sask., (Refund on salary), $35; A mission friend, Laird, Sask., $8; Pratum, Ore., S. S. and ch., $8.25; First Menn. ch., Shafter, Calif., $23.81; Zoar ch., Waldheim, Sask., $300; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Dorcas S. S. class, Bluffton, Ohio, (White gift), $100; Wadsworth, Ohio, S. S. and ch., $35.34; Brudertal ch., Hillsboro, Kan., $54.66; Lehigh, Kan., ch., $7.25; Salem ch., Marion, S. Dak., $171; Zion S. S., Donnelson, Ia., $12; Bethesda ch. and S. S., Marion, S. D., $102.

City Mission: Beatrice, Nebr., C. E. Soc., for Los Angeles, $5; Beatrice, Nebr., C. E. Soc., for Hutchinson, $5; Wm. Moyer, Deer Creek, Okla., $10.

Special Los Angeles Bldg. Fund: Bethel S. S., Dolton, S. Dak., $10.60; Tabor S. S., Goessel, Kan., $100; Neuhoffnungstal ch., Meno, Okla., (Christmas Offering), $34.25.

Total Receipts	$5,159.31
Cash on hand, Dec. 1st	52.50
Paid out during Dec.	3,570.67
Balance, Jan. 1st	1,641.14

The Board owes $500.00 for a recent loan, and $2,000.00 for money advanced on the Mechanics' Grove, Pa., church. The December salaries for all our workers are due in a few days so that it was thought wise to have a balance ready to meet these needs. We thank the churches and other contributors for their generous support in the month just past.

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

FOR THE TREASURY OF THE PACIFIC DIST. CONFERENCE

From the congregation Ruff, Wash., per J. C. Jantz, $11.25; From the congregation, Monroe, Wash., per J. Preheim, $16; From the congregation, Colfax, Wash., $47.60.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

TREASURER'S REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR DEC. 1923

For China Building Fund:—Doreas Soc., Freeman, S. D., $16; Sew. Soc., Berne, Ind., $63.20; Sew. Soc., First Menn. Ch., Bluffton, Ohio, $87.

For Foreign Mission Treasury:—Jr. Sew. Soc., Halstead, Kans., $40; Sew. Soc., Bergtal, Corn, Okla., $100; Oakleaf Sew. Soc., Mt. Lake, Minn., $25; Grace Menn. Mission Soc., Pandora, Ohio, $104.75; Sew. Soc., Drake, Sask., $50; Sew. Soc., Medford, Okla., $40; Mission Soc., Upland, Calif., $56.20; Sr. Sew. Soc., Halstead, Kans., $6; Sew. Soc., Eigenheim, Rosthern, Sask., $76.04; "Busy Bees", Zion Menn. Ch., Donnellson, Ia., $100.

For Home Mission Treasury:—Sew. Soc., Medford, Okla., $40; Grace Menn., Mission Soc., Pandora, O., $51.93.

Special Gifts:—Sew. Soc., Waldheim, Sask., Champa Station, where needed most, $50; Sew. Soc., Henderson, Nebr., Okla. for Christmas $15; Emmaus Sew. Soc., Whitewater, Kans., do., $6; Do. Clothes for Russian Emmigrants to Canada, $39.07; S. S. Class, Friedensfeld Ch., Lorena, Okla., poor children Germany, $5.85; Sew. Soc., Herold Ch., Bessie, Okla., needy in Europe, $22; Sow. Soc., Herbert, Sask., Orphan India, $50; Do., Day School Teacher, China, $50; Sew. Soc., Bergtal, Corn, Okla., Orphan, India, $30; Sew. Soc., Reedley, Calif., three orphans, India, $90; Sew. Soc., Bergtal, Pawnee Rock, Kans., Evangelist, India, $50; Sew. Soc., Gotebo, Okla., Evangelist, India, $25; S. S. Class, Pretty Prairie, Kans., Busby, Montana, Station, Christmas, $7.44; Sew. Soc., Berne, Ind., postage for Ex. Com., $10; Mission Soc., Upland, Calif., Frau Dietrich, Germany, $13; Sew. Soc., Bethel College Church, Newton, Kan., Mrs. Adah Burkhalter, Christmas, $10; Little girls Sew. Soc., Berne, Ind., Orphan, India, $30; Dorcas Band, Almota, Wash., needy in Germany, $20; Sew. Soc., Shafter, Calif., needy in Siberia, $20; Nordstern Sew. Soc., Drake, Sask., Montana Missions, $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1923

General Fund

Tabor Ch., Goessel, Kan., $417.88; do., children's collection, $191.96; Bethel Ch., Perkasie, Pa., $15; Bethany Ch., Lost River, Sask., $39; S. P. Prieheim, Freeman, S. D., $100; Sewing Soc., Lost River, Sask., $80; Friend, $10; C. Jantzen, Plymouth, Nebr., $15; Nordstern Ch., Lockwood, Sask., $200; S. S., West-Zion Ch., Moundridge, Kan., $75; Saron Ch., Orienta, Okla., $16.88; Jr. C. E. Soc., Hillsboro, Kan., $7.15; Friedensberg Ch., Avon, S. D., $175.79; Swiss Menn. Ch., Alsen, N. D., $43.05; St. John Ch., Pandora, O., $279.89; do., children's collection, $45.11; Bethesda Ch., Henderson, Nebr., $137.78; S. S., Bethany Ch., Freeman, S. D., $35.91; Bethel College Ch., Newton, Kan., $103.28; Menn. Ch., Escondido, Cal., $15.60; Menn. Ch., Colfax, Wash., $449.30; West-Zion Ch., Moundridge, Kan., $46; Bethel Ch., Hydro, Okla., $15; Menn. Ch., Inman, Kan., $30; Menn. Ch., Pulaski, Iowa, $17.86; Bethel Ch., Fortuna, Mo., $146.53; Zion Ch., Dallas, Ore., $19.75; Johannestal Ch., Hillsboro, Kan., $85; G. P. Regier children, Newton, Kan., $10; G. P. Regier, Newton, Kan., $50; Menn. Ch., Burrton, Kan., $15.61; Sichar Ch., Cordell, Okla., $15.21; Nebo Ch., Meade, Kan., $20.35; Marie L., Newton, Kan., $10; S. S., St. John Ch., Pandora, O., $32.49; John Loewenberger, Edge Hill, Mo., $1.20; Zion Ch., Souderton, Pa., $353.57; Swiss Ch., Ebenezer, Bluffton, O., $400; S. S., City Ch., Beatrice, Nebr., $100; Jacob Stoess, Butterfield, Minn., $25; Menn. Ch., Goessel, Kan., $285.56; Menn. Ch., Goessel, Kan., children's collection, $78.85; First Menn. Ch., Bluffton, O., $78.39; S. S., Brudertal Ch., Hillsboro, Kan., $110.29; First Menn. Ch., Reedley, Calif., $125.08; Herold Ch., Bessie, Okla., $49.19; Mission Boxes, Berne, Ind., $7.55; S. S. Class No. 33, Berne, Ind., $13.-70; Sen. C. E. Soc., Berne, Ind., $16.-53; Male Chorus offering, Berne, Ind., $24.95; one-half of offering at Rev. Kliewer's address, Berne, Ind., $48; children's Thanksgiving offering, Berne, Ind., $593.05; adults' Thanksgiving offering, $3,309.21; S. S., Swiss Menn. Ch., Alsen, N. D., $4.25; John W. Tschetter, Carpenter, S. D., $20; S. S., First Menn. Ch., Pandora, Ohio, $62; Grace Menn. Ch., Pandora, O., $258.51; Menn. Ch., Upland, Cal., $49.84; Heinrich Schultz, legaey, Buhler, Kan., $100; Brudertal Ch., Hillsboro, Kan., $266.01; West Swamp Ch., Quakertown, Pa., $23.85; S. S., do., $13.70; Alexanderwohl Ch., Goessel, Kan., $1,252.32; do., children's collection, $208.25; First Menn. Ch., Paso Robles, Cal., $45.10; Zion Ch., Donnellson, Iowa., $200; First Menn. Ch. and S. S., Philadelphia, Pa., $161.-54; Friend, Halstead, Kan., $25; Ebenezer Ch., Mt. View, Okla., $11.-25; Menn. Ch., Buhler, Kan., $164.47; Abr. Froese, Cordell, Okla., $5; S. S., Menn. Ch., Hillsboro, Kan., $181.90; Menn. Ch., Deer Creek, Okla., $11; Bethlehem Ch., Bloomfield, Mont., $144.78; San Marcos Ch., Paso Robles, Cal., $30; Menn. Ch. & S. S., Pratum, Oreg., $10.50; Mrs. P. C. Wedel, Galva, Kan., $20; Daniel J. and Mrs. Unruh, Quarryville, Pa., $10; S. S., Johannestal Ch., Hillsboro, Kan., $61.03; Nordstern Ch., Drake, Sask., $22; Menn. Ch., Lehigh, Kan., $18.57; Friend, Hillsboro, Kan., $50; Saron Ch., Orienta, Okla., $27.88; Menn. Ch., Arlington, Kan., $10.50; Gnadenberg Ch., Whitewater, Kan., $22.01; Menn. Ch., Watowa, Okla., $58.03; Dora Bartel, Newton, Kan., $6.60; Eden Ch., Inola, Okla., $70.88; Neuhopedale Ch., Meno, Okla., $100.12; Jr. C. E. Soc., Deer Creek, Okla., $12.12; Salem Ch., Wisner, Nebr., $95.86; S. S., Menn. Ch., Beatrice, Nebr., $159.64; Salem Ch., Dalton, O., $125.82; Zoar Ch., Goltry, Okla., $18.-21; P. P. Prieheim, Marion, S. D., $25; Friend, Lincoln, Nebr., $50; First Menn. Ch., Mt. Lake, Minn., $77.39; Swiss Ch., Whitewater, Kan., $235.20; balance from five churches, entertaining, W.D.Conf., Hillsboro, Kan., 214.90; Menn. Ch., Greensburg, Kan., $11.70; Huttertal Ch., Dolton, S. D., $113.45; S. S., Bethel Ch., Wolf Point, Mont., $22.21; Menn. Ch., Vona, Colo., $11.80; S. S., Menn. Ch., Summerfield, Ill., $45; Second Menn. Ch., Philadelphia, Pa., $15; Hoffnungsau Ch., Inman, Kan., $290; Heinrich Schultz, legaey, Buhler, Kan., $10; P. H. Eck, Ringwood, Okla., $5; Eva Thomas, Ringwood, Okla., $1.50; S. S., West-Zion Ch., Moundridge, Kan., $27.70; Menn. Ch., Wayland, Iowa, $302.50; Friend, Lorena, Okla., $25; Bethlehem Ch., Bloomfield, Mont., $40; J. and L. Krehbiel, Moundridge, Kan., $75; S. S., West Zion Ch., Moundridge, Kan., $59.89; P. D. Voth, Montezuma, Kan., $20; Deep Run Ch., Perkasie, Pa., $200; S. S., do., $50.68; Eastern Dist. S. S. Convention Deep Run, Pa., $32.32; S. S., Salem Ch., Dalton, O., $100; Menn. Ch., Halstead, Kan., $35; L. W. and Mrs. Coates, Brighton, Colo., $6.50; Salem Menn. Ch., Marion, S. D., $1,-161.17; Ed. Reimer, Beatriee, Nebr., $25; Bethesda Ch., Marion, S. D., $372.53; Bethanien Ch., Freeman, S. D., $92.90; Saron Ch., Orienta, Okla., $17; Menn. Ch., Pulaski, Iowa, $125.-04; Friend, Laird, Sask., $16; Menn. Ch., Burrton, Kansas, $3.00; Bethany Ch., Freeman, S. D., $17; New Huttertal Ch., Freeman, S. D., $83; David J. Becker, Aberdeen, Ida., $15; Anna M. Erb, Boyertown, Pa., $2; Zoar Ch., Waldheim, Sask., $150; Bethel Ch., Dolton, S. D., $58.61; S. S., Zion Ch., Souderton, Pa., $330.45; S. S. Class of Sister Hillegonda, Newton, Kan., $6.65; Gnadenberg Ch., Whitewater, Kan., $65; Tabor Ch., Goessel, Kan., $94.35; Swiss Ch., Whitewater, Kan., $58; Menn. Ch., Buhler, Kan., $39.17; Karl and Mrs. Friesen, Oraibi, Ariz., $5; B. B. B. B. B. Class, S. S., Wayland, Iowa, $15; Menn. Ch., Wayland, Ia., $37.62; Daniel Geiser, Orrville, Ohio, $8; Menn. Ch., Escondido, Calif., $15; C. E. Soc., Bethesda Ch., Henderson, Nebr., $25.60; S. S. Zion Ch., Donnellson, Iowa, $51; Bergtal Ch., Pawnee Rock, Kan., $75.-37; First Menn. Ch., Chicago, Ill., $65.35. Total, $18,513.00.

Kuhlmann's Mission:

San Mareos Ch., Paso Robles, Cal., $33.18; Herold Ch., Bessie, Okla., $12.51; Zion Ch., Elbing, Kan., $386.-25; Sichar Ch., Cordell, Okla., $20.75; Herman Dyck, Elbing, Kan., $50. Total, $502.69.

Special Gifts:

Jr.C.E. Soc., Salcm Ch., Dalton, O., orphan, $26; C. E. Soc., Drake, Sask., for orphan, $35; Mary Burkhalter, Berne, Ind., for orphan, Florence, $30; J. W. Kliewer, Newton, Kan., for Hopi child, $25; B. W. Harder, Whitewatcr, Kan., for orphan, $30; H. C. Harder, Whitewater, Kan., for orphan, $30; Mrs. Beehtel S. S. Class, Philadelphia, Pa., for orphan, $30; S. P. Ediger, Inman, Kan., for orphan, $30; C. E. Soc., Dalton, O., for helper, $100; S. S. Class No. 3, Berne, Ind., Christmas for Wiens, $8; Interm. C. E. Soc., Berne, Ind., child, $30; children's collection, Menn. Ch., Buhler, Kan., for orphan, $25; J. Kroeker und P. H. Pankratz, Henderson, Nebr., for worker, $85; J. S. Kroeker, Henderson, Nebr., for helper, $32; Mrs. Wm. Andreas, Beatrice, Nebr., for orphan, $25; Normal Class, First Menn. Ch., Newton, Kan., for Liu, China, $25; J. H. Tschantz, Dalton, O., for Bible woman, $25; Menn. Ch., Deer Creek, Okla., for boys' school, China, $93; Jac. G. Graber, Freeman, S.D., for boys' school, China, $1; Dan Prheim, Freeman, S.D., boys' school, China, $2; Live Wire Class, Philadelphia, Pa., for orphan, $50; Mrs. Becker, Lawrence, Kans., for Bible woman, $10; P. B. Amstutz S. S. Class, Bluffton, O., orphan, $60; Ladies' Soc., Summerfield, Ill., Bible woman, $40; C. E. Soc., Menn. Ch., Hillsboro, Kan., for widows, $32; two S. S. Classes, Menn. Ch., Hillsboro, Kan., for orphan, $30; C. R. Voth, Canton, Kan., for orphan, $15; P. C. Riehert, Hillsboro, Kan., for child, $65; C. E. Soc., Bethel Ch., Mt. Lake, Minn., for Beledula School, $40; C. E. Soc., Gnadenberg Ch., Whitewater, Kan., for orphan, $30; John Becker, Aberdeen, Ida., for orphan, $25; C. E. Soc., Grace Ch., Pandora, O., for orphan, $30; Elizabeth Voran, Moundridge, Kan., for orphan, $15; H. H. Adrian, Escondido, Calif., for orphan, $30; Bible Class, Emmaus Ch., Whitewater, Kan., for orphan, $25; John Baergen, Bloomfield, Mont., for orphan, $7; Annie Braun Gerig, Claysburg, Pa., for orphan, $30; C. E. Soc., Emmaus Ch., Whitewatcr, Kan., for orphan, $30; S. S., Martha-Mary Class, First Menn. Ch., Bluffton, O., for Habegger, $7; Gladys Ioder's Class, do., for M. Burkhalter, $5. Total, $1,474.75.

India's New Station:

Y. P. C. A., West Swamp Ch., Quakertown, Pa., $16.82; C. E. Soc., Menn. Ch., Buhler, Kan., $25; C. E. Soc., Philadelphia, Pa., $30; C. E. Soc., Odessa, Wash., $8.34; C. E. Soc., Burrton, Kan., $5; John Wiebe, Jr., Beatrice, Nebr., $10; C. E. Soc., Bethesda Ch., Marion, S. D., $27; C. E. Soc., Bethel College Ch., Newton, Kan., $31.50; C. E. Soc., Waldheim, Sask., $25; Friend from C. E. Soc., Newton, Kan., $500; Jr. C. E. Soc., First Menn. Ch., Bluffton, O., $2.30. Total, $680.96.

The above totals contain the amounts turned over to us by The Ladies Executive Committee of Sewing Societies, which is receipted by them.

Dec. 1, 1923, bal. in bank	$ 92.82
Receipts during Decembher:	
Treasury for Gen. Gifts	$18,513.00
Do., Special Gifts	1,474.75
Do., Kuhlmann's Mission	502.69
Do., China Building Fund	41.00
Do., India's New Station	680.96
Bal. and total receipts	$21,305.22
Paid out during the month:	
On Debt	$16,500.00
For Vouchers	4,778.24
	$21,278.24
Bal. in bank on Jan. 1, 1924	$26.98

On January 1, 1924 our Board has a debt of $2,500.

We are certainly grateful to the many friends who have so willingly contributed towards the Foreign Mission Treasury. May the Lord, with His richest blessings, be with us all, during the coming years.

J. G. Regier, Treas.

JOTTINGS

A series of Bible Lectures will be given in Bethel College Feb. 10 to 17. Rev. H. J. Krehbiel of Reedley, Calif., will be the chief speaker.

Years ago, Mennonite ministers were sometimes given to preaching long sermons. A certain minister in the East is said to have frequently preached for an hour and a half. On one occasion his brother-in-law, who was in the congregation, thought it wise to indicate to the preacher that he had better bring his discourse to an end and, when he caught the speaker's eye, he took his watch from his pocket, looked at it sharply and then closed up the old fashioned piece with a snap that could be heard all over the meeting house. This did not escape the minister's notice and, being considerably annoyed by the limit, he turned sharply toward his brother-in-law and exclaimed: "Brother I have my own watch and will consult it when I want to know the time."

A minister of one of the sects that settled in Germantown, Pa., in the colonial days and published a newspaper was ever ready to make unfavorable comments upon the conduct of ministers of other churches. In one of his issues he notes the death of a neighboring pastor and observes: "He was a good poet, especially when drunk." However, a celebrated minister of the Reformed church died and none of the ministers of his own church could be procured to preach the funeral sermon because of the unpassable roads and so a Mennonite minister, Martin Kolb, one of the editors of the Martyr's Mirror, was called in to perform the service. This occurrence was made the subject of favorable comment in the paper that seldom saw good in other ministers.

A visitor to the Old Colony Mennonite settlement in Mexico reports that on Dec. 12 enough snow fell within two hours to make possible the best sleighing, but he regrets that there were no sleighs on hand.

Shortly after the Mennonite Immigration to Kansas, one of the brethren, Rev. Richert, came East on a fraternal visit. Hitherto the Richerts had been without a clock and seeing one of the tin alarm clocks that were making their appearance on the market, he purchased it and carried it with him in the pocket of his great coat. Being also without a watch he wound it up and kept it running for his immediate personal use. It was by no means a silent time-piece. People everywhere wondered what kind of watches these Russian Mennonites carried, but Bro. Richert kept it in his pocket unconscious of the speculation it was causing.

Dirk Keyser, one of the early ministers of the Germantown church, was a man more accustomed to the luxuries of life than his fellow Mennonites. His care in dressing, however, was ascribed to pride by his brethren. A silk coat worn by him gave particular offense and a self-appointed committee came down from Skippack to reprove him. He was at work in his garden when he saw them coming and, having soiled hands, he wiped the dirt from them on the tails of his offending coat in order to be in a more presentable condition to shake hands. The brethren noted this and realized that they could not make a good case against him and so, instead of reproving him, they told him that the purpose of their errand was to bring him a message of friendly encouragement.

According to a report given in The Mennonite Weekly Review, Rev. Jacob Janz, of Tiege, Author of the book "Meine Augen Haben Deinen Heiland Gesehen," who was a staunch supporter of those that wished to remain in Russia, has also asked for a passport for himself and family. His reason is that it is impossible to serve Jesus Christ under present Russian conditions.

Rev. Harvey G. Allebach, who years ago was editor of The Mennonite, lived for a time after leaving the University with his father in Green Lane, Pa. His brother Ezra had made a canvas canoe which proved rather unseaworthy and was left tied to a tree down by the dam. Harvey was anxious to give the craft a try-out and so, without saying a word to anyone, went down to the creek to see how she worked. No one was in sight and he carefully unloosed the craft, stepped in and pushed her to the middle of the stream, where she immediately turned turtle, throwing him into nine feet of water. He then swam out dragging the upturned boat with him which he then righted and re-tied to her original moorings. Being drenched to the skin and not caring to show himself in that condition he crept through the bushes to the rear of his home into which he immediately entered to change clothes believing sure that no one had observed anything out of the way that had occurred. One may only surmise Allebach's surprise when, 20 years later, a friend described everything that had happened that afternoon to him. He had not known, until that moment, that two of his best friends, who had been fishing, saw all that transpired from behind the shelter of some bushes where they had sat down to rest.

The concert of the Bluffton College Glee Club was given over the radio WIP, Gumbel Brothers, Philadelphia, one of the most powerful sending stations in the country, on the afternoon of Dec. 28.

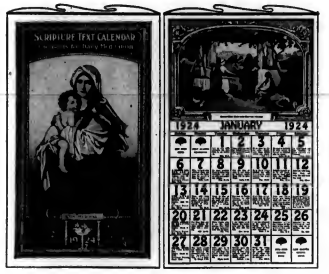
Tabor College, Hillsboro, Kansas, has recently purchased an additional five-acre plot to be added to its campus. The lot is to be devoted to athletics.

Rev. H. P. Krehbiel and J. J. Kliewer spoke at a farewell service given to Henry Fast by the C. E. Society of the Burrton, Kans., Mennonite church. Brother Fast is soon to leave for missionary work in Chile, S. A.

Bethel College Newton, Kansas, reports an encouraging response to its appeal for funds for a Science Hall. Prof. Haury Sr., the treasurer, reports subscriptions from many ex-Bethelites and "A Science Hall by the fall of 1924" seems to be an assured thing. The architects' plans call for a brick building 134 feet by 76 feet. It will have an immense basement, two floors for laboratories and class rooms and an attic with large storage space.

Plans are on foot for the establishment of an Old People's Home in connection with the Bethel Hospital in Newton, Kansas. A considerable sum of money has already been raised and it is proposed to erect the first unit of the institution, which is to be 124 feet by 38 feet, as soon as possible. This front wing which is planned to accommodate 24 of the 70 inmates that the furnished building will care for will cost $60,000 to $70,000. Provision will be made for the admittance of others as well as Mennonites.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Daily Talks with God

A Block Calendar with Daily Devotional Readings, Meditations and Prayers. A leaf to tear off for every day in the year.

Size 8½x12 inches.
Block 4x5¼ inches.
Postpaid 60 cents per Copy

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¼ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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THE COMING OF THE MENNONITES

By Gerald M. Brown

(The following article prepared by one who is not an outsider and therefore views Mennonite activities from the position of an outsider, was prepared for the Mennonite by Mr. Gerald M. Brown. His sympathetic attitude and correctness of the information he has to present give the readers of this paper particular occasion for gratification.—Editor.)

In the year 1787 there came into the valley of the Dneiper, into the great plain of the Ukraine, a strange people,—the Mennonites. From Poland and Prussia they came, at the invitation of Catherine 2nd, Czarina of Russia. Reaching Kiew, they pushed southward, down the Dneiper River to Alexandrowsk. Here sixteen villages sprang into being overnight, extending for some distance along both banks of the great river. Until 1807 they were followed by their kinsmen and co-religionists in a never-ending stream, until sixty more villages had sprung up along the Dneiper and along the Molochana, and the great plains between the River Molochana and the Sea of Azov were filled with settlers.

Semi-savages of Tartars and Don Cossacks were the only inhabitants of the Southern Steppes before the advent of the Mennonites. It was a barren, treeless waste, this new home to which thousands plodded across Europe, and they brought with them only what they could carry, or could trundle in two-wheeled carts.

The Russian Government supplied each man with slightly over one hundred and sixty acres of land, and with enough lumber to build his rude shack. With the same spirit which characterized the United Empire Loyalists in their struggle for existence in Ontario and in the Maritimes, these Mennonites set themselves to the task at hand. Their plows and other farming implements were made of wood. The plains were broken and made to yield up the rich mineral foods which they had been hoarding through the ages. Orchards and shade trees were planted. Acres were set aside, to be later converted into woods and groves.

Gradually, through the industry and frugality of its people, the great plain lost its barren, uninviting appearance, and its far-reaching stretches of prairie were dotted here and there with bluffs and groves. Golden grain danced proudly in the soft breezes from the Black Sea. Great herds of fat, sleek Durham and Holstein cattle roamed the uplands, where the wolf had held domain. Clydesdales and Percherons were imported to replace the primitive ponies of the early settlers. Beautiful Arabian horses came from the east to add to the wealth of the colonies. Grapes, strawberries, cherries, apples, pears, peaches and water-melons grew in richest profusion in the vineyards and orchards.

Nor were the Mennonites satisfied with the meagre-quarter section of their original homesteads. They bought land extensively, until some of the wealthy farmers owned from 20,000 to 40,000 acres of fertile farm lands. The large estates often possessed two or three thousand horses, and dairy and beef cattle in numeral proportion. Beautiful homes were erected of brick; the fields and estates were marked off by tile fences, with brass-lined stone pillars for gate posts. Great barns, granaries and store-houses surrounded the homes of the prosperous farmers, and all were of brick or tile construction.

Agriculture was the chief industry of the Mennonites, but as they prospered they also directed their energy and industry toward the manufacture of farm implements, clocks and watches, silk, wool, soap, starch and cheese. In consequence large cities arose from the plain, housing the thousands to whom the factories gave employment. The two Kopp factories, manufacturing farm implements of all kinds, employed 5000 people. The Lepp & Wallman factories gave employment to over 4000. Huge flour mills, as large as the Ogilvie Mills in Canada, ground the wheat into flour to feed the increasing thousands. Coal and iron miners descended into the bowels of the earth to send up the precious fuel and ores. Great numbers of sheep were raised to produce the wool for the mills; silk worms were ever spinning, so that the big looms might spin in turn. In 1850 the Mennonite provinces were the silk and wool centers of Russia.

Nor did the Mennonites deprive themselves of the richer things of life. They had their public schools, their high schools, their commercial and agricultural colleges, and their universities. Their children journeyed to France, Germany and England, to study the agricultural and industrial methods of other lands. The Universities of Odessa and Moscow, the German Universities of Bonn and Leipzig knew them, and sent them home with the culture and learning of Europe.

Not an ignorant peasantry, these Mennonites who are coming to our shores, but a hard working people, who attained wealth and prosperity, culture and learning as the fruits of their own industry and intelligence. They have their proud traditions; they are devout Christians, and they have suffered persecution for centuries as result of their religion, but they cling to it when they have to choose between that religion and their material wealth.

To understand these people, that we may receive them not as aliens, but as friends and future Canadians, it has been necessary to give a brief outline of their history of late years, to transport the reader on a magic carpet to Southern Russia, so that he might look down upon the beautiful country-side, with its broad meadows, filled with sleek herds of horses and cattle, the orchards teeming with fruit and blossoms, the endless fields of wheat, oats, barley and rye, stretching away to the horizon on every side, the populous cities and villages, with the smoke rising from a thousand high-reared factory smoke-stacks, the busy hum of industrial life, the vine-clad hillsides, the stately universities, the beautiful public buildings, the two great rivers winding their tortuous way through the plain, and over all an aura of peace and contentment, everywhere a happy and prosperous people.

Let us now seek the causes for the migration of the Mennonites to the New World. After the Franco-Prussian War, during the years 1872-1878, thousands of Mennonites left Russia, because of sudden changes made by the Russian Government regarding military service. These people came to Canada and to the United States. But the great majority of the Mennonites remained in Russia. Then came the Great War, followed by the Revolution. In the resulting upheaval, and in the chaos of a civil war, the wealth of the Mennonites was swept away. Conditions became unsettled for a time, and the Mennonites began their ancient search for a new home. They desired to join their kinsmen in North America, and they asked Canada to receive them. After negotiations with the Soviet Government they were released as Russian subjects and given their passports. The government of Russia placed no obstacles in their way, but rendered them every assistance in their preparations. The Canadian and American relief stations supplied them with food, and the Canadian Mennonites forwarded them money and clothing.

On this side of the Atlantic the Canadian Government were willing to receive them. A company was formed with headquarters at Rosthern, Saskatchewan, called the Canadian Mennonite Board of Colonization. The officials of the company found a ready friend in the Canadian Pacific Railway Company, who completed negotiations with the Soviet Government and who are transporting Mennonites from Libau to Quebec, via Southampton. At Quebec the exiles board the C. P. R. trains for the long trip to Saskatchewan. The Canadian Pacific Railway Company has such faith in the integrity of the Mennonites, that without paying one cent in advance, they are being brought to Canada, to refund their passage money after they have earned it in Canada. Even more, many of the Mennonites will eventually purchase land from the Canadian Pacific Railway Company, and will have thirty-four years in which to pay for their farms.

The first boat-load of these new settlers landed at Quebec on July

16th, 1923. They were met at pier by Gerhard Ens, himself an immigrant from the Mennonite provinces of Russia, and member for Rosthern constituency in the Saskatchewan Legislature for three consecutive terms. A special train of thirteen passenger coaches and a baggage car stood ready to start across the continent to Saskatchewan. And on Saturday, July 21st, Saskatchewan welcomed over six hundred new settlers. Two carloads of Mennonites were

Automobiles Waiting to Convey the Newcomers to the Homes of Relatives and Friends

left in Southern Manitoba, and one carload was diverted to Herbert, Saskatchewan, but for the majority Rosthern was the terminus of their journey across half the world.

From early morning the pioneer Mennonites of the Rosthern, Laird, Weldheim, Mennon, Borden, Langham, Dalmeny and Aberdeen districts flocked into Rosthern. In stately Studebakers and fussy flivers, in grain wagons and democrats, in buggies and hay racks, afoot and mounted, the people came. All roads led to Rosthern, and the main arteries of traffic in the immediate vicinity of the town were choked with an ever-growing, never-ending stream of humanity.

All day the streets of Rosthern were packed with Mennonites by the thousand, some of whom had left their Russian homes years before, many who were Canadian born. They were present from all the Mennonite districts of Northern Saskatchewan to welcome relatives and friends, and to convey them to their various homes. They had no definite knowledge as to the personnel of the party. They only knew that a certain number of their countrymen were coming from the same Russian provinces which they had left so many years before. Then, shortly after five o'clock, under a cloudless sky, with the warm, bright sunlight playing over the waving wheat fields, the train rolled slowly down the long grade from the south and into the station.

The Mennonites in their thousands, who had been curbing their impatience throughout the long day, surged in a huge wave through the streets to the train. The scene which followed requires the deft magic of poetry; prose cannot describe it. Here a grey-headed woman, seeking her mother or sisters, there an old man searching through the mazes of the crowd for his children, who had preceded him to Canada, crying, laughing, all the joy and tragedy of the exiles from time immemorial. Relatives long thought to be dead burst through the throng to greet father or mother, brother or sister. Canadian Mennonites searched everywhere for some relative, from whom they had parted so long ago, only to be told that the object of their search had fallen a victim to famine, or had died of a broken heart when everything had been swept away before the ourush of the contending armies. A great happiness, and some sadness, such was the reunion of the Mennonites.

When the first wave of emotion had passed, and calmness began to reassert itself, the newcomers massed in a body. Gerhard Ens mounted a small platform and introduced the Rev. David Toews to the immigrants as the spiritual head of the Mennonites in Western Canada, and as the Chairman of the Canadian Mennonite Board of Colonization. Rev. Toews addressed the newcomers briefly, assuring them of his sympathy and understanding of their years of sorrow and privation, and welcoming them on behalf of the Canadian Mennonites. He told them that the people of Canada were eager to receive them as fellow Canadians, and that, although the years immediately ahead of them might impose some hardship and poverty, by the exhibition of their former industry and good-citizenship they could recover, in some measure, the prosperity and comfort which had once been theirs. At the conclusion of his address the new-comers burst into a song of greeting,—"Gott gruesze dich",—"May God greet thee." This was followed by a hymn of thanksgiving,—"Nun danket alle Gott",—"Now all be thankful to God."

Then a venerable old man rose and replied to the address of welcome. This was the Rev. Abram Hamm, the spiritual leader of the party of new-comers. He expressed his appreciation of the splendid welcome accorded his people, and assured the Canadians that the one ambition of the immigrant Mennonites was to adjust themselves to Canadian conditions, and to become, not an alien race with the privileges of Canadians, but Canadians worthy of the name.

A great hush fell upon the assembled thousands, and to the ears of the Canadians came a soft, slow chant, "Lobe den Herren den König der Ehren",—which is the German equivalent of our own "Praise God from whom all blessings flow." Besides being a favorite hymn of the Mennonites, it is their nearest approach to a National Anthem. Softly the chant rose and fell, seeming to be a musical expression of the great tragedy and heart-break of the Mennonites. Then the Canadian Mennonites took up the song, and the tone increased in volume, growing deeper and fuller, until the melody was pouring forth from several thousand throats. When the first note of the song burst upon the air, every Mennonite removed his hat, and the others present paid like tribute. There were many in the crowd who had sprung from other races, but the significance of the song was manifest to them when they saw their Mennonite friends bare their heads, when they saw grown men, whom they had known for years burst into tears.

The short ceremony of welcome was soon concluded, and the strangers separated into little groups, and filed away to the long line of waiting automobiles, numbering four hundred and fifty. The motors roared and sputtered, and the Mennonites were on their way to the homes of relatives and friends, Peters with Peters, Friesen with Friesen, and Rempel with Rempel, to be cared for until they have found homes of their own.

Nearly everyone who met the train bearing the Mennonites expected to view a horde of ragged, starved refugees. The Mennonites who alighted from the train at Rosthern were all as healthy in appearance as any average Canadian, except for a certain leanness, which even the Canadian and American relief stations, and the wholesome food provided during the long trip from Russia, could not alleviate. Their clothes were of poor quality, and rumpled from the voyage, but they were clean and whole. Every man had shaved that day, and in the entire party there was not a man, woman or child who was not spotlessly clean. The majority of the men wore Russian army caps, belts and tunics, and the long jack-boots of the Russians. Their clothing was purchased in Russia and in Germany with money provided by their co-religionists in North America.

Here and there could be seen a woman wearing a silken kerchief, a simple ring, or ear-rings, the relics of a former wealth, and comfort. As the United Empire Loyalists took with them into exile a grand-father clock or a pair of silver candlesticks, so did the Mennonites bring a cradle which had rocked generations to sleep, an ancient chair, or a musical instrument, to which they had clung through all their privations.

At the End of a Long Journey. Alighting from the Train at Rosthern

Many of these new-comers lost great wealth in the Russian catastrophe. Many of them were possessors of wide acres of fat farm lands, of huge factories, of hundreds of head of live-stock. All that is gone, but they bring with them two attributes which no disaster can take away,—religion and education. In the entire party there is not one child over seven years of age who cannot read or write. There is not one man or

woman who has not received at least a complete high school education. Some of them are University graduates. All of them speak both German and Russian. Several have studied English during the years of their education. A few can read and write French, and speak enough of the language to carry on a conversation.

They are all willing and anxious to learn English as soon as possible. They wish to become Canadians in fact of speech, as well as in fact of residence.

A few particulars regarding the former wealth of some of these men who have come to make their homes among us might be of interest to the general public. The leader of the party is Isaac Zacharias, a man of thirty years, and a University graduate. He speaks German, Russian and French, and has been studying the English language for some months past. With him came his aged father. The elder Zacharias was formerly worth in the vicinity of $500,000. He was the owner of a large flour mill, and a smaller mill which produced oil by crushing and pressing flax seed. He owned and farmed two thousand acres of land. He was a prominent breeder of East Friesland and Simenthal cattle. He had a horse ranch, on which he bred and raised Oldenburg and Coach horses. Besides being an extensive breeder of pure-bred horses and cattle, he had over two hundred pure-bred Yorkshire hogs. Add to these a fruit orchard of some four acres, and an impression of Mr. Zacharias' wealth is conveyed.

John C. Martens was possessed of even more property wealth than Zacharias. Martens owned and controlled the following: 15,000 acres of farm land. An immense cattle and horse ranch, which provided pasturage for four hundred cattle and three hundred horses. Three large flour mills. A factory, where agricultural implements were manufactured.

Diedrich Friesen, John Friesen, William Zacharias and Isaac Heinrichs came with the same party, and all were at one time as wealthy as Zacharias or Martens.

The majority of these settlers are agriculturists, understanding their work in all its branches as well as any Canadian farmer. They are familiar with the operation of the farm machinery in use in Western Canada, and have made a study of horse and cattle breeding. The remainder are manufacturers and artisans, skilled in the manufacture of articles such ar farm machinery, soap, silk, wool, clocks, watches, starch and oil from the flax seed. Canada needs them and thousands more of their fellows, whether they come from the British Isles, the Scandinavian peninsula or the Southern Steppes of Russia.

The Newcomers Join with Their Canadian Brethren in Singing: "Lobe den Herren, den mächtigen König der Ehren"

The Mennonites who arrived at their destination on July 21st, were the vanguard of a host which has been flocking to our country as fast as the great liners could speed across the Atlantic.

Boat-load after boat-load has landed at Quebec, and the Mennonites will continue to pour into Western Canada until the proposed quota of nearly four thousand have settled in the western plains. And by the thousands the remaining Mennonites are eagerly awaiting the consent of the Soviet and Canadian Governments, so that they, too, may abandon their homes of generations and begin life anew in a strange country.

We need settlers in Canada. We need thousands upon thousands, to develop the limitless resources of the country, and to produce grain to feed a starving world. Where can we secure better settlers than these? Contrast them with the motley thousands pouring through Ellis Island into the United States.

Canada awaits the Mennonites and any other people of equal skill and industry, and with open arms she will receive these "strangers in a strange land."

MAN AND EVOLUTION

By J. A. Cross

Charles Darwin stumbled upon fame through his theory relating us in blood to the lower animals. Agassiz, no less a scientist, gave strong reasons to the contrary.

Darwin spent most of his life in a special line of investigation. As a naturalist, he studied the habits of insects and animals. His daring guess about man was a snapshot in generalization. He advanced it merely as a suggestion, leaving to others the task of testing its validity. Much has been thought and said on the subject since his day. It is continuously being attacked and defended from various angles. Moreover, it has grown from a simple statement of probability to a cluster of widely accepted theories. To some minds it comes as a revelation of the key to universal order and life; to others it is a sheer guess, garnished with scientific trimmings.

It depends for much of its strength upon the principle of growth and relationship, tracing these to their limits and possibly beyond. It involves much more than man's relation to the whole mass of vital reality; its blueprints call for a closely knit universe throughout.

In its view our remote ancestors were to ultimate mankind as the tree to a house—the preparatory step toward a finished effect, It rests heavily on the theory that nature makes liberal use of scaffolding in its processes toward achievement.

Natural selection is the term used to describe the upward trend of things. This means that the fittest competitor is the most sure to survive. The notorious missing link is still the negative hindrance to positive proof that man is of common origin with mere animals.

Notwithstanding this barrier, such insistent claims in this direction have been made as to muddle many minds on the whole question of religious faith. There is a type of mind that stakes all on preconceived notions of its own or of those it delights to follow. When these encounter evolution they become either atheists or fundamentalists. More adaptable natures accept truth from all sources without trying to fit it into a consistent whole. They realize that after all is done some parts will still remain from our view. On such a question as this the lines of reasoning run widely apart on account of the freedom of each side to assemble its own sort of situation as the ancient beginning.

While Bryan fails to see the outline of an ape on his family tree, Wells might reason that since Providence has found it expedient to make monkeys of our remote progenitors in order to produce us, we are not justified in making monkeys of ourselves by allowing our vanity to spurn the relationship.

While it does appear that some have not succeeded in springing far from the ape, yet the burden of proof rests upon the one who claims to have sprung at all. The great commoner has been voting on the proposition in Kentucky with a view to banning certain of their textbooks partial to animal ancestry.

Aside from bigotry, what may be said against evolution? Personality, progress and optimism may be called as witnesses. It is true that all these may be used in its favor as well which reminds us that reasoning is like walking; it goes by steps but it may advance in any direction. It lends itself readily to the skillful champion of any faith.

From a fairly neutral viewpoint, yet looking away from evolution, why are the three named presumed to run counter to the theory so far as it embraces me?

Personality, the most marvelous combination possible, calls for expansion far beyond the upreach of animal powers. It is too close to divinity to be dismissed as an extension of brute acquirements. The moral order of the human mind suggests a separation from all other forms of life impossible to bridge, therefore, probably, never identical therewith. To have introduced such potentiality at any point along the way would involve change no less radical than would be its bestowal in the beginning.

Some evolutionists would say that the soul was probably given in its intergrity after the body had been developed through millions of years of preparatory life; others strictly to a gradual unfolding of the mentality, which would mean that it came up slowly with the body all the way.

Evolution is a one-way theory relative to progress. It makes no provision for retreat. Perhaps this quickens its popular appeal, fitting in well with the insistent, persistent characteristics of our restless nature. It accounts for so many facts and commands itself so well to so many minds as to come near to establishing itself in the great realm of truth. This is true of it except insofar as it in-

(Continued on page 6)

THE MENNONITE

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EDITORIAL

One of the surest evidences that the Citizen's Conference held in Washington, D. C. last October was necessary is the apparent results that are manifesting themselves. The conference called the attention of the country to the fact that our constitution was being openly defied and authorities were winking at it and thus breaking down respect for all law. The country heard, through the convention, a protesting voice of no uncertain tone, coming from people who represented the law-abiding and decent element all over the land. It was then that lax officeholders saw a light and began to get busy and it was that occasion too that brought out the realization that the chief executives of the nation owe it to themselves, and the obligations they assumed when taking office, to clean the country of illegal rum traffic. This was no easy task. The bootleggers had millions at their command and controlled corrupt officials, rum-runners and smugglers were clever fellows and kept on bringing in the stuff. But when they began to see the jail doors open for those who thought they were secure enough to defy them and when they found that there were officials ready to enforce the law without fear or favor, things began to look different. Chicago set the lead to the big cities in cleaning things up. Philadelphia followed a few days ago where over 600 saloons were closed tight within two days. Other great cities are watching things carefully and there is every reason to believe that the swoop upon illegimate liquor will become country-wide.

It always helps when the Christians element asserts itself in favor of law and decency throughout the country.

Ministers seldom say much about their salaries. The fact is there is generally so little of the salary that it is hardly worth talking about. At one time people of a certain cast of mind objected to paid ministers because their taking a salary made them hirelings. Today the average minister's salary would hire no one to do the work the minister has to do if the worth of the work in dollars and cents are taken into consideration. We have in mind a certain street in the city in which we live. Within one of its blocks there live, as neighbors, three pastors, ministers of three well established churches in the community. Every day the garbage man goes down this street to collect the kitchen refuse. The city thinks the job worth $6.00 a day and pays it to him too. Every week the ash man goes down the street collecting cellar refuse. He gets $5.00 per day. There are three policemen guarding these homes on eight-hour shifts. The city believes their eight hours contributed toward the safety of the community is worth a trifle over $5.00. Now with the three ministers things are different. They are college and seminary trained men. In order to be ready for their profession they have had to be in school up to their 24th year at least. There are numerous calls made upon them for charity. It would be indecent for them to dress carelessly, being people of culture they must surely give their children the best possible education, being engaged in a profession that requires them to be among people continually they must spend a considerable amount of money in car-fare yearly. Then there are visitors to entertain, books to buy and magazines to subscribe for. Where does money to pay for all this come from? In the case of the three mentioned this money must come out of the salaries less than those of the garbage man, the ash cart driver, the letter carrier and the policeman. All of whom work on an 8-hour basis while the poor pastor must be on the job the whole 24 hours of the day. We do not expect a man to go into the ministry for the money there is in it and as things are now, few, if any, do so from such a motive. Indeed, ministers' sons, are no longer attracted to the calling of their fathers as they once were. Other young men do not respond to the call of the ministry, not because there are fewer men lacking in the character and faith essential to the ministry, but because they see in the ministry a condition that wharps the talents, dulls the ambition and deadens the opportunities that most able youths of our time find waiting to be seized by them.

Most of our churches hold their annual business meeting on or about the first of the year. On these occasions opportunity is always afforded to review the work of the past and plan and furnish the means for making future work efficient. No member of the church should allow himself or herself feel that they could get along nicely without his or her assistance. It is important that the church should function with the intelligent backing of its full membership. The only way this can really happen is when the entire membership partakes in the deliberations of the yearly meeting. A wise plan for the coming year should include a determination to make the next congregational meeting a 100 per cent. meeting.

In considering the matter of congregational meetings it would be in order for our church boards and officers to give some attention to denominational affairs in the meeting. They should show just what is done and what should be done in the fields of education, benevolence, publication, etc. A congregational meeting would afford an excellent time for making a poll to discover who takes the church paper so that those who do not take it may be interviewed with the aim of making them subscribers.

"WHAT IS THAT IN THINE HAND?" EXODUS 4:2

M. E. Chatham

There is a great work on hand. Israel's enslaved hosts await a deliverer. God is looking for a workman. Moses, attracted by the burning bush, turns aside, and God speaks to him of the affliction of His people and His purpose concerning them. After this came the startling words, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people." But Moses has objections; very decided ones. Like many another called one, he looks only on the human side, at the great difficulties, and leaves God out of His reckonings. Jeremiah felt the same, when he said: "Ah, Lord God: behold, I cannot speak: for I am a child."

To the one called it seems there ought to be a consciousness of gifts and powers, and alas, there is only a plain every-day rod in the hand. So commonplace!! Scores just as good all around, but God lights on this rod.

"What is that in thine hand?" and at God's command Moses yields it up, and the supernatural comes into evidence. Ah, that is the secret! The need is not greater gifts, but consecrated gifts; not an eloquent tongue, but an anointed tongue; the common rod in the hand, given to God. It is now the "rod of God" and with it Moses shall do signs.

So Luther and Wesley and Booth, were not men of greater ability than many others of their day, but God had all there was of them, hence the marvelous blessing they became.

We have all, perhaps, been amused with the soap-box orators at the corner store. Have you overheard them tell the wonders they would do if they had a thousand dollars: Descanting on this pleasing fancy is much more to their taste, than working the stony ten acres they do possess.

In the realm of God's service we hear something akin to this; if they could only sing or pray or preach like some one else, if their lot was only cast in another place, or it they had more money; how useful they would be. But the secret of achievement for God, has ever been; begin where you are, with what you have.

Go to your limit for God. He will enlarge your borders and increase your capacity, and multiply your few loaves, and show what He can do with a life that is absolutely yielded to Him.

What undreamed-of possibilities lay in that poor scrub oak stick. As Moses stretched it over Egypt's land, terrible plagues were visited on the people. Conviction and trouble came upon the enemies of the Lord. And what blessing the same rod brought to God's people. See Moses lift it over the Red Sea and the waters divide, and the death-driven people cross over in safety; and again, Horeb's rock is smitten and water comes to meet the need of the thirsty multitude.

In the great battle of Amalek, Israel only prevailed as the rod of God was held up in Moses' hand.

Brother, sister, what is in thine hand? Only a rod. Will you give it to God? Don't wait to polish it, or put a gold head on it. Bring it just as it is: that homely little gift that you hardly thought worth while. "The Lord Jesus can have anything I've got," so one expressed his love for Christ, and God wants us to prove it. "What I yield God takes, what God takes He cleanses, and fills, and what God fills He uses."—Gospel Herald.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

COMMITTEE
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Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

THE C. E.'S ARE BUSY

We have word from our Business Manager that the young people of one of our churches have sent in almost 100 new subscribers to our church publications, The Mennonite and Bundesbote. That is fine, and while that is not the final report from that church, it does show what can be done along this line, if an honest effort is made. Members of the Christian Endeavor, if the subscription campaign has not been started in your church, do not wait, but start it now. This is the time of the year. A new year has just begun. It is winter, you have time to call on all the church members, and to tell them of the fine offer, the business manager has made(The Mennonite or the Bundesbote to new readers paying in advance for $1.00 from now to Jan. 1, 1925, and as a free gift either the Mennonite Year Book or the Bundesbote Kalender). Do it now. Organize groups and see all the church members. It can be done easily in a week or ten days. This is a piece of constructive church building work, just suited to young people. And you can make a piece of mission work of it, if you find church members who cannot pay the dollar, if your society will pay it for them. That will be a present that will come 52 times in the year with its message.

Do not take anything for granted, go and make sure that each family has one or both of the papers. Then there may be families or individuals who have moved away, get into touch with them and tell them of the offer, and of the advantage to them and the church if they will keep in touch and help along. We need every hand and heart.

REJOICE AND BE GLAD!

Did you notice the total of the gifts for Foreign Missions for the month of December? That was an agreeable surprise. Never in the 43 years' history of our mission work has any one month brought such a hearty response —not even during the war. The total for this month is $21,202.40, and that for the year, the Treasurer, Brother J. G. Regier, tells us will likely go about $100,000.00.

And now the Home Mission Board, whose treasurer is Bro. J. E. Amstutz, Trenton, Ohio, has issued a call. This board has had a hard struggle to meet its obligations, and some of the workers have had to do without their monthly allowance for as much as three months at a time. The Home Mission Board is asking the Sunday schools to contribute on an average of not less than 35 cents per member toward the work in Los Angeles.

One of the problems our church faces, is to follow those of our members who go to the cities. This seems very important in view of the fact that in the last few years probably more than ever before, not only those who have taken up a business or a professional career, but others, farmers and laborers and such who have learned one of the trades have been going to the larger towns and cities. The writer was struck with this fact on his recent trip through Canada and the Pacific states and later in Pennsylvania. Farmers are leaving the farm to go to the cities to take up work by the day. This does not seem healthy, nor is it a fact, and we must reckon with it. We should go with these people and gather them as church groups in these centers. It seems to us, that they should be the logical nucleus around which later City Mission work should be undertaken. The first step, however, would seem to be, to gather those of our people who go to the cities. Therefore we hope that the Sunday schools will welcome this opportunity to take up a definite piece of work and will respond generally and generously to this call of the Home Mission Board. Let us make the Home Mission Board rejoice and be glad with the Foreign Mission Board. It will certainly please God, if we hold fast that which we have, while we reach out to bring Glad Tidings to His children in far-away lands.

Reedley, Calif.,
Dec. 28, 1923.

Perhaps the following items would be of interest to readers of the Young People's Page.

The Reedley Intermediate Society of The First Mennonite Church has organized a Junior choir that assists at the morning church services on Sundays. This is indeed a help in interesting Intermediate age people in church work.

On Christmas evening twelve cars of young people from this society caroled at the homes of sick and shut-in members of the church.

A pageant, "The Holy Grail," was given December 27th by the society. This pageant stresses the idea that to serve God one must be pure in body, mind and spirit.

Martha Harder.

That Organ—The readers will have noticed that we were looking for a second-hand organ for one of our Mission stations. The organ has been found and we hope to report soon that it is on the way to make the hearts in the mission field glad.

THE HOLY GRAIL

As a kind contributor mentions The Holy Grail it may interest the readers to know just a little more about this ancient legend. The Pathfinder says this about it: The Holy Grail is a legendary cup or chalice. The most usual version of the legend is that Joseph of Arimathea, the honorable counselor who craved the body of Jesus from Pilate, took the cup from the table on the night of the last supper and afterward caught in it some of Christ's blood at the crucifixion. The holy cup or grail was taken to England by one of Joseph's relatives and handed down in the family for many generations. The grail possessed many mystic properties and by it miracles could be performed, such as multiplying a few loaves of bread into many and turning water into wine. Finally the Holy Grail disappeared. The quest for the lost grail is the basis of many beautiful stories. The literature woven around the theme would fill many volumes. Another story has it that the Holy Grail was brought down from heaven by angels and entrusted for safekeeping to a body of knights who jealously guarded it on top of a mountain, and when the spot was approached by anyone not perfect in purity the sacred chalice disappeared from sight.

THE STUDENT VOLUNTEER MOVEMENT

We are indebted to Herbert Dester of Deer Creek, Okla., who at present is pursuing studies in Indianapolis, Ind., for the following. He attended the convention there.—Ed.

It was a noteworthy gathering of students, the Ninth International Convention of the Student Volunteer Movement for Foreign Missions held at Indianapolis, December 28 to January 1, 1924. Over 6,000 students, faculty members, missionaries and Christian workers were in attendance at the convention. The students represented over a 1,000 colleges and universities, the missionaries and foreign students came from all parts of the world. The messages of the convention were an inspiration indeed. To hear the group sing was to feel the power of God, the fellowship of man, and the unity of purpose which was characteristic of the meeting. To pray with those who prayed was to know that Christ was in our midst. It all raised the question, why such a gathering, the history of which will no doubt go on record as one of the most noteworthy in the life of the movement. The object of the convention was very closely related to the beginning of the Student Volunteer Movement and its purpose.

In 1833-4 a small group of students at Princeton became interested in foreign mission work. This interest grew until it became a conviction which moved them to dedicate their lives to the cause of missions. In 1886 D. L. Moody called together the first student conference at Mt. Hermon, Mass. This meeting was called for the purpose of Bible study and prayer, but R. P. Wilder and several others from Princeton went to the meeting hoping that the idea of missions which meant so much to them, might be carried to other colleges. At Mt. Hermon they gathered a small group and shared with them their interest in missions. This group met daily for prayer and before the meetings came to a close a hundred students signified their willingness and desire to become foreign missionaries, and thus at a meeting of Bible study and prayer the Student Volunteer Movement had its origin. In 1888 the first executive committee was appointed and the organization effected. In 1891 the young movement held its first conference.

The purpose of the Student Volunteer Movement is:

1. "To awaken and maintain among all students of the United States and Canada an intelligent and active interest in foreign missions."

2. "To enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America."

3. "To help all such intending missionaries to prepare for their life work and to enlist their cooperation in developing the missionary life of the home church."

4. "To lay an equal responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers."

The results of the Movement have been in keeping with its purpose. Approximately 10,200 student volunteers have sailed for the foreign mission field, being sent by the various mission boards of North America. (The Movement does not send missionaries itself.) Of these 2,100 sailed since the Des Moines convention in 1920. The various foreign mission boards of North America, about 104 in number, are asking for 1,300 new workers to be sent out in the near future. The movement is making concentrated efforts to recruit these and help prepare them to take their place under the various mission boards. Eighty per cent. of the missionaries who go to the foreign field are members of the Movement. Membership consists of students, members of a Protestant church, who have declared it their purpose, "God permitting" to become foreign missionaries.

The influence of the movement does not stop with those who sail. About 1,000 colleges and universities work in cooperation with the Movement in spreading the missionary idea. This is done by means of traveling secretaries, and by sending literature. A large library is maintained where mission literature and information regarding such literature may be obtained. The Movement assists the Christian Associations in organizing Bible and Mission Study Classes.

The Movement has greatly assisted in raising the standard of quality in missionaries.

The missionary movement has influenced a large number of Christian leaders in the home land. It is estimated that 10,000 students annually receive the missionary message in the smaller state conventions of student volunteers. Many students have met their Lord and Master in mountain top experiences at such gatherings. These students go to the foreign field or take up their place as leaders in the home land. The missionary movement always has been a "potent factor in widening the vision, deepening the social passion, and enriching the entire life of the church." "The student volunteers have kept continually before the church, in a fresh and living way the responsibility of the church for the evangelization of the whole world."

The watchword of the Movement is, "The evangelization of the world in this generation." That means that the world shall be so "permeated with the Spirit of the Gospel" that every one will have an intelligent opportunity to accept Christ and His teachings. Such a watchword may seem out of the question, but is it? Robert P. Wilder, one of the founders of the Movement, said that when the Move-

ment had its origin, their fondest hope was that 1,000 missionaries might sail to the foreign field the first fifty years. Thirty-seven years have passed and already over 10,000 missionaries have sailed. Their faith was rewarded. It was the seed that brought forth the fruit of a missionary movement. A similar faith prompted our missionaries to carry the Gospel of light to a benighted people, and at the same time bring renewed life, energy, and joy to the home church. Faith motivated by love has prompted the women's societies to do so great a work, and the same faith can make the watchword of the Student Volunteer Movement a reality. The watchword brings home to us the challenge of Christ when He said, "Ye are the salt of the earth". Might it not be well to state the watchword: The evangelization of the world in this generation in so far as I, by the grace of God, can help to bring it about"? The continued need of the foreign mission fields is well known to all readers for even today:

"The string of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of man are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the clouds of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They are looking o'er the desert drear,
Where broodeth darkness as the deepest night
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of God who cometh late."

In view of the need of the world the Student Volunteer Convention was held to learn more fully the will of God in regard to the many questions which are so pressing and so intimately connected with the cause of missions.

About 45 Mennonites attended the Indianapolis Convention.

MAN AND EVOLUTION

(Continued from page 3)

cludes man, especially the soul of man.

Two essential principles of evolution are unlimited time to do its work, and the absence of abrupt change in the course of that work. Man violates both of these conditions. Especially in the last century has he behaved with scant courtesy toward them. To look in upon his nature does reveal his unique function in the universe as forcefully as does a survey of the effects of his reason. With this powerful leverage he is moving more things in a decade than were moved by sheer natural forces in a million years. Shall we conclude then, that a being that can inject such a degree of stimulus into the situation is apart from the usual order, and above it?

In considering a theory of this kind, the tendency is to accept or reject it as a whole. Why not use discrimination by giving due weight to the gradual development in natural while yet recognizing the even more impressive truth of the revolutionary changes wrought by man?

Optimism has nothing to fear from evolution so far as it does not include man, especially the soul. It has nothing to fear even then if the truth should go that far.

Revelation concerning human origin confines itself to general statements, it does not go into methods. To say that God made man out of the dust of the earth tells nothing of the process or the length of time involved. To the upstanding, forward-looking man willing to face the truth and to wrestle with his destiny, the whole question as it now stands is one of perplexity, whether grounded in truth or not, he rests more comfortably in the belief that his soul came direct from the hand of God.

But after all, the question of whether we came by a long detour is not the point. The vital questions are whether we have the quality, and are moving toward better things.—United Presbyterian.

CORRESPONDENCE

Berne, Indiana, Jan. 10, 1924. The holidays passed rapidly with many special blessings. On December 23 there was a Babies' Day at the Mennonite church. Nearly fifty babies were born in the Berne congregation in 1923. Rev. P. R. Schroeder based his sermon for this occasion on Prov. 22:6. In the evening the choir rendered the cantata, "The Messiah", about 150 voices strong.

On Christmas we had in the morning divine service and in the evening the usual Christmas festival with a Christmas tree.

This time the "union meetings" were held from December 30 to January 6. Dr. S. P. Spreng, of Naperville, Illinois, was the German speaker, and Rev. H. C. Morrison, Wilmore, Ky., the English speaker and Mr. C. A. Lehman, Chicago, Illinois, the chorister. These meetings were well attended and appreciated by the different denominations of Berne.

On Monday, January 7, the regular business meeting of the church was held.

Wishing the readers a Happy New Year, **I. A. Sommer.**

WORLD-WIDE SUNDAY SCHOOL NEWS

Hungary is Eager for the Sunday School

Training a future leadership is going forward in Hungary simultaneously with the work of teaching the children of the present generation in the Sunday school. Mr. J. Victor is the efficient Secretary of the Sunday School Association of Hungary and some of his recent experiences are described in a letter to the World's Sunday School Association, 216 Metropolitan Tower, New York City. He said, in part, "I have just come back from a conference of the 'Soli Deo Gloria' Association, held at Göncz near the northern boundary of Hungary. This is a company of students of theology from various colleges who have the earnest purpose to preach the Cross of Christ in their future ministry. They asked me to lecture on Sunday school work and to conduct a Children's Festival. Besides these occasions there were many opportunities to lay our work upon the hearts of the ministers of tomorrow."

"One of my addresses was followed by a lively discussion when those who had already tasted the blessings of the labors among the young gave touching testimonies of their experiences. One told of a policeman who had formerly been very rude and a drunkard. His children had been to Sunday school and had learned a number of hymns, which however, their mother had forbidden them to sing for fear of the father's outrages. One Sunday morning the children had forgotten their mother's warning and began to hum their hymns. Their father listened a while and asked where they had learned their hymns. Then he wanted them to go on singing. The end was that he bade them to dress and to accompany him to church where he had not been for years. From that time he was a changed man."

"The place where the conference was held is of interest by itself. It was there that the Hungarian translation of the Bible was accomplished by Gaspar Karoli the then minister in 1590. After the Children's Festival, which I conducted and the theme of which was 'The Bible at Goncz in 1587, in 1590 and in 1923' the children went in procession to Karoli's monument and a shower of flowers fell upon the figure of the man to whom the Hungarian people owes its version of the Word of God."

THE S. S. LESSON

Jan. 27

Israel Saved at the Red Sea

Exod. 14:21-31

Golden Text:—"Jehovah is my Strength and Song, and He is become my Salvation." Exod. 15:2.

The plagues came and went over the land of Egypt, frightening Pharaoh and his people for a time, only to be forgotten again until the last and most terrible one struck and the first-born of every house in the land of Egypt lay stark. All the plagues were aimed at the Egyptian Gods to show how powerless they were, the last blow was a blow at them all.

With this came the institution of the Passover. It meant the birth of a nation that was to continue to this present age, long after the Empire of Egypt was a crumbling ruin.

Some Passover lessons: (1) It is a feast that continually keeps in memory all the mighty things God has done for Israel. (2) There was life through the slaying of the innocent lamb, symbolizing the Lamb of God who was to die for the sinner. (3) It was a three-fold passing over: (a.) The passing over of the death angel. (b.) The passing out of bondage into freedom and (c.) The passing over the Red Sea. (4) Like the Memorial feast, instituted in the early church, the Passover was the institution that bound the people together into a nation of God and kept fresh their religious duties before them.

The great company that left their masters on that memorable night is estimated to have numbered about two million souls. These must be trained and disciplined into a people who feared and trusted Jehovah. It seemed they were trapped where the Red Sea loomed before them and the Egyptians were behind them, a merciless and relentless foe that had not forgotten by any means the loss of their first-born. Israel had to learn, first of all that where man is helpless God is almighty. The visible presence of God, in the fire and the cloud which was to direct them in their desert wandering indicated to them that a great army was on the march under a leadership that was irresistible and against which the forces of nature were as powerless as were the forces of men.

Israel at the Red Sea without a God to lead them over would have made an excellent suggestion of the sinner without God with no place of safety before him and all the results of his past sins crowding upon him to destroy him.

Israel at the Red Sea with the waters parting shows us a picture that is real in the experience of every Christian who when he comes to difficulties he cannot overcome finds that God opens up a way for him.

The sea suggests the opposition of the world to those who are seeking their eternal safety. If there is one thing that the world delights in doing it is in preventing the sinner from escaping the wrath that is surely coming upon him. But the sea could not delay God, neither can the forces of this world successfully oppose Him.

God opened a way to cross to safety. The going out of the dangerous land of Egypt across the sea on the way to the Promised Land suggests to us how there is a place of safety awaiting those who in faith trust Him and follow His directions.

The Egyptians plunged into the path between the sea bent only on destroying their victims. "Fools rush in where angels fear to tread." Egypt did not learn to respect Jehovah in the face of the plagues and they did not stop at the edge of the sea. They had seen enough to lead them to repent. They did not repent and speedily perished. This is the same doom that waits every sinner who will not repent.

Even though God was making it hard for the Egyptians to proceed by causing their chariots to sink in the mud they were a long way into danger before they thought of the God of Israel—and then it was too late. Men keep on in sin and only when it is too late do they sometimes think of what He is doing.

The great truth of the lesson is that Israel was saved. They had heard the word of God's servant, they had obeyed His commands, they had gone where He led them. So they were saved. Any other way they would have been lost.

THE C. E. TOPIC

Jan. 27

How Can Christian Endeavor Help Our Church and Denomination?

II Cor. 1:11; Heb. 10:23-25. (Beginning Christian Endeavor Week.)

The time has long passed when it is necessary to bring forward reasons why Christian Endeavor is a good thing. After several decades of wonderful work in the service of God the great C. E. Movement is fully vindicated. Yet, pointing to the past, and letting it teach a lesson, may be one of the great ways we can get good out of Christian Endeavor. The fact that it has accomplished so much surely ought to be an inspiration to continued and larger efforts. With the story of the noble trumphs of C. E. behind there is every reason in the world why we shall expect like accomplishments on the part of the young people of this generation for Christ and the church.

Does a church really need a Christian Endeavor Society to get along? Well, if there were nothing else to do but fold one's hands and sit back in comfort while the minister preaches a long sermon, our church might not need one. But there is plenty more to be done. We should be regular in attending divine service, of course, but we need Christians who let their light shine out in the world, who are active in attending to the "detail work" of the church, who are going after souls that may be won for Christ, who are regular in the prayer-life and who are ready and liberal in supplying the necessary means for carrying on the Lord's work. We also are in need of young people whose loyalty to the church is beyond question and who may be depended upon to be present at its services and give its leaders and officers the moral support in carrying on the work. Should all of this be successfully carried on without a Christian Endeavor society we would then not need one, but, observation shows us, that activities such as these are promoted in other churches by their society and if they cannot afford to be without one we surely can likewise not afford to be without one.

Our church is a sort of little world of its own and may become narrow and follow an old rut, but, when we are associated with Endeavorers of other churches, we come to realize that Christianity is something wider than a denomination. It is an encouragement to the rest to know that they are a part of the great army that is praying, studying God's Word, and doing other Christian work and taking upon itself the responsibility for certain definite phases of the work. We remember that Elijah thought himself very much alone until he was informed that there were thousands of others just as loyal as he. Small numbers, limited resources will not be a discouragement to the society that realizes that it is making one more company in the grand army that is enlisted under the great Captain of our Salvation, the Lord Jesus Christ.

Christian Endeavor is a body of Christians, who like the Minute Men of Revolutionary fame, hold themselves in immediate readiness to take up any serious and important task in which the activities of earnest Christians are needed. If we catch that kind of a spirit from our C. E. there will always, be someone ready for effective and efficient service whenever it is needed. We cannot imagine that a church with the right kind of a C. E. will ever come to that state where it does not know where to turn for a badly needed teacher in the Sunday school, or for some one to help out in the visiting, or for some one to depend upon being in prayer meeting on that terribly rainy Wednesday night.

Members of the C. E. are in preparation for greater activities. Take any live church with a C. E. history behind it and you will find that the officers, the leadership, and the support of the congregation is in the hands of those who have received their training and their inspiration to larger activities in the C. E. Society. So long as the society does its full part there is no danger concerning the future of the church.

It has been found that, while the C. E. movement breaks down barriers between denominations, it rather helps than hurts the denomination, because it commands loyal support to the institutions of the church. We therefore find that C. E. stands for stronger denominational schools, stronger denominational missions and a greater emphasis upon strengthening the many activities in which our own church may be interested.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY EMERGENCY RELIEF COM. DURING MONTH OF DECEMBER, 1923

For Russia:—Fred Komora, Schwenksville, Pa., $5; H. Riesen, Bethel College, Newton, Kans., $22; Bethany S. S., Freeman, S. D., $35.92; Lena Neiman, Halstead, Kans., $5; A Friend, 1st Menn. Ch., Philadelphia, Pa., $3; John P. Gross, Hitchcock, S. D., $3.50; San Marcos Menn. Ch., Paso Robles, Calif., $11.27; D. F. Shirk, Topeka, Kans., $10; Medford Menn. Ch., $10.23; Gerhard Wiens, Newton, Kans., $27; "Friend" Laird, Sask., $5; Bowmansville, Pa., Cong., $15; John J. Unruh, Hillsboro, Kans., $12; David J. Becker, Aberdeen, Idaho, $15. Total—$179.92.

For Germany and Europe—1st Menn. Ch., Upland, Calif., $26.30; Medford Menn. Ch., $12; Henry Henke, Hesston, Kans., $10; John A. Busenitz, Elbing, Kans., $10; Peters Sisters, Dallas, $80; G. G. Rempel, Dallas, $20; Sichar Cong., Cordell, Okla., $20.40; Lena Neiman, Halstead, Kans., $5; Bethany Cong., Freeman, S. D., $7.90; Union Meeting, Salem and Salem-Zion Cong., $164.71; 18 donations through W. S. Gottschall, Bluffton, O., $62; Hoffnungsau Cong., Inman, Kans., $29.43; Greenfield Cong., Carnegie, Okla., $28.40; Neu Huttertal Cong., Freeman, S. D., $83; Grace Ch., Pandora, Ohio, $288; "E. K.", Moundridge, Kans., $5; A. B. Boese, Springfield, S. D., $20.50; 5 donations through H. P. Unruh, from S. D., $20; 1st Menn. Ch., Lostwood, N D., $19.41; Anon., Dallas, Oregon, $50; Buhler, Kans., Menn. Ch., $50.08; San Marcos Menn. Ch., Paso Robles, Calif., $11.28; Hebron Ch., Buhler, Kans., $204.40; Salems Ch., Munich, $23.07; Jakob J. Prieheim, Freeman, S. D., $15; Medford Cong., $33.57; Tobias Schmidt, Medford, $5; Mrs. J. J. Kennel, Trenton, Ohio, $2; Elise Wiebe, Newton, Kans., $20; P. H. Eck, Ringwood, Okla., $5; H. D. Penner, Beatrice, Nebr., $10; Childrens S. S. Class, Butterfield, Minn., $65.66; E. P. Weber and wife, Donnellson, Iowa, $10; Melinda B. Weber, do., $5; Erna Weber, do., $5; Edgar Weber, do., $5; Halstead, Kans., Menn. Ch., $8.93; Eastern Dist. Conference, $378.76; Bergtal Ch., Pawnee Rock, Kans., $25.65; "Friend" Laird, Sask., $5; W. H. Entz, Elbing, Kans., $100; Olive Amstutz, Bluffton, Ohio, $1.50; Mrs. Eugene Tachiegg, by W. S. Gottschall, $5; G. F. Busenitz, Newton, Kans., $80; Laura and Marianna Peters, Dallas, Oregon, (Collected by two little girls) $10.36; Sisters S. S. Class, Upland, Calif., $15; Herold Cong., Bessie, Okla., $15.65; John A. Busenitz, Elbing, Kans., $10; Abr. Janzen, Mt. Lake, Minn., $50; Christmas S. S. Collection, 1st Menn. Ch., Newton, Kans., $125.95; Willing Workers S. S. Class, do., $5.50; Deer Creek, Okla., Menn. Ch., $40; Sunrise School Dist., Meade, Kans., $5.63; Bethel College Ch., Newton, Kans., $46.62; Christmas S. S. Collection, 1st Menn. Ch., Newton, Kans, $5; Christmas Gift, Bergtal Ch., Pawnee Rock, Kans., $92.10; Birthday Treasury, do., $11.54; Buhler, Kans., Menn. Ch., $49.22; Bethel Menn. S. S., Christmas collection, Hydro, Okla., $20.41; Bethesda S. S., Henderson Nebr., $122.98; Hoffnungsfeld S. S., McPherson Co., Kans., $111.25; Busy Mothers Class, 1st Menn. S. S., Bluffton, Ohio, $14; Teachers Conference, Tabor, Kans., $7.08; Ebenezer Cong., Mt. View, Okla., $22; Rev. C. H. Regier, Elbing, Kans., $150; Lewis J. Ewert, Dalton, S. D., $8; Total—$2,975.24.

For Missions:—Bethany S. S., Freeman, S. D., $35.91; Bethany Cong., Freeman, S. D., $17; Neu Huttertal Cong., Freeman, S. D., $83; David J. Becker, Aberdeen, Idaho, $15; Total—$150.91.

For Syria:—Hoffnungsau Cong., Inman, Kans., $29.43.

For Siberia:—Samuel Locher, Pandora, Ohio, $50; Tabor Cong., Goessel, Kans., $32.98; Mary A. Bechtel, East Northfield, Mass., $5; 5 donations from S. D., through H. P. Unruh, $64; Hillsboro Menn. S. S., $52.50; Katie M. Smith, Bloomfield, Iowa, $5; Pratum Cong., Salem, Oregon, $109; Dorcas Class, 1st Menn. S. S., Bluffton, Ohio, $15; Sewing Soc., do., $15; Anon, Beatrice, Nebr., $50; P. D. Voth, Montezuma, Kans., $20; Buhler, Kans., Menn. Ch., $39.60; Thanksgiving Collection, Shafter, Calif., $27.68; S. S., do., $50; Brudertal Cong., Hillsboro, Kans., $86.76; Goessel Menn. Ch., $63.69; Sewing Soc., Shafter, Calif., $20; Total—$706.21.

For Near East Orphans:—Donnellson, Iowa, Menn. Ch., $46.65.

For Russian Immigrants to Canada:—Emmaus Sewing Soc., Whitewater, Kans., $39.07.

Dec. 1, 1923, Balance	$ 132.63
Rec'd during month, for Russia:	179.92
Germany and Europe	2,975.24
Missions	150.91
Siberia	706.21
Syria	29.43
Near East Orphans	46.65
Immigrants	39.07
	$4,260.06
Paid out during month	$4,293.70
(If checks all in) Overdrawn	$ 33.64

Gratefully acknowledged,
C. F. Classsen, Treasurer.
Newton, Kans., Jan. 7, 1924.

JOTTINGS

Rev. S. M. Musselman, of Bluffton, O., attended a missionary conference at Atlantic City, N. J. last week.

Prof. C. Henry Smith, Ph. D. attended the meeting of the American Historical Society, held at Columbus, O., last week.

The First Church, Philadelphia, Pa. is planning to participate in a series of Community Evangelistic Services to be held Feb. 11th to 24th.

The Bethany S. S. of Quakertown, Pa., rendered its Christmas program on the evening of Sunday, Dec. 23, to a full house. The Christmas contributions of the Sunday school for home missions amounted to $86.00.

Rev. A. J. Neuenschwander of the First Church Philadelphia, attended the Peace Conference held at Juniata College, Huntingdon, Pa., last week During his absence Rev. N. B. Grubb occupied the pulpit.

The twentieth wedding anniversary of Rev. and Mrs. William Henry Grubb, of the Normal, Ill., church was appropriately celebrated on the evening of January 3rd, when about one hundred members and friends assembled in the church for a program and social hour. Mr. William Rocke served as master of ceremonies. Addresses were made by Rev. John Kinsinger of Danvers and Rev. W. F. Shelly of Carlock. The latter was a member of Rev. Grubb's church when Mr. and Mrs. Grubb were married in Pennsylvania. Following the program there was a social hour and refreshments were served. Mrs. Grubb received from the congregation a handsome dinner set and other useful gifts.

The Annual Bluffton College Bible Lectures will be held this year, Feb. 3 to 8 inclusive. Rev. Henry E. Dosker, D. D., of Louisville, Ky., has been engaged to deliver the series of addresses.

A luncheon for representatives of college papers was held in connection with the International Student Volunteer Convention at Indianapolis, Indd., last week. Mr. Warren Rosenberger, of Bluffton College, represented The Witmarsum.

Prof. J. Quiring, of Witmarsum Seminary will begin a series of meetigns in the First Mennonite Church, Normal, Ill., Sunday, January 13 and continue every evening until Jan. 20. The men's Bible class of this church is sponsoring a series of meetings for men only, one to be held every Sunday afternoon in Jan. from 3:30 to 4:30 o'clock.

Another coat story comes from Indiana. A Mennonite minister, living in that state, kept an old coat in the barn to be worn while caring for his horse and doing the stable work generally. One Sunday morning he realized that he must hurry if his appointment was to be kept in time and so forgot to change his stable coat for the one he usually wore. He did not note his shabby appearance until his return when his wife expressed her indignation upon his "going to meeting in a thing like that." On the other hand, a brother, who had the reputation of keeping a watchful eye open for any evidences of vanity on the part of the brotherhood, and also was present at the service, expressed himself as being fully satisfied that Bro. X— was not a proud man.

The First and Second Churches of Philadelphia celebrated their communion on Sunday, Jan. 13.

Bethel College congregation, Newton, Kansas, made the first Sunday of the year the occasion for a communion and baptismal service.

1924 will mark the 25th year of the Second Church, Philadelphia. Arrangements are on foot to celebrate an anniversary week with appropriate exercises.

Three of the members of the Second Church, Philadelphia, entered the ministry during the period of its existence. Harvey Shelly became minister of the Perkasie, Pa., church. Frank F. Gobel become pastor of the Germantown church and Alexander Killpatrick entered the ministry of the Protestant Episcopal church.

The men of the Normal, Ill., church held a fellowship supper on the night of Dec. 12, when Mr. Henry Seaman, Secretary of the Bloomington Y. M. C. A., delivered the principal address. The purpose of the gathering was that the men might become better acquainted. And that their interest might be directed to the different phases of the work of the Central (Ill.) Conference.

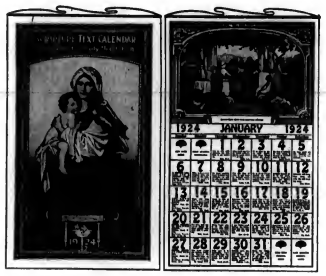
A private letter relative to the Canadian Mennonite Board of Colonization received by the Editor from its chairman contains the following information: "Our work is progressing nicely. We have 3,000 people here by this time. They have been put into our houses and provided with shelter and food and also clothing. Some of them are taking care of themselves. They have paid in $42,000 on their transportation. We have paid the C. P. R. $43,000 and at present are in arrears $33,000. Of course we would like to have this paid and get ready to make payments as they come due. We are also pleased about the fact that the brethren Orie O. Miller, J. H. Mellinger and Levi Mumaw have been here. Their report about the work we consider very favorable. The attitude of the newly organized Colonization Board in the U. S., also seems to be very favorable. We received a remittance from this Board today of $12,000 and we are informed that the work of soliciting is going on.

"We had word that another group of 99 was to arrive at St. John today and will be expected to arrive here somewhere about the 9th inst. We assume also that the group of 25 young men who have been released from military service and had to be out of Russia by the 1st of December will soon be reported to have arrived.

"We are looking around for prospects to settle these people. This is made somewhat difficult by the fact that no down payment can be made. The whole transaction will have to be made on credit, but trust that some way will be found in the near future and we may be able to report favorably about this phase of the work."

Rev. P. M. Janzen, who is on the way to Constantinople in the interest of Mennonite relief, spent New-year's Day with Rev. John Williams in Philadelphia. On the evening of the same day he left for Akron, Pa. to meet Orie Miller who assisted him in making the necessary arrangements for the trip. He is now on the ocean. Mail will reach him if addressed in care of the Near East Relief, Constantinople, Turkey.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¼ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¼ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JANUARY 24, 1924. No. 4.

NOTICE

To the Churches of Eastern District Conference, Advance Conference Notice

Through an act of Conference at its last session, May, 1923, a change in the time for holding is made. The following is the resolution:

"That conference begins its sessions next year on the evening of the first Thursday in May, to continue its business Friday and Saturday, concluding with special spiritual meetings on the Lord's Day."

In accordance with this resolution notice is now given that Conference will convene in the Zionsville church on Thursday, May 1st, 7:30 P. M. The program committee will in due time announce the order of proceedings. Report blanks and delegate credential blanks are this day mailed to all pastors, who will please see that these are properly filled out and returned to the undersigned by March 1st.

A. M. Fretz, Secretary
Perkasie, Pa., Jan. 25, 1924.

LOS ANGELES MISSION

Jan. 7, 1924

Dear Readers: In looking over the past year's experiences in connection with our Mission work, we must say the Lord has been mindful of us and has blessed our weak efforts, for which we praise **Him.**

Some of the experiences brought us joy, others sorrow. We have seen a few accept the Lord Jesus as Savior, others who had been cold or gone astray come back to Him, many expressed the close walk and fellowship with Him and His people. The Lord has wonderfully helped us find Christian homes for orphan children and answered prayers in behalf of such with whom we worked to supply temporal needs. We can also say the Lord has miraculously kept and shielded us workers from the many dangers through which we passed.

Let me give just two of my experiences. One day while riding on the street car, on my way home from the hospital where I had visited one of our S. S. girls, I suddenly noticed to my right a big blaze, turning to my left I saw a big volume of smoke. Our car had suddenly caught fire, and I was in the midst of it. All could leave the car without any one being hurt. The Lord watched over me.

Another time I called on one of our American S. S. girls, not knowing that she was sick. I found her in a high fever. The mother thought her sickness an attack of indigestion. Later I learned that I had visited her just before she broke out with small pox.

The following Monday there was an auto accident in front of my house. Going out to inquire how serious it was, I spoke to an Italian girl who lived near by and who had also come out to see the crowd and the excitement. But her appearance startled me. Her face was full of "seeming pimples".... small pox.

The next Tuesday night at the children's meeting there were three girls present who came from homes where they had small pox. Later when I found out that the epidemic was in our neighborhood and how much I was exposed to it I could not express my thanks to the Lord. Some one must have been praying for me. The Lord bless you for it.

Dear friends, we are grateful for all your prayers that come to the throne of grace in our behalf and that of the work. We are in need of much wisdom from God. We trust the Lord will continue to lay it upon your hearts to intercede for us, especially as we are planning and arranging for the new station. Now and then we receive letters asking if we have moved already. No, we have not. The building has not been started. However, the work is not at a standstill, but is in its preliminaries. One step leads to the other. The Lord has graciously helped us so far, and the future looks hopeful in its various aspects.

On December 23rd, we had our Christmas program with the S. S. children. Although there were not as many to take part as in previous years, those that were here did their very best as they gave out the true Christmas message in songs and exercises to the attentive audience which overfilled our chapel. The main theme of the program was "Jesus, the Light of the World". Oh, what a joy Christmas brings!

On December 26th, we had a little Christmas celebration with the Italian children who attend a week-day class. Quietly they listened to the Christmas message and helped heartily in singing the Christmas songs. With great joy and appreciation they received the gifts which were sent to them by Junior societies.

On December 29th, our church observed the Lord's supper, 82 people participated.

We wish to thank you again, dear friends, for all your kindness to us and the help in the work.

Yours in His service,

Levina Burkhalter.

BLUFFTON COLLEGE GLEE CLUB TOUR

On December twentieth the Men's Glee Club of Bluffton College entrained for a tour of sixteen engagements through the states of Ohio, Pennsylvania and New York.

The first stop was at Wadsworth, at which place we were greeted with an audience of 300 people. The weather was characterized by a steady downpour of rain; the reception, however, was so fine that weather made but very little difference.

The following day the Wadsworth people transported the members of the club by way of auto to Smithville. Here, again the weather was much the same, but notwithstanding, a large crowd cheered the club in the high school auditorium. The entertainment in the homes of the people was all that could be desired.

Our next stop was at Sugar Creek, Ohio. This being new territory for Bluffton College, we knew not what to expect, but we were not long in the environments of that hill country until we felt that the spirit of friendship on every side as we were domiciled in these Tuscarawas county homes. Much the same weather prevailed—mud galore! But a good sized audience was at the new community auditorium with a very urgent invitation to return for a spring concert. The next morning (Sunday) the club sang in the Old Mennonite church of Sugar Creek. After the service we took the train for the engagement at the Salem church, Dalton, Ohio. In connection with this engagement two contrasting features remain in our minds—mud and hospitality. Both were here in abundance. Here we found the Keisers happily at work in the building of the Kingdom.

We left early next morning for Pittsburgh, at which place the club broadcasted via. radio. No doubt the listeners in were disappointed since we advertised to sing at 6:15, but instead we sang at nine o'clock.

The next morning we awoke to find that Christmas really had arrived. It was somewhat difficult to appreciate the spirit of the day in a hotel of a smoky city far away from home. But the boys made the best of it and late that afternoon we arrived at Masontown, where we gave our Christmas program in the church of the Brethren under the supervision of Rev. Gingerich, pastor of the church, Rev. Hess of the Old Mennonite church also participating in the devotional part of the program. The good people of this community made every inducement to radiate the spirit of the day, and it was not long until we felt that it was possible to enjoy "Peace and good-will" in the Coke regions of Pennsylvania —rain notwithstanding.

Early next morning we bid goodbye to our new friends and started for Belleville, located in the famous Kischocoquills valley. Here we encountered the first nice night of the trip, consequently a capacity house. Too much cannot be said of these new found friends who are keenly appreciative of good music and Christian Education.

Thence to the heart of Pennsylvania, the great city of "Brotherly Love", at which place we were met by the two pastors, Rev.'s Grubb and Neuenschwander, who paired us to the homes of the people. We remained for two days giving concerts at the First and Second Mennonite churches. In addition a radio concert was broadcasted at Sta-

tion W. I. P. This served as an introduction to all of our stops in Eastern Pennsylvania. The consensus of opinion among the men was, a wonderful time. Thanks, Philadelphia!

We arrived late Saturday afternoon at Soudertown. We were met by a reception committee headed by the pastor, Rev. Soldner. A large Municipal Christmas tree greeted us as we stepped off the train, and as we entered the homes of our good friends and later the spacious church which was filled to overflowing, it being estimated half as many people as were inside were turned away, we felt the holiday spirit reigning supreme. The club remained for the morning service at which time they rendered several selections in connection with President Hartzler's initial appearance of ten Bible Lectures. Immediately after the service we were taken by bus to Zionville to give an afternoon concert. Here again the house was crowded. Rev. Boyer, the pastor, handled the situation in a masterful way and we felt the presence of a fine fellowship.

After the concert we left for Palm at which place we were royally entertained at Palm Hotel to a complimentary six-o'clock dinner—the entire club being the guests of Stauffer Brothers. The beautiful Schwenkfelder church was filled in spite of a dark and rainy night. President Krehbiel of Perkiomen school, and pastor of the church, spoke feelingly of the fine relation between the two institutions and gave a hearty invitation to return.

After a good night's rest in the various homes of the people of that vicinity we left for Boyertown. To say that our stay among these friends was all that could be desired, is putting it mildly. Rain again followed us, but a splendid audience was out for the concert. After the concert the club was invited to participate in a New-year's watch service at the Reformed church. The church was filled to capacity to witness the dying of the old year. Just as the clock struck twelve the club very appropriately rendered "Silent Night" and the audience solemnly filed out of the church into the year of our Lord Nineteen hundred and twenty-four.

The next place was Bally. Needless to say our reception at Bally was up to expectation. It is very evident to say that the church at this place is very much alive under the able leadership of Dr. Johnson. Our stay was most pleasant, and a wonderful audience typifying a real combination of community spirit, greeted us at this place.

West Swamp was next in line. The weather now was true to form—rain and sleet, but the church was filled. Rev. Frantz was master of ceremonies, and at once the club felt at home by his well chosen remarks. This congregation has the distinction of furnishing for Bluffton College more students than any other church in the Eastern district conference. Hence, we naturally felt very much at home among these good friends.

Allentown is always a favorite place for the musical organizations of Bluffton College. The weather man tried hard to dampen our enthusiasm, but Allentown sunshine in the hearts and homes of the people was victorious. A big crowd, a good time and pleasant memories, is the Allentown verdict!

Immediately after the concert we took the train for Buffalo—Clarence Center being the next stop. When we awoke next morning we found the weather had indeed changed. A sharp drop in the thermometer, and snow was in evidence. Sight-seeing was the order of the day. Niagara Falls and various other places were on this program. The little town of Clarence Center opened its doors for the club and took care of the time in a very commendable way. The extreme weather affected the audience quite noticeably in attendance, but not in appreciation.

The Sunday engagements were Geneva and Tiffin. The club was kindly and enthusiastically received under the direction of Mr. and Mrs. Homer Geiger of Geneva and Rev. Penhorwood, formerly of Bluffton, at Tiffin.

Thus, the tour came to an end. That the seed sown may bear fruit for cultural service in the circles of Mennonitism and finally to the uttermost parts of the world is our prayer. **B. D. S.**

ROBERT MORRISON CENTENNIAL

One hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love—the translation of the Bible into Mandarin Chinese.

The occasion was fittingly observed under the auspices of the American Bible Society by a group representing all the missionary activities in China, at a luncheon given at the Hotel Biltmore, on December 28, 1923. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; the Rev. J. Leighton Stuart, D.D., President of Peking University; and the Rev. William Ingraham Haven, D.D., LL.D., General Secretary of the American Bible Society.

The American Bible Society, in 1882, made a grant of $3,000 to help in the publication of this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The one hundred years that followed have been full of activity on the part of the Bible Societies and missionary organizations in preparing the Bible for the Chinese; and it is said that the book is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China.

Robert Morrison is conspicuous for many other achievements besides the translation of the Bible. His first work to be published was a Chinese grammar, which was followed by the New Testament, and later by the Old Testament. In 1820 he established an Anglo-Chinese College at Malacca "for the reciprocal cultivation of Chinese and European literatures." In 1821 he published a Chinese dictionary in six volumes. In 1823 his complete Bible was brought out. In 1826, after a short visit to England, he returned to China and began the preparation of a Chinese commentary on the Bible. He also established a dispensary, which marks him out as the forerunner of modern medical missions.

Robert Morrison was born of Scottish parents at Bullers Green, near Morpeth, on the 5th of January, 1782. He died at Canton on the 1st of August, 1834.

Issued by **American Bible Society**, Bible House, Astor Place, New York City, January 7, 1924.

PEACE CONFERENCE, HUNTINGDON, PA. Dec. 28-30, 1923

Some people think, that, unless a great mass of people flock to a large Convention Hall, and there is much demonstration, a Conference is not a success. This thought had not made itself felt among those gathered at Huntingdon. The very nature of the people of the denominations, who have a definite peace principle, does not require much demonstration. Quiet waters are often deeper than the noisy stream that splashes and dashes over the rocks. And so, from the viewpoint of numbers one might think that the Peace Conference was not a success, but when one considers the depth of thought to which we were led in the great subject of peace as taught by Christ, no one could say that the Conference was not a success in the full sense of the word.

Those of you who were privileged to attend the Bluffton Conference in 1922, will recall that, as the first Peace Conference of its type, when the various peace pursuing denominations united in an effort to unify and strengthen this common principle of faith. At that Conference almost every speaker occupied some time to bring out our definite principle of unity on the subject of peace, as taught in the New Testament. It being the first such effort after the World War, one heard many echoes of that awful struggle. At that Conference unity was stressed, also principles and methods were discussed as to how to deal with war as an immediate problem.

At the recent Conference, these principles were accepted, built upon and carried on farther in the effort to apply the teachings of Jesus in the wider spheres of life. The Committee so arranged the program that many speakers were given an opportunity to express their convictions with reference to peace, as it pertains to home, school, church, as well as to the racial, economic, National and International problems.

As a means of proving our principle of good-will to all men, it was urged that we continue with all diligence, in the work of relief. This to be done wherever the need was greatest, irrespective of race, color or position during the late war. Instances were cited where the favor of formerly hostile people was won because of the practical methods of giving relief.

The race question was given much study, because it contains a means to world peace. Gilbert Bowles, for many years a Friend Missionary in Japan, stated that fundamentally it was not a question of race or color; but it was an economic problem. American labor organizations spread much propaganda and ill-will against Japan, and called it the "Yellow Peril", not because of race or color, but because Japanese labor was much cheaper than American labor. A great deal of the former war talk between Japan and the United States had originated on a similar basis, he said. Our negro problem is vital to world peace. Race distinction creates a gulf that in time will be almost impassable. Mr. Bowles gave several examples where race prejudice had caused much trouble, between China, Japan and Korea. In the instances cited war seemed to be the only way out, until a number of Christian men led the way to peace through conferences and arbitration. The differences were largely imagined and after settlement had been made every nation was the better for having accepted Christian methods instead of resorting to war.

In the open discussion periods, it was frequently found that at the present time other denominations would gladly cooperate in observing special days such as "Law, Not War" day, or a peace-preserving Armistice day celebration. Others reported community efforts in spreading peace literature. Special speakers on peace could be easily introduced into new communities.

Edmund B. Chaffee, a Presbyterian Minister, made the statement that for a right solution, Christianity must come first, in the thoughts and interests of man for mankind. But since there is need for states and nations, Christianity demands utmost interest in civil affairs. These two basic propositions, he said, demand a third, namely, that all Christians must oppose any form of human exploitation. Mr. Chaffee said that a civilization which maintains one-half of the people, at the expense of the other half could not continue to exist. Such a system is bound to fail because it is contrary to Christ's teachings. History is full of illustrations.

Mr. Russel R. Wood outlined what our Sabbath schools, our denominational papers and other church organizations could do to present to our members facts, also to encourage them in the peace work. Dr. S. K. Mosiman, in discussing what denominational colleges could do to help in this work, said that debates dealing with International questions were encouraged. This gives the young people a world vision and being surrounded by Christian influences they would be led to apply Jesus' teachings to their thinking. Mention was made that last year more than a score of colleges were contenders in the Intercollegiate Peace Oratorical Contest.

The Conference was outspoken that the church of Christ should never again become the advance agent to spread war propaganda, and further, that the Christian church should never bless another war.

Paul Jones, an Episcopal Bishop, produced facts which showed that the seed of war is in the industrial and commercial field, where rivalry and competition are keen. "It is economic pull, which settles things between nations." He indicated that often the real rulers are not in the capitol, but the men behind big business. These interests exploit nations and races, but when they get into trouble then the nation is called upon to settle the trouble. Oil interests have caused more international trouble in recent years, than any other cause. He said further that political treaties do not go deep enough in these matters, that Christianity needs to be applied seriously in these racial, national and international problems.

Francis R. Taylor spoke of the advantages of cooperative action among the several denominations whose common goal is peace. There are always those who are more interested in certain matters than others. These "more interested groups" could form a stronger basis to carry on routine work, which is just as necessary as the more daring deeds in the efforts for peace. Ours is a task that demands "courage for the commonplace". God always has a remnant of His people for a great work, and it may be that these small sects: Friends, Brethren, Mennonites, and a few others, have been called upon to perform a mighty task for peace.

At the closing session John P. Fletcher, of England, assured us that there were many such groups all over Europe, who, with us were conscientious objectors to war. He said, the war has brought them out into the open, shall they go back to seclusion again, or proclaim their convictions for the cause of peace?

The Conference is closed, but we feel that the spirit of fellowship and inspiration that was so prevalent, will be spread far and wide. A continuation committee to arrange for future work, is composed of the following: Chairman, William B. Harvey, 304 Arch street, Philadelphia; Orie B. Miller, S. K. Mosiman, I. Harvey Brumbaugh, William R. Fogg, Elmer E. S. Johnson, and A. J. Neuenschwander. This committee hopes that local peace conferences will be held in the different localities during the year. May we not dedicate ourselves to this great task of peace?

A. J. Neuenschwander

THE NATIONAL STUDENT VOLUNTEER CONVENTION

During the National Student Volunteer Convention, which was held in Indianapolis, Indiana from Dec. 28 to Jan. 1st, Sunday afternoon, Dec. 30, was set aside for denominational meetings. As a result of this the Mennonites met in a Baptist church. We were surprised to find about fourty-five Mennonites represented. Dr. J. H. Langenwalter of Bethel College led the meeting. All were given an opportunity to tell what this conference was meaning to them. What is this convention doing for the Mennonites? What will it help the Mennonite church? The work of the world is one great enterprise for Christ. All missionary work is done by denominations. The Mennonites can do this only as God lives in us. Christ works in a larger way except the Mennonite church, but may we be the most useful group Christ can find. We must stand together and work out our plan. Mennonites are against war, so catch the vision, go back to the colleges and work. We have dissipated strength by fighting about little things. Are we Mennonites going to hold together, train our workers, stand together as one denomination and work for Christ?

The Mennonites are having a hard problem to hold their young folks and its own people, but is it because they do not like the principles of the Mennonite church? No, it is because many of these are called as missionaries where the Mennonites do not have mission stations. It is also because often people move to places where there is no Mennonite church and rather than stay at home they attend other churches and finally join them. It seems that it is impossible to have enough Mennonite churches to hold these young people. The church has a world wide program, both foreign and home missions. We must spread the Mennonite doctrine farther.

One young girl said that the young people are anxious to do their part. They are asking the leaders how to do it. Is this not a challenge for the leaders of the Mennonite church today to take notice, and answer these questions and help the young folks who are eager to work? Our young folks are worthy of the very best and they should have it.

This includes the thoughts and feelings that were expressed by the majority who were at this meeting and all had a blessed time. Bethel College, Bluffton College, Witmarsum Seminary and Tabor College, were represented since this was a convention for the students only. But of course others were admitted also. Among our group were several returned missionaries, who were, Mr. Shank from Argentina, Mr. Lehman from India, Miss Hamman from India and Mrs. Lehman and Mrs. Burkhalter also from India.

CORRESPONDENCE

Lind, Wash., January 12, 1924. Dear Readers of the Mennonite:—Some time has passed since the last report appeared in the Mennonite from our church.

The Sunday before Christmas, our choir rendered the cantata, "The Christmas Adoration" directed by Rev. D. D. King.

On the twenty-fifth of December, the Sunday school gave their Christmas program. A large attendance was at both programs.

We've had ideal weather until after the holidays. We had our first snow Christmas eve. Now the weather has turned milder, it is just like spring.

Crop conditions for fall and spring wheat are very favorable, more than it has been for the last few years. We have lots of moisture up to the present date.

With the exception of a few cases of small-pox and measles we've had little sickness in our community. **Susan Krehbiel.**

Deep Run Mennonite Church, Bedminister, Pa., Jan 19, 1924. Greetings to the readers of The Mennonite from the folks at Deep Run:

The congregation at this place at their annual business meeting on Thanksgiving Day having seen fit to elect the undersigned as their correspondent to The Mennonite, it shall be our purpose to endeavor to keep you informed of such activities of our church that might be of interest to you. As this is a country church with our members scattered far and near over the country side and the meeting house at least two miles distant from the nearest village, we naturally have problems to meet that the town churches do not have. If by discussing from time to time some of these problems in these columns we can be of any help to other country churches with similar problems to face, we shall indeed feel happy and amply repaid for our efforts. We shall likewise greatly appreciate hearing what the other churches have to say, for by the experience of others we can learn to guide our own steps aright.

We are very thankful to Almighty God for the beautiful fall and mild winter weather that we have thus far enjoyed. We have had no snow yet to block the roads nor has the weather been so unfavorable as to prevent our members from using their automobiles to attend the regular services. All

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

Last year the churches of America spent $42,000,000.00 for foreign missions and providing facilities for preaching and teaching on the foreign field. This is twice as much as the people of England contributed during the same period and of course much more than any other nation gave. There are 20,000 ministers in all the denominations of our country. To pay their salaries, erect new places of worship and send contributions abroad $550,000,000.00 were raised. A large part of the sum $135,000,000 which was raised above the previous year was in gifts to causes outside of the churches to which the givers belong and was devoted to missions, Christian education at home and abroad and to various benevolences. This is a splendid showing when compared with what was done in previous years, but when we consider the money wasted in various forms of luxuries, in foolish speculations, and in the gratification of tastes that served no helpful purpose, there is room for a great improvement next year.

Members of our own church who have been hearing many frantic appeals from our foreign and home mission boards, as well as from our benevolent and educational enterprises, have sometimes felt that they were placed under an unusually severe strain. They should get out of this notion. As a people we have done better than in the past, but, in the past we had not developed a sense of responsibility as we feel it today. If we as a church are to survive, and, if we are to assume the share of the burden that outer Christians have to bear, we must meet the costs and get ready to meet greater costs. Mennonites the world over have had the reputation for being ready to lend the helping hand to the needy. Today there are more needy ones than ever before and so, to live up to our reputation, we must give more. We might also observe that our task to those of our own household of faith did not end when the Russian famine was broken. Today there are 18,000 of our brethren in far-off Siberia who are as hard hit, if not harder, than were their relatives in Russia proper and the difficulties of transportation are proportionately greater so that many will be in the severest distress before much from America can reach them. If we do not haste, there may be no need of helping them later. Surely American Mennonites, enjoying the prosperity that God has thrown in their way will not fail any whom it is their opportunity to help and their own brethren in the heart of Asia should have the benefit of all the assistance that they can send them.

The recent award of the Edward W. Bok prize for "The Best Practical Plan by Which the United States May Cooperate with Other Nations to Achieve and Preserve the Peace of the World" naturally caused considerable comment in the public press and elsewhere. As a plan or a suggestion it is a splendid effort and one can hardly see how it could be surpassed when one remembers that the donor limits the plan to certain conditions, namely, a practicable plan by which the United States may cooperate with other nations. The cooperating with other nations is the stone wall against which any who would put this or any other peace plan into execution, are bound to bump. Already there are those in the United States Congress who begin to feel alarmed lest we lose our independence and tie ourselves up in some foreign entanglance. With this in view an investigation is now under way to discover whether there has not been some grand conspiracy to influence Congress. The offended members of Congress seem to think that all this publicity, and, especially this appear to a popular vote for approval or disapproval, is a blow under the congressional belt that should be resented and bring punishment upon some one. We suppose that any Democratic congress would be likewise justified in investigating whether a conspiracy exists to influence Congress for protection or a Republican Congress whether the same kind of a conspiracy exists to influence its members to institute a regime of free trade. If this were so, most of us, who express ourselves on political questions, would be in danger of being summoned to Washington to explain why we had expressed ourselves so and thus cast serious reflections upon such members of that august body who do not happen to be in accord with our opinions. The attitude of the members of Congress who would suspect this effort of Mr. Bok as something dangerous to the national life of our country only indicates that there are men in national life who belong to the age that would settle differences between nations by a resort to arms, being thus more anxious to demonstrate who is the stronger party that to establish the justice of the cause. We will not get much assistance from our statesmen when it comes to a matter that makes for universal peace until we get rid of the "cave men" and men with "cave men" ideas whom the nation regularly elects to its legislative bodies.

CORRESPONDENCE

(Continued from page 3)

through the fall and winter our services have been attended almost, if not quite, as good as through the warmer months of the year. Instead of the automobile being a means of keeping people away from the house of God as is so often the case in the towns and cities, we find that it helps to bring out our people in greater numbers than before its general use.

The health of our people on the whole has been very good during the past few months. However, two of our members who had been suffering from bodily infirmities have in the course of the last few weeks been called to their eternal reward, namely, our aged brother, Henry Hockman, who died from infirmities incident to old age, and our young sister, Florence High, who had been afflicted with tuberculosis for the last several years. Their mortal remains were laid to rest at Deep Run on January 10th and 12th, respectively, the pastor having charge of both services.

As already stated, our annual congregational business meeting was held on Thanksgiving Day immediately following the morning services. At this meeting we wound up the year's business, elected three trustees for the regular term of three years and one trustee for two years to fill the unexpired term of Bro. Jonas Kratz who died during the year. The pastor, who had heretofore handled the correspondence for our church papers, thought it would be well for the congregation to elect some one else to take charge of this work and thus relieve him and the result was as stated at the beginning of this letter. The Treasurer's report for the past year showed that our members were more liberal with their material gifts for carrying on the work of the church and the extension of Christ's kingdom on earth than ever before, and while we feel that there is much room for improvement along this line, we are mindful that the lot of the farmers in general has been a hard one for the past several years.

During the weeks preceding Christmas the Sunday school was busy practicing the songs and recitations for the annual Christmas service. This service was held on Sunday morning, December 23rd, and great credit is due the children for the excellent manner in which they performed their part of the program.

There had been some agitation for quite a while among some of our younger people for a choir with the result that a choir has now been organized under the able leadership of our deacon and leader of singing, Brother Samuel W. Gross. We believe this is a step in the right direction and will surely be a valuable aid to the singing in the church services.

A good many of our people took advantage of the Bluffton College Glee Club concert at Souderton on December 29th to enjoy an evening of music of such a quality as is not often our privilege to hear. It surely is a rare treat to have the Bluffton boys bring us the Gospel message in song and we are sorry that arrangements could not have been made to have them give their concert at Deep Run.

Some of our people also attended the Bible lectures given by Prof. Hartzler of Witmarsum Seminary in the Souderton church during the week from December 30th to January 6th. Prof. Hartzler certainly has the gift to expound the Scriptures with force and clearness so that all may understand and we feel that Witmarsum is very fortunate to have at its head a man like Prof. Hartzler.

On Sunday forenoon, January 13th, we had the great pleasure of having Rev. S. M. Musselman, pastor of the Bluffton, Ohio, church, with us to deliver the message. Rev. Musselman taught public school in this community when a young man and made this his church home during that time. He also occasionally preached to us in his student days, but this

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COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

THAT FIRE

It's the fire of enthusiasm
That must carry you through.
Once that fire goes out
It's—good-bye for you!

And how do you do it—
Who can give it anew?
God's grace is sufficient
For me and for you.

—C. E. K.

WHY NOT THE GOOD OLD "BROTHER"?

Wouldn't it be queer if at our Conferences we should stop altogether calling each other "Brother", and, as there is a tendency to do with some, distinguish all by their professions?

For instance, how would this sound? Assessor A; Butcher B; Caterer C; Dentist D; Engineer E; Farmer F; Janitor J; Miller M; Pastor P; Singer S; Teacher T; Undertaker U; and Veterinarian V!

Why not the good old "Brother"?

Missionary J. B. Ediger, Clinton, Okla., writes us that he was called to Fonda on January 2, for the funeral of Annetta Williams, Miss Williams' adopted daughter. The Young Ladies' Sunday school class of Bethel College church was giving support to this Indian girl.

THAT ORGAN

Grandmother Balzer, the aged widow of Rev. Peter Balzer, was kind enough to respond to our call for an organ. The organ was intended for the Mission Station at Clinton, Okla., and Brother Ediger writes that, "the Indians (missionaries are Indians also in a way) will pay the freight." They will take freewill offerings for that purpose. The organ is one on which Rev. Balzer, one time member of the Foreign Mission Board used to play. We wish to express our thanks and appreciation to Grandmother Balzer, her daugther Sister Margaret Richert, and to those who were kind enough to box and bring the organ to the freight depot at Moundridge free of charge.

Doubtless there are other organs that might make a joyful noise unto the Lord in some Mission field; and we have been wondering whether they could not be used in that way. We have an intimation now from one station, that a Chapel organ could find good use. The Sower shall be glad to serve in bringing any such needs before the public and to be a medium to supply these needs.

$75 SAFETY RAZORS UNSAFE

There is no doubt that selfishness in all its various euphonious forms is busy today as ever sowing hatred, not only between nations, but between individuals as well. One day it will fare forth in an unpaid sedan. The next it may drive an unscrupulous bargain with a supposed friend. Then it may push a button into the contribution basket. It may glide by the assessor unobserved, and again it may choose to tread roughshod over helpless creditors. One thing it never does: it never admits its Obligation of Stewardship; and would be willing to mortgage its place beyond the "needle's eye" to supply kindling for the nether regions if only for a short span it could satisfy that devouring monster, its sinful SELF.

We notice the following along this line in the Pathfinder:

"Somebody must have money to burn. Note the advertisements in the fancy magazines of safety razors, pencils, cigarette cases and similar articles, priced at $5 to $75. Seriously, it is an affront to all sense of fitness of things that ayone, no matter how rich they may be, should pay such luxurious prices for articles whose real value is comparatively small. It was such thoughtless and reckless extravagance as this, on the part of the wealthy aristocrats, that helped to bring ruin and retribution on ancient Rome and that brought on the French revolution. When there are millions of human beings in the world who are suffering for the barest necessities of life, it is wicked to waste money on silly luxuries. It is no wonder that ignorant and vicious people who see these exhibitions of lavish spending of money that was never honestly earned should become desperate and resort to acts of violence. The possession of money carries with it the obligation at least not to use it in such a way as to cause envy and resentment."

Make war upon greed—
Sow good seed!

THINKS WAR WILL CEASE

When women stop idolizing soldiers war will cease, according to Rebecca West, British novelist, who arrived recently in this country. Militarism is a shame, she declared.

HALSTEAD JUNIOR MISSION SOCIETY GAVE $2,000

Martha Hirshler, Halstead, Kansas

I was asked to give a brief history of the Junior Mission Society. Lest in doing so, some one may think that we, as members, desire to take upon ourselves, alone, the credit for what little has really been done through the efforts of the society—I wish you would think of this church as a living growing tree. Its various organizations such as the S. S., Mission societies and C. E. Societies are merely to be considered as the branches of the same.

However, that would prove to us how very dependent for growth and fruit each branch is upon the other and upon the tree proper—the church. Then we owe gratitude and appreciation to our Heavenly Father who has given us the soil into which this tree was planted. He has given spiritual sunshine and rain and has permitted this tree to grow through the efforts of fathers and mothers who endeavor to rear their children in the fear of the Lord, and through the efforts of faithful pastors and others who proclaimed His Word from this pulpit and lahored untiringly within the church circle for almost half a century.

It is to the united efforts of these that we give credit for the growth of our little branch and for the fruit which it has been privileged to bear.

In order to give you even a very brief history of our society, I must take you back about 42 years in the history of our church, for it was in the year of 1881, when the good mothers of this church organized what is today known as the Senior Mission Society.

Unknown to them, through continued efforts of service and prayer, their lives proved an example to others. They implanted into the hearts of their children a desire for service, so we find that the majority of our charter members are the daughters of mothers who were very active in the Senior organization.

Not being a charter member of our society, I feel I have a right to say that only to the charter members are known the difficult struggles under which the Jr. M. S. maintained its existence during its infancy. In reality it was the second attempt at a Jr. organization, the first attempt having been made just a few years prior to the second.

For unknown reasons, in spite of the most strenuous efforts put forth on the art of those who saw and felt the need of such an organization, the same failed to exist within a comparatively short time. In part at least, we may say we owe it to the charter members that our Jr. Society is still in existence and as active as ever.

It was organized to stand for cooperation in the welfare of its members and the kingdom of God. To be true to its name and to the principle for which it stood; it could not only center its interest upon Home Mission work but it needs must expand its interest to Foreign Mission work also.

It was in the year of 1907 when the society's first contribution found its way to India for the support of Agarmati, the little Indian girl, whom the society still continues to support. She is still attending school and expects to graduate next spring. The prayers, which have ascended to the Father's throne of grace in her behalf, have been answered in a very wonderful way and within recent years she accepted Christ as her personal Savior.

She promises to become one of the faithful native helpers to whom our missionaries are looking with pride as direct results of their efforts in work and prayer.

It might interest you to know that 88 different members comprise the total membership of our society since its organization. Of this number two have been called to their eternal reward and we cherish fond memories of their useful lives. The largest number of members at one time was 55 and the present membership is 49.

The society has been a means of opening various channels of service to its members. During past years hundreds of articles of clothing have been sent to help meet the needs of the home and foreign mission fields. Other phases of work have been carried on. While records of our activities are not as complete as they should be, they show that over $2,000 in money has been contributed through the efforts of the members. A very small portion of this was used for the annual expense of the society. Almost one-fifth of this sum was used for Agarmati's support and the balance was given for foreign and home mission work and other relief work.

Our present membership shows that some of its members are the granddaughters of mothers who helped to organize the Sr. Society more than forty years ago. Have we not a right to believe that a work which is worthy to be carried on by a third generation should be considered worthy of being carried on for years to come?

Cooperation on the part of both societies has meant success to each organization. While some of our members have discontinued their Junior membership to become Senior members, others carry membership in both organizations in order that the Senior Society may continue its work.

So I wish to make an appeal in behalf of our Jr. society to the younger girls of our church who as yet are not members, for ere many years pass by the ranks of our Jr. society will be thinning out just like the Sr. ranks have, and we must look to you as those who will continue to carry on the work which our mothers began almost half a century ago.

Past history is but a challenge to us; we must face future opportunities with a desire to utilize them. Since we owe gratitude to the church through which these opportunities come, we must earnestly strive to do our part that our little branch bears no less fruit in the future than it has in the past.

In order to do this we must have the cooperation of every member and member-to-he in the efforts of increased prayers, increased interest and increased service.—Mennonite Review.

COMRADESHIP WITH CHRIST

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by such companionship, more true,
More nerved to lead, to dare, to do,
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His desire with ours, and wear
The impress of His will? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

—George Klingle.

As one whom his mother comforteth, so will I comfort you. Isa. 66:13.

Wonder why some people insist on spelling Christian with a small "c"?

"If you would success, you must effort." Bad grammar, but good logic.

CORRESPONDENCE

(Continued from page 4)

was the first time he was with us since he went West. As a member of the General Conference Foreign Mission Board he had been attending a conference in Atlantic City, N. J., of the mission boards of various churches and he took this opportunity of stopping off enroute to bring us a missionary message and incidently to renew old acquaintances.

We were reminded a short time ago that our pastor, Rev. A. M. Fretz, celebrated his fortieth year in the ministry on October 13, 1923, during all of which time he has been pastor of this church as well as serving other churches from time to time, chief of which were Souderton, Perkasie, Springfield, Bowmansville and a few others for shorter periods.

This is quite a remarkable record and speaks more eloquently than words of the pleasant and harmonious relationship existing between pastor and flock. Although Pastor Fretz has recently passed his 70th birthday and has had the unique distinction and joy of baptising and receiving into church fellowship the great grandchildren of some of his former members, he is still young in thought and spirit and enjoys the best of health. We pray that God may spare our pastor for many more years of service in His kingdom here upon earth.

Lansdale. **Allen R. Fretz,** Corr.

OUR WOMAN'S WORK

Greetings to all co-workers with sincere thanks and grateful acknowledgment to all those who in the past have assisted in the Woman's Work cause.

Perhaps some of you have said, "Oh, nothing I might say, or do would count! I would be only one, and what would one voice count for?" Do not say, "I cannot do much." Even if your place is in the quiet of the home, or with a position out in the world, wherever you are, remember that you do count and be proud that you do so.

In Proverbs 11:30 we read, "He that is wise winneth souls." We are all daily in contact with many unsaved souls. We meet them in business life, in social life, many we pass on the street. We neglect to show them the way of salvation that they might be saved. But we come in contact with comparatively few; there are millions all over the world without Christ. It is difficult for us, to whom the Bible is a familiar book, to realize how ignorant of the Word of God other people are. What a responsibility!

When the great earthquake shook Japan on September 1, laying the whole city of Yokohama in ruins and destroying a section of Tokyo, Japanese aviators circled above the bewildered crowd, dropping countless leaflets upon which were simply the words, "Do what you can for others and do not be afraid."

Here is the call to us as missionaries at home. Every prayer helps. Prayer for the missionaries and their work. Every gift helps, even the smallest, and let us send our contributions regularly. Subscribe for our church papers, that you might get the right information and appeals for definite prayer. Interest our friends.

No work is so important and difficult as this!

Yours sincerely,

Dorcas F. Sprunger.

THE VALUE OF MISSION STUDY COURSES

Mrs. E. J. Hirschler

Every great enterprise needs advocates if it is to be successfully carried through. The missionary enterprise is the greatest ever undertaken by men, and, depending as it does, entirely on voluntary support, needs many advocates. The undertaking is so great, the field is so large, the difficulties are so many and varied and the results of the work are so marvelous that we can never exhaust the subject. We need all our sources of information concerning it.

Everyone who has any acquaintance at all with present-day missionary activities has come to know of the mission study books that are published through the cooperation of the mission boards of different denominations through the Missionary Education Movement and the Council of Women for Home Missions. That they are so published shows us how great a value is placed upon them by our missionary leaders in the home field. We believe that these books, rightly used, have a great influence in promoting the progress of Christian Missions. It is not easy to exactly determine this influence because it operates in the realms of the spirit. At best, we can only see dimly some of the paths it takes in its reaction upon our lives.

In taking up one of these mission study courses we are joining with other groups, scattered all over our country, in the study of some part of the missionary field. We get a common knowledge and this should result in a united effort to meet the needs that are made plain to us. We also have the inspiration of our own small group to help us in getting a deeper and more lasting impression of the truth that is revealed. We also have an opportunity to express our own conclusions and convictions regarding what has been taught us and in so doing can know definitely that we have reached some conclusions and have formed some convictions. When we merely listen to an address, no matter how inspiring, or simply read for ourselves a book, no matter how uplifting, we are apt to have some very vague and transitory notions about the matter. When we put our impressions into words they must become more definite and so become more permanent also.

In addition to these advantages the mission study courses give us information adapted to our minds. An announcement of the courses for this coming year says: In each field, home and foreign, there are published a book for more advanced study, one of a more popular character, one for young people of approximately high school age, one for Juniors and a series of picture stories for primary children. You see that provides for every one something he can assimilate.

The issuing of new courses every year makes it possible for our missionary knowledge to keep pace with the progress that is being made on the mission fields.

There are many other missionary books that have as great an intrinsic value as any of these particular courses. We need not limit our missionary reading or study to these. We can gain much for ourselves by including them in our reading matter. They not only stimulate our interest in missions, but contribute to our growth as Christians.

There are many misconceptions in regard to the missionary and his work. One of our well-known library men says, "I used to wonder if all novels ridiculed missionaries, or only those I happened to read. It is rather curious that foreign missionaries, those bold soldiers of God, who give up home, congenial society, intimate friends, and the luxuries of civilization, should be so often presented by comfort hunting novelists as weak, namby-pamby, insincere, and absurd. They fight not only with the prince of the powers of the air, they fight against poverty, disease and sickness. Sure, if this charge be true, we should be interested in putting into circulation books that present the missionary as he really is.

When we come to consider the missionary biographies we feel that we are on holy ground. In all literature we can scarcely find anything more useful and stimulating. Here we find men meeting and conquering all kinds of difficulties, showing marvelous capacities and having results from their labor that seem as miraculously multiplied as the little boy's loaves and fishes. Their lives are a revelation to us of "what man hath been, can be, indeed, and is". In them we can see how a real dedication of a life to God and His Service has enlarged that life and made it powerful. Take, for instance, the case of John Williams, one of his biographers says that his education was very limited, and that when in school he displayed no remarkable talent. He was accepted as a missionary only because the need for missionaries was so urgent that the directors of the Missionary Society felt that they must dispense with some of the usual requirements of a candidate. Yet we find that he was a man of large capacity. He organized the work in the South Sea Island, and extended it. The people among whom he worked were changed from the most revolting of savages to a real Christian community. He translated the New Testament into their language and was the author of a book, "Missionary Enterprises", which had a wonderful influence. That is truly a wonderful record for a man whose early opportunities were so few.

It is said that Thomas Jefferson wrote the epitaph which he wished to have placed over his grave. It reads:

"Here was buried Thomas Jefferson, Author of the Declaration of Independence; of the Statute of Virginia for Religious Freedom; and the Father of the University of Virginia."

In explanation he writes: "Because by these, as testimonials that I have lived, I wish most to be remembered."

These Christian communities in the midst of heathendom and the lives lifted from degradation and sin—what testimonials they are to the life of the missionary and the power of God!

THE S. S. LESSON

Feb. 3

What Israel Learned at Sinai

Deut. 4:32-40

Golden Text: "Thou shalt love Jehovah thy God with all thy heart, with all thy soul and with all thy might." Deut. 6:5. "Thou shalt love thy neighbor as thyself." Lev. 19:18.

Moses realized that his time was near at hand and that soon the people of Israel would be without his guidance in all the matters that he had declared unto them for God. They were on the threshold of the Promised Land, where they would settle down as a community and be expected to put into practice the wonderful law that had been revealed through Moses. They needed an emphatic repeating of all that had been their experience and all that had been told to them. The word Deuteronomy means a repeating of the Law. As it appears in the Scriptures, it represents a recital of the Law by Moses, the great leader, in a series of orations. These have remained to us today, both as models of oratory and Law. The entire Law is condensed in ten short sentences and probably at first was revealed in ten words. Never was so much contained in so little as in the Ten Commandments. They are the base of all true, just and safe law. No nation can long survive as an orderly nation that does not embody the principles of the Commandments. Any man is safe and law-abiding in any community when he strictly abides by the Ten Commandments. Anyone observing them will need no other law. All the crimes that one can imagine against God, against the state, against the individual and against society are violations of one or more of these commandments.

The Ten Commandments were the constitution of the Israelitish nation. All were required to conform to their mandates. For one to be broken by any one made that one a criminal. Not only were crimes against person and property the subject of the severest penalty but crimes against God, such as blasphemy and the violation of the law of the Sabbath, brought capital punishment with them. With the passing of the Jewish nation as a nation the law was not abolished. Every individual who would live in right relation with his God and his fellowman must observe the Law.

The First Commandment requires that we make God supreme in our respect and our affections. Anything that takes the place of God is a violation of this commandment. Love of money, passions, appetite and fashions of the world may be the things that take the place of God in our affections and so make us violators of this commandment.

The Second Commandment forbids idolatry. If the first says that we shall have one God, the second commands that Jehovah alone shall be that God.

The Third Command requires the absolute respect of men for God. It involves that we do not take the name uselessly or insincerely. It is a positive command against profanity. It also would have us avoid the use of the judicial oath as Jesus commanded.

The Fourth Commandment protects the Sabbath so that man might have the best protection against the monotony of life, that he might have protection against wearing himself out by continued toil and so that there might be frequent opportunity for worship.

The fifth commandment places the honor of parents among the highest virtues and offers a glorious reward for doing so. The nation that does not honor age is sure to perish. The individual who does not do so is unworthy of any of the blessings and esteem.

The Sixth Commandment surrounds life with a hedge. It makes the breath of life the holiest of all the possessions of humanity. In the light of this commandment, murder, suicide, war, and neglect that causes death must not be tolerated or excused.

The Seventh Commandment protects the person and the purity of the individual. It is the hedge that surrounds married life and makes pure love possible. Anything that suggests immorality as well as any immoral act are in violation of this command.

The Eighth Commandment protects property. It requires of every man the respect for the possessions of others that he needs to enjoy and use his own possessions.

The Ninth Commandment demands honesty in word as well as in act. Untruthfulness, exaggeration, misstatements, half-truths are all offenses against this law. Did it not exist there could be no security, honesty, faith or confidence possible for any one.

The Tenth Commandment sets the standard of desire. We have no right to want for ourselves that which is not rightfully ours. Covetousness lies at the root of many of man's basest sins. It gnaws at the root of character and brings about its debasement.

The lesson text reviews the past of Israel as only Moses could describe it. It lays emphasis upon the fact that Jehovah's continued favor depends upon how faithfully the law which He has given is kept.

THE C. E. TOPIC

Feb. 3

One Hundred Per Cent. for Christ and the Church.

Rom. 12:1-13.

(C. E. Day. Decision Day)

Here is a goal. One Hundred Per Cent. for Christ and the Church. This should mean my efforts and my abilities are to be doubled. It should also mean an undivided offering to my Christ and the Church of which He is the head. A hundred per cent. society is one that does everything that can be expected of it. A hundred per cent. Christian Endeavorer is one who is absolutely loyal to all that his duties as an Endeavorer requires. Being one hundred per cent. C. E. will involve one's being a hundred per cent. citizen, neighbor, brother, church member, officer in the Sunday school, or anything alse to which Providence has set one.

The hundred per cent. Endeavorer will be on the job. His efforts will go for where they will count for the most and the best. He will be one of those "not slothful in business, serving the Lord". Whatsoever his hand findeth to do he will do with all his might. He will realize that "The king's business requires haste" and that "now is the accepted time" for such work as God sets before him to be done. With such a one it will also be a realization that all things must be done decently and in order. Moreover, the Endeavorer who strives to do his full duty realizes that he is but one in the great army of laborers in the harvest field of God. He will have to adapt himself so as to be able to work with others effectively and harmoniously. Many, who otherwise have excellent talents, spoil all because they cannot learn to work with others. They want their own way even if everything must be driven to ruin in order that they may have it. Endeavorers are co-workers. The great Master Builder directs and commands. The workers have their places, and their particular tasks that must fit in with the tasks of others so that the whole purpose of God will be completed.

The hundred per cent. Endeavorer will place his all at the disposition of his Lord and Master. He will realize that he is a servant in the sense that Paul expressed it when he called himself the "slave" of the Lord Jesus Christ. He will be the steward who administers his affairs, realizing that for all he has there will come a time of strict accounting and that, if he has been diligent and rightly applied his possessions, he will hear the Master's favorable commendation, but if he has been unfaithful, he will hear his condemnation. It is no hardship to regard all that one possesses as belonging to the Lord. A proper sense of His honor makes one feel that as He is the Creator and Maker of all things, so no one has a higher claim upon them. And, when once we recognize His possession there is then no question in our minds as to how they should be used. It makes for the most glorious career on earth when one uses what he has only to the glory of God and the promotion of His kingdom upon earth.

The hundred per cent. Endeavorer will recognize that all his time belongs to the Lord. This, of course, does not mean that one's whole time should be spent in the House of God or doing things that pertain wholly to religious things. Jesus spent the greater portion of His life doing the work of a carpenter. The disciples went fishing and Paul, during the busiest portions of his life, took time to earn his living at his trade as a tent-maker. When we give our whole time to God it means that we are consistently serving Him in our every-day life as well as on the Sabbath and while engaged in purely religious activities.

There is one thing that must always be at one hundred per cent. in Christian Endeavor, that is loyalty. God cannot tolerate a divided allegiance. You cannot serve God and mammon. Once having taken the task upon one's self one dare not even look back. To do so would be as fatal to one's spiritual life as was the backward look of Lot's wife. The great weakness with many professors of religion in our day is that they want to appear to be the right kind of servants of God in the church and among their fellow church members, and at the same time lead lives that show them closely allied with the world and its pleasures. Such an inconsistent life hurts the cause, keeps others from confessing Christ, and is a stumbling block to the weak ones.

One who lets his light shine in the sense that Jesus meant it in the Sermon on the Mount, who presents his body a living sacrifice, who seeks to minister rather than to be ministered unto, who makes love the great expression of his life, who is watching, waiting and praying for His appearance, who is constant in prayer and diligent in the study of the Word is the one who is more nearly approaching the one hundred per cent. Christian. Such things should enter into our daily activities.

MARRIAGE

Bauman-Shelly. At the residence of the bride's father near Trumbauersville, Pa. on December 1, 1923, by Rev. A. M. Fretz, Wilmer R. Bauman and Myrtle R. Shelly.

JOTTINGS

News has been received of the safe arrival of Missionaries Rev. and Mrs. P. A. Penner in Bombay, January 4.

The Christian Exponent brings the report that a small Mennonite congregation has been established in Washington, D. C., and, according to the Gospel Herald, Rev. A. O. Heistand, of Doylestown, Pa., spent Sunday, January 6 with the little company and conducted communion services.

More than a dozen Mennonites in the neighborhood of Newton, Kansas, have purchased land near Port Pierce, Florida. This might indicate the possibility of a Mennonite colony in Florida.

Rev. B. W. Harder was consecrated Elder of the Emmaus (Whitewater, Kansas) church two Sundays ago. The ordination was conducted by Rev. P. H. Richert. This was followed by a service at which Rev. J. E. Entz preached.

The (Old) Mennonite Board has found its Leper Asylum at Dhamtari, India, too small and too near town, and so has purchased a new site of 114 acres upon which entirely new buildings are to be erected. It was planned to have enough buildings completed so that the women might be moved into them soon after the holidays. The complete building program extends over three years. The entire institution, including a bungalow for the superintendent and homes for the untainted children will cost about $50,000.00. The institution will accommodate about 400 people. Plans for a new church building, to cost $4200.00 have also been made.

Material for the building of the new Science Hall at Bethel College is being delivered. Construction will proceed as the weather permits.

Rev. H. Riesen, the new field representative of Bethel College, recently moved from Geary, Okla., to Newton, Kansas, locating on the College Campus.

Prof. P. C. Hiebert of Tabor College, Hillsboro, Kansas, who went to Scottdale, Pa., during the Christmas vacation to attend a meeting of the Mennonite Central Committee, also attended the Peace Conference held at Juniata College, Huntingdon, Pa., during the holiday season.

In the house-to-house mission canvass, held in the Eicher (Noble, Iowa) church, $429.07 was raised. This money was contributed to Foreign Missions. The Wayland (Iowa) church raised $302.50 in its house-to-house canvass. Later the Dorcas society held a missionary bazaar from which $155 was realized. The amount was also contributed to missions, making a total of $457.50.

The program of the special services held in the Normal, Illinois, church January 13 to 20, under the direction of Prof. Jacob Quiring, of Witmarsum Seminary, included the following subjects: I, Voices of Old Time, (a) Prince and Shepherd, (b) Emancipator—Langviver, (c) Zealot and Reformer, (d) Prophet and Statesman, (i) The Man of Strife—Contentions; II, The Fulness of Time, (a) Born of a Woman Under the Law, (b) The New Man for the New Day, (c) Religion and the Gospel of Glory and (d) He Being Dead, Yet Speaketh.

A number of Goshen College students held a reunion at the Mission in Chicago and report having had a profitable time.

Berne, Indiana, following the usual custom of 19 years, had union services, in which the churches of the town, including the Mennonite church, participated, December 30th to January 6th.

Two missionaries of the (Old) Mennonite branch are at present home on furlough, and active in visiting churches. They are J. W. Shank, from Argentina, S. A., and M. C. Lehman, from India.

The C. E. society of the First church, Reedley, California, recently organized an Intermediate choir of thirty-five members. The choir assists at the Sunday morning service. This induces the teen-age folks to stay for church.

Mr. William Neufeld, a former Bethel student, now president of the Y. M. C. A. of the University of California, stopped off at Newton, Kansas, and gave an address before the Bethel students on the recent Student Volunteer Convention at Indianapolis, especially giving his impressions of the Mennonite meeting held during the Convention.

The home of Rev. Franz Albrecht, Elder of the Beatrice, Neb. church was destroyed by fire some nights ago. Rev. and Mrs. Albrecht escaped with great difficulty from the flames. The nervous strain and the effects of the smoke made it necessary for the brother to be taken to the hospital. The house and contents are a total loss.

Prof. J. F. Moyer of Bethel College delivered a series of Bible Lectures in Grace Church, Pandora, O., during the holidays.

Dr. and Mrs. J. E. Langenwalter of Wayland, Iowa, have changed their location to Twin Falls, Idaho. They make this change in the interest of better health conditions.

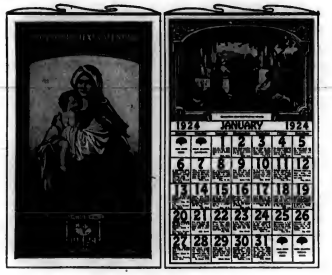
Missionary Klaassen, of the Dutch Mennonite mission, is planning an extended visit in the interest of missions to the Dutch Mennonite congregations for the next few months.

Freeman College had a narrow escape last month. Fire broke out in the boiler room of the old dormitory. The firemen were called out but the fire was brought under control before serious damage was done.

The Annual Business Meeting of the Second Church, Philadelphia, Pa., elected William R. Densch and Abraham B. Weiss deacons, the former having already served a term in the office and the latter having been assistant superintendent of the Sunday school for a number of years.

There are two markers of general interest connected with the Germantown Mennonite church. One is a monument with a bronze plate erected by the State of Pennsylvania to the memory of William Rittenhouse, the first Mennonite minister in this country as well as the first manufacturer of paper in America. The other is a stone slab indicating the spot where Gen. Agnew, a British officer, fell during the battle of Germantown in 1777. This slab was erected by the Site and Relic Society of Germantown.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¼ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JANUARY 31, 1924. No. 5.

CALL FOR AID

Last February as our train pulled out from the Station at Alexandrowsk a young woman stood on the tile floor of the big depot barefoot and shivering. But that was in South Russia.

Now comes a Call for Aid from Siberia. It comes from our own Mennonite people. Those who settled there, were largely the poor of the old and one-time rich colonies of the south. Among the poorest I saw in the south was a Siberian group of father, two sons-in-law, a widowed and an unmarried daughter and 4 children besides the married daughters, all living in one room. We could give them food and clothing you sent. But how about those up in far-away frozen Siberia?

Clothing cannot be sent from here; but the workers are asking for financial aid. Mr. Miller writes me from Moscow that they hope to buy the food in Russia. In Slavgorod several thousand are now needy and should receive aid till the next harvest.

The Emergency Relief Commission Executives of the General Conference had a meeting in Newton on the 18th and decided to ask the churches to contribute $2000 a month for the next five months. This would be 10 cents a month average per member. The churches have contributed the unprecedented sum of over $26,000 for Home and Foreign Missions in the one month of December. They may not all have much money, but evidently they all have much love. Let's help the brethren in the faith in Siberia. I consider this as the most needy place for the moment. Let every church take one offering a month, as many are doing, and we can save those 4000 or 5000 from starvation or death by exposure. Send all contributions to the treasurer, Bro. C. F. Claassen. He will also take any contributions for Germany.

Further, the Commission desires to aid in Canada. The brethren there have undertaken to care for the newcomers. These have paid off the enormous sum of over $40,000 on their traveling expenses. The Commission is not asking for money for colonization, but wants to help in the Scriptural way to bear "each other's burdens." They will, therefore, receive gifts or, if the amounts are over $50, loans to help in Canada. Such money is to be given to the Mennonite Colonization Board, and this Board is to pay the traveling expenses for immigrants and take their notes for amounts they received. Those who loan the money through the Emergency Relief Commission are to get a qualified receipt stating how money is to be refunded, if so desired. (The details will be printed on these receipts.)

To avoid any traveling expenses the Commission desires that each church take up this matter itself. Call a special meeting or designate a Sunday service for it. Bring this grave matter before God in prayer. Appoint a committee to gather and forward the contributions and state just how they are to be used. If you can, let the secretary, Bro. J. C. Mueller, Freeman, S. Dak., know about how much your church will help, so that the Commission can make its plans accordingly. If your church will not help, will you please tell him so. The Commission is your commission. They want to do what you want them to. It is not their desire or intention to coerce you. All they want to do, is to present the matter as they see it to you and then to serve you in aiding the desperately needy. I am sure that there are those who will respond cheerfully. You have again and again responded wonderfully. Do it in the way best suited to your church; but by all means do it in a systematic and effective way. Send all contributions to C. F. Claassen, Treas., Newton, Kansas.

For the Commission,

C. E. K.

A NOTE FROM ALTOONA

Greetings in the name of Jesus to all readers. There should have been a word sent from here before this, but putting a thing off from time to time, one generally finds that soon a long time has passed. Putting off is not a good thing as we see in many relations of life. It is sad indeed to see so many putting off salvation. With heavy hearts we often hear the words from the lips of the unsaved saying that they will come, but not now, "Not tonight". Even such an expression as this from one who was putting off a decision for Christ: "Well, if I have not another chance, I will have to put up with it."

The Christmas season is always a busy time, and so it was also this last Christmas. Even after the days were past there was still much work. One big task, although a delightful one, was returning thanks to those who had sent us gifts to make children, and also grown folks, happy and comfortable. Should we unintentionally have omitted one or another, may they be pleased to accept this public expression of our deepest appreciation of their effort to help in the work here, in whatever way and manner it may have been.

One of the most noticed incidents during this month was the departure of our co-worker, Sr. Elizabeth Unruh, who has labored here during the past year. She has shared the joys and also the trials here, and we now feel the vacancy very keenly. We, as well as all others connected with the Mission were very sorry to see her leave. But at the same time there was also a note of gladness by reason of the cause of her leaving, viz., to be nearer to one some distance away from here, by whose name she is by this time called. She was united in marriage to John J. Penner on Friday, January 18th in the home of her brother, Rev. Daniel J. Unruh, at Mechanic Grove, Pa. Her home is now near Ephrata, Lancaster county, Pa. We wish her a happy and prosperous life in her new sphere and vocation. May God's richest blessing be with her and hers in the days and years to come.

Will you join us in praying for the success of a sewing society which we have started here just last week. There has been very good interest shown making this start, and the desire is in this way to help along the work of the church in such ways as may be possible. It is hoped also that this may be an inspiration to all here to take greater interest and better part in the work of the church, in the Sunday school and the Christian Endeavor.

The weather for a few Sundays was so very cold and disagreeable as to affect the attendance at the services, but aside from this the attendance both morning and evening is good.

We are glad to report that there were about seven S. S. scholars that have not missed one Sunday all last year, and the number is steadily increasing of such as have an attendance of four times thirteen Sundays in succession to their credit.

Mr. and Mrs. G. M. Baergen.

P. S.—As the above correspondence passes through my hands on its way to the columns of the Mennonite, I will take the opportunity to add a few words in the name of the Home Mission Board, in reference to Sr. Unruh's connection with the Mission. I can safely say that the Board fully endorses the testimony of the Superintendent as to the very satisfactory manner in which she has filled the place assigned to her in the Mission. Her amiable disposition and her deep spiritual interest in and devotion to the work caused her to be a very congenial and efficient helper, beloved by all. The Board would have been glad to continue her in the position she so well filled. As it is we join most heartily in the expression of best wishes for God's blessing to rest on her, her husband, and her home. We feel that in her new surroundings she can and will make the influence of her active Christian spirit felt, and that she will continue to be a faithful witness for her Lord and Savior as opportunity serves.

A. S. Shelly

ESEVONA'S DEATH

(Personal letter written by Mrs. Petter to the Habeggers. The poem was written by A. Habegger.—Printed by permission.)

Lame Deer, Mont.,
Aug. 21, 1923.

Dear Co-Workers:

Esevona is dead. She died at dawn this morning. We buried her a little past noon.

To me she was a remarkable woman. I loved her in life, and love her in death. She had a

strong personality, self-willed, open to the truth, very out-spoken, as well as other good and bad characteristics. The revelation she made of the ceremonial in which she was the leading character abides as a testimony of her convictions. She was utterly free in telling me all, eager that I miss not a single part. "When I gave my heart to the Lord, I reserved nothing", was her oft-repeated statement."I hid absolutely nothing." Was there perhaps a little pride at times that she had been more open than others, that might have led to several falls? I do not try to analyze all she did and said. At heart, I believe, she was sincere and eager to do the right.

True, she erred grievously during the holidays. She grieved secretly over this, realizing that she had "lost out" to some extent. In the spring she took the "flu", as did many others. I did not realize how serious this would all turn. Again and again, she said, "If it is God's will that I get well, He will give me health". Before communion, she hesitated to come to the table, saying she had not been well enough to come to the prayer meetings and confess. Yellow Fox encouraged her to come nevertheless, and she did. But she took occasion at a prayer meeting later to take part in confessing openly and praying for forgiveness.

When I left (for Kettle Falls, last June), she was still living at Yellow Fox's. We started one morning for Forsyth, Mont., for an examination by Dr. Huene, but she had had no strength to clean up and no one had done it for her, so we gave up the trip, going rather to the Government doctor here. He pronounced it tuberculosis and gave her creosote. Of course, this should have been followed up by proper care. Yellow Fox's had sickness in the family, so she was not cared for as she wished, and went to the home of Austin Texas. This change from the home of a Christian to another where there were no Christians, of course occasioned a great deal of talk, but under the circumstances, I sympathize with her in her decision. Mrs. Yellow Fox is more slovenly than I like to admit, and Esevona was ever a clean woman. Besides Mrs. Yellow Fox had a very sick child this summer that was not expected to live.

When I came home last Wednesday (August 15), I was scarcely in the house an hour, before a Christian woman came and told me, "Esevona calls you. She is in need of care. She is full of lice and filthy." I went at once, and the first thing she said, was, "I have longed for you. I am glad you have come." Mrs. Austin Texas, Emma Mexican Cheyenne and I then cleaned her up and made her comfortable. I went twice and three times a day to see her, and arranged that she had care day and night. She was ever ready for words of encouragement, calling herself for prayer in her behalf. She appointed Austin Texas as guardian of her children, and gave him what little property she had for taking care of her. Though Austin Texas and wife are not Christians, I give testimony that they were kind to Esevona. I was well received every time I went there, though I could do so little.

This morning upon learning that she had died, I did not wait for Mr. Petter to fix the car, but walked down. Esevona's brother, Fighting Bear of Birney, rode just ahead of me and got there first. As I approached the tent to go in, he stood in the opening and said, "You cannot go in. You have killed my sister. You have diverted her from the "zissiamoetastoz", (Cheyenne ceremonials), etc. I did not argue with him, but quietly told him that his sister was dear to me, and that the medicine the doctor had given her was good, for I know of a person in Oklahoma who had been cured by it. I also said that she had always received me well. Then I turned to the others who welcomed me and talked freely of her death and burial. Though Fighting Bear wanted to take her body to the hills, the rest objected. They wanted her buried in the Agency burial place, "which is cleaned every year." They prevailed. In coming back I met Austin Texas with the rude box for burial, and took occasion to tell him how Fighting Bear had acted. He said, "I shall speak to him. Does he not know you just came home? You have given every care in your power since your return, and we appreciate it. We looked to you for help and you did not fail us. I will speak to him."

At the cemetery Fighting Bear attacked Mrs Petter. "You are the one who killed her, by disapproving the Indian doings and the Indian doctoring. She is dead, now raise her to life." Mr. Petter made no reply whatever, as the place and time were not opportune, and Fighting Bear became quiet, seeing he could not pick a quarrel, and no one in the crowd supported him, though there were some stanch heathen whom one might expect would join him. Austin Texas took occasion when he drove into the yard after the burial to say, "I regret what Fighting Bear said. He did not speak well. We all know that you being a man could not do for Esevona what a woman can, and Meneha (Mrs. Petter) was gone. She came to help just as soon as she came back home, and we were glad for what she did."

We will certainly miss Esevona, but we know it is well with her. Poor little Standing Coyote, her youngest, came to me at once as I neared the camp, and tearfully said, "Nakoe esenaeoz" (My mother has died). It would have touched the hardest heart to hear him. Esevona in speaking to the Agent had expressly stated that she did not want this boy to go to Teeth (the true father of the child, who was conceived in that particular heathen ceremony). She also stated that she did not want her other boys to go back to Fighting Bear.

Since you have all known Esevona, and were interested in her, I thought these few details would be of interest.

Sincerely,
Meneha (Mrs. Petter)

In Memory of Esevona

Full of mirth and cheerful laughter
Was her voice; so clear and hearty.
Warm and tender with compassion,
Was her heart; yes, true and sturdy.
Sin had soiled it grievously,
Grace had cleansed it gloriously.
Full confession, no repression
Of the truth,—though full of shame.
So she clung to Jesus' name.
Yes, to her the Lord was dear,
For to such while He was here
He had said, in days of yore,
"Neither do I condemn thee, go and sin no more."
You, her scoffers and misusers,
You deceivers and seducers
Hold your peace,—bow down your heads,
Pause a while,—behold your prey!
See the scars your sin inflicted,
See the halo round her shine!
You, who saw her sore afflicted,
Saw her heart with sorrow pine.
Then, to you in vain she bowed.
Now, she sees Him face to face
Who has saved her by His grace.
Grace receiving, thanks bestowing,
Evermore her Lord adoring.

A. H.

Jan. 16, 1924.

"FOR THOSE WHO ARE INTERESTED IN MISSIONS"

The question has been asked why the Mennonite Mission Board had a debt of $19,000 stated in the Mennonite, No. 44, Nov. 8, 1923.

Is it because there is no money among the Mennonites, or is it because of lack of faith in God? It certainly can't be on the part of the money; because if people have money to build schools, Science Halls and Universities, we certainly ought to have money enough to support all the Missionaries that go out of the Mennonite Mission Board.

If it isn't the lack of money among the people, it must be the lack of faith. So let us see what the Word of God says about putting our trust in Him, in God and our Lord Jesus. In Psalm 37:5, 4 we read, "Commit thy way unto Jehovah; trust also in Him and He will bring it to pass. Delight thyself also in Jehovah and He will give thee the desires of thy heart." Again, "Commit thy works unto Jehovah and thy purposes shall be established." In I Peter 5:7, "Casting all your anxiety upon him, because he careth for you."

After having committed ourselves, our anxieties upon Him; we must pray to God and ask Him (God) to keep and support us. And believe that God can and will give us our needs. Paul says in Phil. 4:6, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God."

We should also give thanks to God always. So many times we are called in the Bible to give thanks unto God. David says, "I will give thanks unto Thee, for Thou hast answered me, and art become my Salvation". Paul says, "For the ministration of this service not only filleth up saints, but aboundeth also through many thanksgivings unto God.

After having committed ourselves to God, asking God that He would keep and support us and after having given thanks to God for His answer to prayers; then we shall know that "every good gift and every perfect gift is from above coming down from the Father of light, with whom can be no variation, neither shadow that is cast by turning." And "My God shall supply every need of yours according to His riches in glory in Christ Jesus."

The writer is reminded of a single church, having a membership of about 1400; who put their entire faith in God and ask Him to help them. At the present time this church has sent out 59 missionaries of which 39 of them are directly supported by this one Presbyterian church. How does this compare with all the Mennonites of North America?

Again the writer is reminded of a Mission which calls itself, The China Inland Mission. This mission has no treasure, and is therefore, never in debt. The missionaries depend directly on God for support. Through their prayers and faith in God they are upheld.

The following is a true story, which has actually happened with a native Christian in China, told of a missionary.

"A native Christian who was always receiving food daily from a priest would always say, 'My Heavenly Father's grace', meaning that it was through the care and kindness of God that these gifts were brought. As the days went on, the priest did not approve of that way of looking at it, and at last remonstrated: 'Where does your Heavenly Father's grace come in, I should like to know? The food is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it.'

"'But it is my Heavenly Father who puts it into your heart to care for me', replied the Christian.

"'Oh, that's all very well,' said the priest. "'We shall see what will happen if I bring the food no more.' And for a week or two he kept away; although his better nature prompted him to care for the Christian whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which this Christian was specially short of supplies. **At last there came a day when he had nothing left for another meal.** The refuge was still empty, and he had not the cash to pay for a morsel of bread. **Kneeling alone in his room, he poured out his heart in prayer to God.** He knew very well that the Father in heaven would not forget him, and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the Christian man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the court yard outside, and a noise as of something falling to the ground. He arose, and went to the door to see what was happening. A number of ravens, which are common in that part of China, were flying about in great commotion above him and **as he looked up a large piece of fat pork fell at his very feet.** One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully this man took up the unexpected portion saying: "My Heavenly Father's kindness." And then, glancing about him to see what had fallen before he came out, he **discovered a large piece of China meal bread, all cooked and ready for eating. Another bird had dropped that also, and there was his dinner provided.** God's hand had guided them so, that the ravens would lose it right above his little court yard. With a wondering heart, overflowing with joy, the man kindled a fire to prepare the welcome meal, and while the pot was still boiling, the door opened and to his delight, the priest walked in.

"'Well, has your Heavenly Father sent you anything to eat?' the priest inquired rather scoffingly. 'Look and see', said the Christian, smiling as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the odor was unmistakable, and overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed.

"'Why, he cried, 'where did you get this?'

"'**My Heavenly Father sent it**', said the Christian man gladly. 'He put it into your heart, you know, to bring me a little food from time to time, but when you would do so no longer **it was quite easy for Him to find another messenger**'. And the whole incident, his prayer and the coming of the ravens, was told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer and before long confessed his faith in Christ by baptism. 'This is a direct answer to prayer."

In Psalm 62:8 we read, "Trust in Him at all times, ye people; pour out your heart before Him, God is a refuge for us."

O that we all would put more earnestness in prayer. Let us all pray with a more sincere consciousness and a desire to put our ways in God's way. We read of Elijah, that he was a man of like passion. He prayed to God that it shouldn't rain, and it didn't. And after 3½ years he prayed again, and God gave the rain.

The writer is positive, that if all the Missionaries of Foreign, Home Missions and the Committees of both Missions and friends interested in Missions would pray earnestly about it, put unity in prayer and continue steadfastly in prayer, (as we read of the first church in Jerusalem), the things needed from God to carry on the preaching of the Gospel unto the uttermost parts of the world could be done more easily.

Let's pray and have faith in God.

A Reader.

DOING MISSIONARY WORK IN NEW YORK

Dear Readers of the Mennonite:

"If ye have faith and doubt not —it shall be done." Matt. 21:21. The blessed promise of "Lo, I am with you always", has again and again blessed me and strengthened my faith and encouraged me to attempt greater things for my Lord and Master, since I came to New York a year and a half ago. Since October, 1923, Miss Franz has been attending Bible school in New York, and will graduate in May. She has retained some of her mission work, her Sunday school class and her Friday night meeting at Mariners' Temple, and Friday afternoon teaching children sewing at the mission.

I teach two Bible classes a week. Have most blessed time at woman's Bible class on Thursday. Also have two children's meetings, one Americanization class. This work affords unusual opportunity for personal work with the foreigners, and to prove a real friend. I also teach a Sunday school class of Senior boys and girls. These boys and girls deserve your prayers because there are so many temptations in their lives. I have been requested to begin a Bible class for men and women, Sunday evenings from 7 to 8. The rest of my time I devote to evangelistic work, bringing the Gospel to the people in their homes. Personal work is my delight and I am so happy in this part of the Lord's work. One has new experiences every day. I always carry tracts and Gospels with me, for, "The seed is the Word of God." The Lord knows the hungry hearts, leads us to the right places.

We had the privilege of spending a week with Rev. and Mrs. P. A. Penner—their last week in America before sailing to India. They both gave inspiring messages at the Missionary Training School, and on Thanksgiving day they both sang, and Rev. Penner gave an inspiring talk. Their visit with us was a great blessing to us—as we realized as we stood on the pier waving them good-bye and wishing them God speed, as their boat pushed out to sea.

In my work in New York City, I come in contact with all nationalities which makes it truly seem like a foreign field. There are many difficulties to overcome. One is overwhelmed at times at the poverty, sin and distress of such masses of human beings—our brothers and sisters—and only by the help of God can one even hope to have the courage to work among them.

The other day while out calling I found a poor woman with three small children. The room was cold and the children crying from cold and hunger. The little two-year-old baby put her little hands in mine to warm them. The husband had deserted the wife and gone off with a step-daughter, and is now serving a jail sentence. While I was there two other women came in. One of them said, "It is hell on earth in my home", and the other had a similar story to tell. In such cases we try to arrange for the children to enter the day nursery, if possible, for the nurseries are over-crowded with children of deserted fathers. Then their mothers can go out and do some work. The other day I found a mother and three babies sick, all lying in one bed. Some had high fever. The house was cold, and nothing in the house to eat, In such cases we divide our own bread. I know from experience it tastes better and goes further because God's blessing is upon it.

At another place I visited, I found another heartbroken soul. The husband is drinking and a few days before had brought in some of his pals. Later the wife discovered that she had been robbed of the little money she had laid aside to pay rent and buy food for the next two weeks. At another place I found two German women whose husbands had deserted them. Both had small children— one, a 10-day-old baby. I could relate many similar experiences. Each one has his own sad story to tell. It takes more grace to be a quiet listener sometimes than to talk. Many women are drinking and such homes are indeed sad. They drink and fight and lead a most miserable and sinful life. Oh, how they need the love of God in their hearts. There is a dark side, but praise God, there is also a bright side to mission work. The Gospel has not lost its power to save. It has transformed many of the hardest sinners into saints. No joy can compare to the joy of soul-saving, and we can all have a share in it. I could relate many glorious experiences.

Yours in His service.

Elizabeth Foth,
307 Warren St., Brooklyn, N. Y.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

Mennonites never have been very anxious to come under public notice. Generally, when they had the distinction of getting an unusual amount of note, it has meant trouble and persecution and involved fleeing in search of places of safety and quiet. Anyone familiar with Mennonite history knows that every century, including the present one, has had its very dark and trying times that might have contributed new chapters to the "Martyrs Mirror" or the "Ausbund". Yet, with all the trials that rained down upon them, the Mennonites have fostered a spirit of quietude that earned for them the name, "The Quiet Ones in the Lord." They secured this reputation because of the unaffected way of living and doing good to which they were given. Perhaps if the charities of the Mennonites were heralded, even today, we would get a remarkable reputation for liberality. This is something that would be in opposition to the spirit we inherited from our fathers who taught us the blessing that comes from not letting the left hand know what the right hand does.

The Commission for the Relief of Foreign Needs which functioned under the direction of our Dutch brethren might have left behind a record of a gigantic relief rendered during the years from about 1700 to 1735. And, because of this relief, multitudes of refugees of all Protestant sects, from South Germany and Switzerland found homes either in Holland or the New World. If there was no flourish of trumpets about this work before the world it did more good to the Mennonites than all the glory that might be gotten out of it. Before this work became a necessity they were divided into numberless separate bodies whose chief delight seemed to have been to place one another under the ban. When they once found a serious work that demanded all their attention they forgot their differences and quietly applied themselves to a real constructive work. A review of the great benevolences of our church, in the light of the fact that we are at present discussing how quietly we do things, would be out of order in this article, but we feel that many must see in the present united activities of Mennonites, especially in Russian relief, the possibility of a closer union among the various American branches of our church. If we can, in all confidence, carry out so great a work, forgetting differences that we have forgotten, except that they are inheritances from our fathers, we surely may find a way by which we will continue to stand together as brethren determined to do our best in our quiet way to the glory of God and the well-being of our fellowmen.

CORRESPONDENCE

Perkasie, Pa., Jan. 20, 1924. —The annual congregational business meeting of the Bethel Mennonite church of Perkasie was held after regular services on Sunday afternoon, January 13th.

A good attendance and unusual interest attended the election of officers for the church and various auxiliaries.

Clayton F. Myers was re-elected deacon; William H. Fulmer, trustee; H. S. Kulp, treasurer; Clayton L. Fretz was elected secretary; Mrs. Clayton L. Fretz, organist and Mrs. Viola Christman, assistant organist, and Fannie E. Landis, correspondent.

Officers for the Sunday school were elected as follows: Superintendent, Clayton F. Myers; Assistant Superintendent, Henry Keeler; Secretary, Wm. F. Myers; Assistant Secretary, Wm. K. Fulmer; Organist, Mildred Myers; Assistant Organist, Margaret Myers. President of the C. E., Oscar Fretz; Vice-President, C. L.Fretz; Secretary, Ada M. Landis; Treasurer, Clayton F. Myers.

On the afternoon of January 13th, Rev. Samuel Musselman of Bluffton, Ohio, was with us and filled the pulpit very acceptably. Our people were pleased with his message.

Fannie E. Landis, Corr.

Los Angeles, Cal., Jan. 15, 1924. —The Los Angeles Mennonite Mission S. S. gives $30 annually toward the support of a native girl in India who is preparing for the Lord's service.

Recently the S. S. voted to give $50.00 for the Building Fund of the work in the new location. This is a little more than 50c a member.

The results of the offering taken at the Christmas Program in the form of "White Gifts to the King", are as follows:

SELF
4 accepted Jesus Christ as their personal Savior.
7 renewed their consecration to Him and promised to enter more fully into the life of the church.

SERVICE
A. In the church.
6 promised to be more faithful in attendance.
8 promised to try to get others to attend.
7 promised to try to lead some souls to Christ.
5 promised to welcome strangers at the door.
4 promised to attend prayer meetings.
4 promised to respond to any reasonable request of the pastor.
2 promised to visit the sick and report.
1 promised to serve as usher if desired.
14 promised to read their Bible regularly.
1 promised to take more time for prayer.
B. In the S. S.
5 promised to attend promptly and regularly with an offering.
5 promised to come to class with a prepared lesson.
1 promised to join the Bible Class.
2 promised to bring new pupils.
3 promised to teach a class regularly.
3 promised to teach as substitute if desired.
4 promised to give any reasonable service asked of them.

SUBSTANCE

For Foreign Missions	$10.12
For Home Missions (new station, L. A.)	31.62
For Relief Work, etc.	17.62
For the Local Church	31.37
For Orphans	2.00
Total	$92.73

H. B. Dirks.

REPORT OF COMMITTEE ON THE IMMIGRATION MOVEMENT

Scottdale, Pa., Oct. 29, 1923.

To the Executive Committee
Mennonite Colonization Board
Newton, Kansas.
Dear Brethren:—

In accordance with the action taken at the meetings held at Newton, Kansas, Oct. 15, 16, our committee has made its tour of investigation relative to the present immigration movement of Russian Mennonites to Canada. The committee held one day conferences at Winnipeg, Man. and Rosthern, Sask. and an evening session at Herbert, Sask. with members of the Canadian Mennonite Board of Colonization located in each section and others interested in the cause. It was our privilege to meet each of the members now on the Board in these sections. We were given a hearty welcome and were accorded every courtesy possible by all whom we were privileged to meet and interview. The tour was a very agreeable one. Careful observations were made and the general situation was studied from every angle possible.

The Canadian Mennonite Board of Colonization is now composed of the following:

David Toews, Chairman, Rosthern, Sask.
C. J. Andreas, Sec.-Treas., Herbert, Sask.
P. P. Epp, Altona, Man.
S. F. Coffman, Vineland, Ont.
H. A. Neufeld, Herbert, Sask.
Jacob Gerbrand, Drake, Sask.
P. H. Wiebe, Steinbach, Man.

Others may be added from representative Mennonite bodies in Canada. The details of the work are taken care of in an office at Rosthern, Sask. All communications should be addressed to David Toews or the Canadian Mennonite Board of Colonization, Rosthern, Sask. Remittances should be sent in the same manner.

Approximately 2,300 persons have reached Canada from Russia through the efforts of the Board and the assistance given by the Canadian Pacific Railway to date. About 425 others are being detained in Germany on account of not being able to pass the rigid inspection of the Canadian Immigration officials. It is hoped that these will be permitted to enter Canada later. Those who have already arrived have been distributed to the different Mennonite Settlements. They have been taken into the homes of our people and are being provivided with food and shelter by each family caring for them for the winter or until they can find a place for themselves.

According to the terms of the contract entered into by the Canadian Mennonite Board of Colonization, signed by David Toews, Chairman, and the Canadian Pacific Railway, a certain amount per head shall be charged for transportation of these people from

(Continued on Page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CHAPEL TALK NO. 1

In today's Sower we are bringing our first "Chapel Talk". It happens to be one that was given at Carleton College, Northfield, Minn., by Dr. Theodore O. Wedel, Professor of English. As was stated in a previous issue, the object of these talks is to serve those young people especially who are at present attending that Greater College in the various walks of life outside of college halls. They are therefore to cover a wide range of interests and subjects. They are not to sever the Mennonite moorings, but we hope they may be Little Messages of Cheer to those who may be inclined to be downcast; Guideposts to those who are looking forward to an uncertain future; and an inspiration to those who are honestly grappling with life's daily duties whether in stations high or low.

Who has a message to any one of these? Put it into 500 to 800 words and mail it to us and let us pass the Good Seed along to fertile fields.

Bro. Wedel is a son of the former President of Bethel College, Rev. C. H. Wedel, and he has consented to translate the little book "Geleitworte" written by his father into the English language.

It's a pleasure indeed—
To Sow Good Seed.

A SNAP-SHOT OF YOUR CHURCH

The Field Secretary is asking the churches that he visits to give or supply him with kodak pictures of their church building or buildings. A number of pastors had such snap shots, and were kind enough to give them to me. Others promised to get and send them to me. A few, a very few, have done this. Wish this might be a little reminder. They were also requested to supply me with a list of the family heads with exact addresses. Should be greatly obliged to all those who have not done so, if they will mail me these at the earliest possible date. As for the snap shots, possibly, or better, likely some member of the Christian Endeavor or the Sunday school would be glad to snap the church with his kodak. Preferably the picture should not be over three by five inches.

If any church will send us $2.50 with the picture and a short historical sketch we shall be very glad to have a cut or halftone made and print it in The Sower.

SAFELY "MARRIED OFF"

Possibly more than ever before our people are going to the cities. This is true not only of those in the professions, or in business, but of mechanics and even of unskilled laborers. But no matter where they go, they should not need to be lost to us, if their occupation takes them to a city. The good parents who have ten children will not be satisfied when they have "successfully married them all off." They will want their family circle to be increased by ten and even more in the related families. So it should be with the church. We should not be seeking hither and yon to gather unchurched members of other churches and at the same time forget those who step out of our home circles into a city. Doubtless it is only good strategy to make definite efforts to gather those of our people who go to cities. Some of them may not want to be gathered, but others do, and we should encourage them in this by making them the nucleus around which to gather others. In view of the admonition to hold fast that which we have, this would seem more important than to seek to win those who never were members of our church. The Home Mission Board is making an effort to reach those of our people in the cities.

CHANGES AND IMPROVEMENTS

A change of position is not always an improvement. Yet, hardly anyone reading this will sleep through one night on the finest springs and mattress without changing his position and feeling better for it.

That would be a valid reason for a change. But it should not be heralded as a permanent improvement.

Try holding your arm out horizontally from the shoulder for ten minutes, and you will realize what a restful relief a mere change can bring.

Wh . . What?—You say, you want to know which arm?

Well, we were not thinking of the one you lost! But some of us lose them by trying to make the Sunday school hold them out horizontally, or fear that matter fold them, for ten to twenty years.

The thing to remember is, that methods may change, principles never do. But beware of fads.

Don't make a mere experimental station of your Sunday school or your Young People's Society. The seed house that furnishes smut-proof seed is the Bible.

CHAPEL TALK NO. 1—WISE AND OTHERWISE

Acts 26

In this chapter you will find the story of a man who had a vision and of the way in which it changed his life, transforming him from a hard-shelled Jewish Pharisee into the founder of European Christianity. Throughout his life he never forgot his experience on the road to Damascus. Upon it rather than upon some Biblical document did he base his belief in the risen Christ. He speaks of it again and again as the central fact of his career. Now it would surprise early Christians perhaps that our religion today has so little to do with visions. We no longer, in this scientific age, see chariots ascending into the clouds or hear the voice of God in the whirlwind. Nevertheless it would be a mistake to say that we see no visions or dream no dreams. Indeed I should like to ask you whether this is not exactly what we are doing during such years as we are privileged to spend in school and college. Removed as we are from the busy hum of men, we live in a world of visions. We study impractical subjects such as literature and history; some of us read so-called useless poetry and the dreams of visionary philosophers. It is a time when we live and ought to live in an ideal world.

Dangers are however connected with the seeing of visions. These dangers are perhaps most clearly observed with regard to art and literature. Why is it, for example, that our fathers, like the early Puritans, looked askance at anyone who devoted himself to an artistic career? An artist supposedly deals with the beautiful, with the high and noble, with a world more perfect than the actual, with visions of things that never were on sea or land. Yet it happens that this very familiarity with visions of the beautiful and true often produces a deterioration rather than a strengthening of character. The artistic temperament frequently leads to what the learned call dillettantism, a mere toying with ideals, divorced from conduct. The popular conception of an artist is still one who lives where there are no ten commandments. Beauty often thus becomes merely a thing of the senses, without influence upon the will. There is surely something to be said for the old-fashioned attitude which warned against the reading of novels and the seeing of stage plays (I teach a course in the novel, by the way). Too often even great books—yes, even the Bible—stimulate only our feelings. They give us pious emotions; but we go acting as sinners just the same. Tolstoy, in one of his books, employs the example of a rich woman in silks and furs who weeps copious tears in the theatre over a scene of a poor working girl suffering the fate of the destitute, who yet on her way out of the playhouse to her carriage passes by with a mere shrug of the shoulder, the actual starving flower girl on the side walk.

Now this same danger that I have spoken of in connection with art besets us in our life at school and college, as indeed in the time of youth generally. The years spent in contact with noble visions of poet or philosopher sometimes result in a mere superficial culture; instead of acquiring wisdom we sometimes acquire only sophistication (we become sophomores); we learn to look down upon the ideals of our earliest years. There is no way to make sure that an education will result in a building up of character. No teacher can guarantee these things. We impart visions, yes; but they do not always become, as they did with Saint Paul, the stuff out of which the pupil fashions his life. A freshman comes to school with his visions fresh and unstained. He means to work; he means to read all the books in the library. Professors are to him minor deities; seniors are super-men. The adjective which we members of the faculty like to apply to the freshman is the adjective unspoiled. And then what happens, alas, in so many cases? The freshman becomes a sophomore; he becomes what the word literally means—foolish-wise. Instructors cease to be superhuman personalities; seniors are seen to have only feet of clay. Books in the library become a bore. Familiarity has bred contempt. Sometimes it is not until we are seniors that we touch hands again with the ideals we had when we first entered, and feel a true reverence for the things of the mind and of the soul, for the things of good repute for which our alma mater, with all its faults really stands.

The one great sentence, therefore, it seems to me, in the twenty-sixth chapter of the Book of the Acts is the one which Saint Paul speaks as he stands before Agrippa: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision." For Saint Paul his vision was not an intellectual fancy, something to write pretty poetry about and then to drop into the waste-basket of past memories. It was instead something with which to move the earth and stars. The function of a religious service, a chapel hour, is only half fulfilled if it merely acquaints us with noble ideals. We don't really need to be told how to be good. This chapel, in fact all the costly establishments of worship, with their music and their oft-time ritual, are here to stimulate not our intellects only, or our emotions only, but our wills. They are here to move us to want to be good, to be obedient to our heavenly visions. Saint Paul's obedience to the voice which he heard on the road to Damascus could lead him to say, at the end of his life, in one of those great tonic sentences that ring through the ages: "I have fought a good fight, I have finished my course, I have kept the faith."

Theo. O. Wedel.

REPORT OF COMMITTEE ON THE IMMIGRATION MOVEMENT

(Continued from page 4)

Russia to Saskatoon, Sask. Payment to be made in three installments. Twenty-five per cent. of the total amount becoming due in ten days from the date of the invoice. Twenty-five per cent. in three months and the balance in six months. The contract is an agreement whereby the invoice is rendered to the Mennonite church in Canada, represented by the Canadian Mennonite Board of Colonization, Rosthern, Sask. It does not obligate the immigrants to the Canadian Pacific Railway in any form or manner. The immigrants, however, recognize their obligation to the Canadian Mennonite Board of Colonization and are taking steps to assure them that they shall use every facility at their command to repay the amount obligated for them which they consider their first duty. The immigrants are free to make their home wherever they may choose

and are under no contract for colonization.

At recent mass meetings of the immigrants an organization was effected through which certain officials were elected to represent them in matters pertaining to their immigration and also for their colonization or finding of homes in Canada. They have given their assurance collectively to the Canadian Mennonite Board of Colonization that they shall consider the debt made in behalf of their immigration their first obligation and each individual or head of the families is signing a certain statement of indebtedness to the Board.

Invoices have been rendered by the Canadian Pacific Railway covering the transportation charged of each group with lists of the names of the individuals so brought over. The office at Rosthern, Sask., is rendering statements to each individual or heads of families for the actual amount due from each as indicated by the invoices received. The immigrants have decided that in case any certain one has additional expense enroute because of sickness, detention, etc., that such expenses shall be charged pro rata to each individual in the group as soon as those who are being detained are finally brought over.

The Canadian Mennonite Board of Colonization has had an extension of 60 days on the first payment due the Canadian Pacific Railway but this became due on October 23. The amount due was about $68,000.00. The Board has not been able to provide any funds except what has been paid in by the immigrants from the wages earned since they have arrived. They were fortunate in reaching Canada just at the opening of a bounteous wheat crop in Saskatchewan where the larger portion of the groups are located. The able bodied men and women have been able to secure employment either in the home or harvest field. On October 20, about $20,000.00 had reached Rosthern office from this source. Additional amounts were received during the days following and it was thought possible to remit $25,000.00 to the Canadian Pacific Railway on the date of maturity of the first payment. The statement was made that it would seem probable that about $20,000.00 more would be paid in by the immigrants during November. This would still leave a considerable amount due to this first payment with another coming due in three months and at a time when there is no possibility of the immigrants earning anything because of the winter months through which there is no work on the farms. The third or balance of the invoice will also become due before the immigrants will have had time to earn sufficient amounts to make it worth while.

The most pressing need therefor at this time facing the Board is the problem of financing so as to meet their obligation to the C. P. R. and at the same time give the immigrants sufficient time to earn enough to pay their indebtedness to them. It is quite evident that there are individuals and families who will be able to pay their obligations as the first and second installments become due and there are no doubt individuals who are now able to pay their entire indebtedness but these cases are exceptions and not the rule. There may be cases in which it will require several years to pay. In certain cases there are widows with families. Also large families with a number of small children where the head of the family becomes responsible for a larger amount.

The payment of the present obligation to the C. P. R. not only affects the group now located but will determine largely what can be done for others through its assistance. A recent message from Russia urgently pleads for permission to send another group of one thousand persons. The larger portion of these, we understand, have already sold their possessions, what they had left and have made all necessary preparations for sailing. The cable states that their staying in Russia is impossible. This plea will no doubt be submitted to your Committee by the Board directly. The Board urgently has stated that it will be impossible for them to act until their present obligation is met in some way. Those who have already reached Canada are making urgent appeals for their brethren still in Russia. The general expression of appreciation of their new country has come from each section where they are now located and have expressed a desire to settle down where they are.

The Canadian Board is not undertaking any colonization work at this time. It is thought possible by all concerned that this can be done without any organized financial aid or guarantees by the Board or Church. The work centers around the immigration problems. We believe the present method of assimilation is an ideal one for the immigrants while in most cases it means a considerable sacrifice on the part of the Canadian Mennonites by providing room and food for those taken into their homes for the winter. We especially call attention to this because of the limited space in the majority of the homes, as they have not been built in this comparative new country for two families. The assistance given in this way cannot be estimated in dollars and cents.

We have found a spirit of helpfulness in the movement on the part of the railway and its employees. Individuals outside of the Mennonite circles are taking interest in the work. The Canadian Government welcomes the right kind of immigration. The opportunities for advancement are quite evident.

We wish to submit the following summary of findings:

1. There is at the present time a decided expression of favor towards immigration of the proper kind by the Canadian Government.

2. The class of immigrants represented by the Russian Mennonites who have come to Canada is having general favor and approval.

3. The opportunity for colonization or the finding of homes in Canada seems favorable. There is manifested a special degree of helpfulness by the transporation companies, the Mennonite residents of Canada and others who are coming in contact with the work.

4. The method of assimilation has appealed to us in a special manner. Through the aid given them for the time being, and the contact with older residents, the immigrant is enabled to earn a part of his debt to the Colonization Board and should in most instances be able to pay most of it before further obligations are assumed for the establishing of homes of their own. As these find their place, they can temporarily help others and will also have made room for others which they had occupied.

Our recommendations are:

1. A close cooperation between the Mennonite Colonization Board, Newton, Kansas, and the Canadian Mennonite Board of Colonization, Rosthern, Sask.

2. That an energetic campaign be launched at once to raise funds to help the present obligation by the Canadian Board to the Canadian Pacific Railway.

3. That an early estimate be made of what funds can be made available for bringing additional groups.

John H. Mellinger,
Orie O. Miller,
Levi Mumaw,
Committee.

Doing God's will is a delight, not a duty.

THE S. S. LESSON

Feb. 10

The Failure at Kadesh

Num. 14:1-10.

Golden Text—"Jehovah is with us: fear them not." Num. 14:9.

Israel made Sinai its camping place for about one year after the flights from Egypt and it was during this period that this nation developed its political and religious life. After this, led by the cloud and fire, the host moved forward. The wilderness of Paran into which they moved is one of the most desolate on earth, with scarcely any animal life than deadly serpents, very little vegetation and hardly any water at all. After a three-day's march the people gave way to complaining. One marvels that so soon after all the wonders they saw in Egypt and in the desert they should so easily lose faith in God, but one of the sad things about human nature is its readiness to lose faith in the face of troubles, even though every day of the past is packed with wonders. God answered the complaints of Israel with a mighty swarm of quail. So He frequently has done with us. Our unfaithfulness has been answered with greater evidences of His love and care. As Israel met this blessing with abuse and consumed immoderate quantities of quail, bringing a plague upon themselves, so, in all times, men have shown their lack of proper appreciation of God's gifts and used them in ways He could not approve and must punish. It was during this journey that Miriam, the sister of Moses gave evidence of her jealousy by seditious complaints, concerning Moses which was punished by leprosy, the most dreadful curse with which any one can be afflicted. Folly and pride leads always to sin against God which must be corrected. But as, upon the intercession of Moses upon the entreaty of Aaron, the plague was removed from Miriam, so our most brazen and inexcusable sins that deserve the visitation of the wrath of God upon us are forgiven through the intercession of our Great Elder Brother, Jesus Christ.

Israel soon came to the extreme southern borders of the Promised Land. A few more marches would have quickly and easily brought them into it, but they did two foolish things: they stopped and they sent out spies. Had they been strong enough in their faith to continue their march it would only have been a matter of weeks before they came into their inheritances. When we cease to progress in anything on which God sends us we begin to fall back. In faith we are like the plant that when it ceases to grow has already begun to die.

The persons selected to spy out the land were chief men, one from every tribe. In a measure the fate of Israel and of all the people of God lay in the hands of these twelve men. Leadership has its forms of satisfaction, but it has its serious responsibilities, too. Just how these men would think when they saw the promised land with their own eyes, so would Israel think. If God gives any of us a place of responsibility we should ever bear in mind that our faith or lack of faith is sure to carry others with us.

The spies were gone forty days and during this time they had opportunity to observe the people, the cities, the giants and the products of the land. God had made wonderful promises concerning the productivity of the land. This was fully confirmed in the sight of these spies and proved by the samples of the products they brought back with them. God had not said anything about the fierceness of the inhabitants of the land. He was well able to take care of that end as He had of the Egyptians. But the spies had forgotten the sight they saw at the shores of the Red Sea and were ready to give way to their fears. Where true faith and trust in God is lacking all the wonders He has done in the past will be forgotten in the face of every new trouble.

It happened however that there were two among the spies whose faith was large. If they saw cities with strong walls they believed that the mighty Jehovah could throw them down: if they saw giants they knew that no giant was powerful enough to defy God: if the inhabitants were numerous God could make Israel strong epough to overcome them. Everything depends upon how that we trust in God when it comes to facing troubles. If our trust is weak anything can scare us: if our faith is mighty any show of strength will only make us feel that our strength is in a Jehovah mightier than all the forces that may oppose us.

The majority report of the spies had a depressing effect upon Israel. They were ready to give way to despair because ten men saw trouble ahead. It did not occur to them to call upon God for strength to go forward and, because they were conscious of their weakness without God, they were ready to fall back, yes, even ready to welcome death or Egyptian bondage again. Discouragement in the Christian walk is a sin. When one gives way to it one only prepares the way for letting go our hold on God in order to go back into the bondage of sin.

It took brave men to do like Joshua and Caleb and stand alone. Greatness for God shows itself in one's readiness to stand alone. There is no reason why the Christian should fear even though all the world fears.

God took care of the two faithful ones but the rest who would not believe went into the doom they invited upon themselves by their lack of faith and letting go their hold on God. Nothing helps when we ignore the help of God.

THE C. E. TOPIC

Feb. 10

In His Steps. 2. How and What Jesus Taught

Matt. 5:1-12; 13:3.

The world makes most of soldiers and those who succeeded in benefitting by material things, yet, if there is one truth that stands out in the affairs of men, it is the fact that neither the victory that is won by the sword or the ease that is secured by accumulating money or possessions are the best gains or the highest type of success. Great conquerors have secured power over vast empires and held sway over millions but all that they built in time crumbled into ruins. Page after page in history is but the story of so many nations falling prey to more powerful ones or tumbling to pieces under their own weight. Riches and possessions are at best unsatisfactory means by which happiness may be gained.

The greatest men of influence of all ages have been their teachers. Persia, Greece, Rome, India and China had their past glories in the display of their power and their wealth, but these have disappeared while the truths that their great teachers revealed live today as fresh and mighty as ever. While we must honor those of heathen races who sought wisdom and those who revealed wisdom, what they taught amounts to little when compared with the teachings of a Moses, a Samuel, an Isaiah or an Apostle Paul. Here were men who drew the inspiration of their wisdom from the purest source and revealed lessons that will abide for all time. Greater than any of these is the Great Teacher Jesus Christ. He is the true source and fountain of wisdom. It is a noble occupation to teach, the greatest teachers are always those who make the doctrines that Jesus taught the subject of their instruction.

Though the Jews often denied the claims of our Lord, they recognized His teaching office and among their greatest were those who received from Him instruction concerning the "deep things of God". Were the fact that He was a Wonder-Worker, a Martyr or a perfect Man ignored, the world would still be influenced by the impress of His teaching.

Jesus was an independent Teacher. "He taught with authority" and was not in any way influenced by the opinions and errors of other men. He was fearless in what He revealed, though it rebuked those in high places and exposed hypocrisy whenever He came in contact with it. In His doctrine nothing of a selfish nature is to be discovered. The effort of His life was to be of service to all men rather than to be served by them. His teaching was in the interest of the common people. What they needed most and was most helpful to them He gave. He did not expose the secret of wealth or of influence in the world, or of the comforts that so many desire. He rather revealed the way to God and the possibility of getting and enjoying the peace of God.

Jesus was a Teacher of the common people. They could hear Him in the synagogues and listen to Him, when He was a Visitor in their homes. When he was on the street, by the sea-side or out on the desert, those who sought Him and found Him had the privilege of listening to His wonderful teaching.

Though the Teacher of the common people He followed the method of other great teachers by calling disciples who were to be filled with His ideals and then went forward into the world spreading the truths about Him and His doctrine. These disciples recognized the same need that their Master saw in the common people and made greatest efforts to win them.

As a Teacher Jesus used simple language and common objects to convey His teaching. The great Nicodemus, the woman at the well and the simple Gallilean countrymen learned of the wonders of God's love and care from such objects as the wind, the mountain, the sower or the wandering boy. Matters with which they were familiar.

The Beatitudes, which are the subject of our Scripture lesson, are the most wonderful revelations of sublime truths contained in a few short sentences. They reveal "Blessedness". That is, they point out the way by which the highest possible good may be attained. Jesus remains the greatest Teacher because He reveals the very highest good.

In reading the Beatitudes one learns that the way to attaining the highest good come through things that the world regards unpopular, disappointing, distressful and on the whole unsatisfactory. They are some of the evil things that God can so use that good comes from them.

The teachings of Jesus were no mere theories. He lived them. If He taught that one must suffer, he became a sufferer; if He showed that one must die to gain, he died and, if He taught that one should seek to serve rather than be served, he became the servant of all.

So too, Jesus would have His disciples live the truths they have learned from Him. In all things one is to become Christlike even to the extent of giving one's life in portraying the truths He taught.

MARRIAGE

Cline-Habegger—Ernest J. Cline of Upland, Calif. and Lorena E. Habegger of Alta Loma, Calif., were married by Rev. M. Horsch, Upland, Calif.

Unruh-Penner—On Friday, Jan. 18, Elizabeth Unruh and John J. Penner were united in marriage at the home of her brother, Rev. Dan J. Unruh, at Mechanic Grove, Pa. Mrs. Hazel Unruh sang a solo after which the party came in, the ceremony being performed by G. M. Baergen, pastor of the Mennonite Memorial Mission Church at Altoona, Pa., where Sister Unruh (now Mrs. Penner) was the mission worker. After the ceremony a delightful meal was served. The guests present were the close friends and relatives of that community. Mr. and Mrs. John Penner are now residing near Ephrata, Pa. where Mr. Penner is doing farm work.

Nussbaum-Reinhart.—On Jan. 27, 1924 at the pastor's parsonage, Albert Nussbaum and Grace Marie Reinhart, by Rev. P. R. Schroeder.

DEATHS

Beidler—Hattie nee Weikel, wife of Henry Beidler of Rosedale, Pa., died January 5th, aged 42 years, 4 months and 20 days. Services and interment on the 9th at East Swamp. Rev. Soldner conducted the services, assisted by Revs. Shelly and Fretz.

Hockman—Henry K. Hockman died in Bedminsterville, Pa., on January 5th, aged 83 years, 4 months and 21 days. Services and interment on the 10th at Deep Run. A. M. Fretz officiated.

High—Florence Augusta High, daughter of Mr. and Mrs. Samuel D. High of Bedminster, Pa., died Jan. 7th, aged 27 years, 6 months and 17 days. Services and interment on the 12th at Deep Run. Pastor Fretz was assisted in the services by Revs. Rush and Wismer.

Moyer—Mary K., widow of Henry S. Moyer died in Blooming Glen, on January 13th, aged 84 years, 3 months and 24 days. Services and interment on the 16th at Blooming Glen Mennonite church. Services by Revs. Swartz, Moyer, Fretz and Miller.

JOTTINGS

The East Church of Washington, Illinois, (Central Conference) will abandon its country church and erect a new building in town.

The Mennonite Kweekschool (Seminary) in Amsterdam, which dates back to 1737, has at present an enrollment of 16.

The Salem church, Dalton, Ohio, reports the organization of a large and promising catechetical class under the direction of its pastor.

The condition of Rev. D. D. Engbrecht, of Marion, S. Dak., who has been sick for a number of weeks, continues to be serious.

On the evening of Sunday, January 13th, the Bluffton College glee club gave its sacred concert at the Bluffton Mennonite church. The church was filled to capacity, although many had heard the club in its secular concerts a few evenings earlier. On the evening of the 30th of January the boys gave their sacred concert in the St. Johns church near Pandora. Although the weather that evening was below zero, a good sized audience was present to hear this program.

Judging by the favorable press comments received, the trip taken by the glee club during the holidays, must have been a great success. Many notes of appreciation have also come to the boys for the fine radio concert which was broadcasted from station WIP at Philadelphia.

The club is now hard at work preparing for the state contest for college glee clubs. This contest will be held at Columbus next month. The singers expect to make a short trip through Ohio at that time and sing in a number of the Mennonite communities.

G. M. Baergen while in Lancaster county preached in the church at Mechanic Grove, Pa., where Rev. Dan. J. Unruh is pastor. He made his stay with Rev. Unruh's.

About the time of the beginning of last century the churches of German origin in Pennsylvania were already coming into conflict with the English language. Instead of meeting the issue squarely and prepare for the time when the English language would become the language of the church, many of our fathers made the mistake of casting suspicion on anything that seemed like a turn in the direction of the use of English. The result was that they weakened their own growth and helped the other denominations to profit by the numbers they lost through their liberal attitude toward the language of the country. An illustration of this is to be found in an old book in the Editor's library where Henry Slingluff, a member of the Germantown Dunker Church, inscribes the following: "A decent from Germany, we have no dictionary in our German Bible. In the German a member of the high church hath no more need of a dictionary than the fifth weal to a waggon.

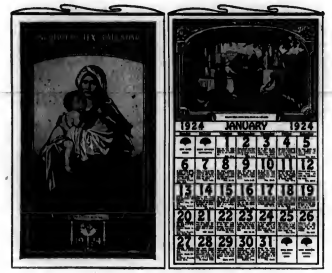
"Of the employment unto Benjamin Shoulch in the year 1808 for a Gospel English translation, in the year 1809 he come unto me and took all offending and opposing dictionary out of the translation.

This book was a printing untill to about the fifth part thereof, and a friend of mine stoped the press and took my part in posession. My part contained the book till to the 44th page, and they demand my translation before witness, that I should receive them again. They desired it but a few Lord's Days, for to prove it. Instead of days it continued unto months. When I received my translation again it went out of their hands to the printer's hand, so that till it was a printing again they made a near contradiction of our Gospel truth and put an unnumerable sight of dictionary words in the book which are not in our Bible."

An interesting relic of the old Wadsworth school in the Editor's library is an autograph album that belonged to his father, Rev. N. B. Grubb. In it are the inscriptions written by students and persons connected with the school at the time he was a student there. The first entry is dated Sept., 1872 and bears the signature of Prof. Carl J. van der Smissen. This is followed by others bearing the names of the Mrs. van der Smissen, and the two daughters, Wilhelmine and Hillegonda. The names that follow are: Daniel F. Risser, Mary A. Risser, Manasses S. Moyer, H. George Clemmer, Moses Lehman, Uriah Shelly, Peter H. Stauffer, Peter S. Haury, M. S. Strunk; Gustav A. Leisy, Peter P. Lehman, A. W. Leib, I. Kennel, Henry G. Koch, H. E. Landis, William K. Leatherman, John H. Stauffer, Daniel Shelly, Cornelius Drake, Christian M. Stauffer, Hiram Hunsberger, George Moser, Adolph K. Miller, Edward Kennel, William K. Fetherman, Jacob A. Moyer, John J. Schowalter, A. M. Geisinger, Henry H. Hunsberger, Jacob Y. Risser, Lewis S. Surgeon and Phares B. Hunsberger.

One of the oldest and most numerous Mennonites families in Bucks and Montgomery counties, Pennsylvania is the Gottshalk family who spell their name variously at present although it is more likely to be Gottshall than anything else. In this family two names have always been common, Gottshalk Gottshalk and Dillman Gottshalk. There has always been a Dillman in the family even to the present day and the last Gottshall to pass away was the deacon of the Schwenksville, Pa. church, a brother of the late Moses Gottshall. The community reconciled itself to the peculiarity of the name by calling him "Double Gottshall" but in the family he was always Gottshall Gottshall. It once happened that a new telegraph operator was located in Schwenksville. The first message he received was addressed to Gottshall Gottshall. Naturally he thought that the operator at the other end had not given the complete address and so he wired back. "What Gottshall?" "Gottshall" was the answer. "No," he ticked, "Give me his first name." "Gottshall" again came back. After continuing this kind of a dialogue for some time the patience of the operators at both ends of the wire became exhausted and they proceeded to call one another names that operators do not generally use. At last, another employee in the station noticed that things were not going quite right with the operator, and asked what the matter might be. "The fool at the other end don't have sense enough to tell me the first name of a man by the name of Gottshall for whom the message is sent." "Oh, that must be Gottshall," said the employee. "What do you mean?" exclaimed the operator, are you in a scheme with him to poke fun at me?" In a little while, however, the old employee was able to explain the mystery and the message was delivered to "Double Gottshall".

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

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Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

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Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, IND., FEBRUARY 7, 1924. No. 6.

EMERGENCY RELIEF COMMISSION

To the dear readers of The Menn.:

The following letter to C. F. Claassen from M. M. Horsch, Germany will no doubt be of interest to you as it speaks for itself.

"Dear Bro:—

Many thanks for your welcome letter containing the very much needed remittance. It was a great gift for our relief work. This enables us to provide more efficiently for our 3,500 poor for the next 2 months. It is only small gifts of flour, potatoes, and lard, that we can give these poor but they appreciate it very much. They are always thankful for the gifts and are constantly praying that God may bless the kind friends in America who so generously provide for them. I too would like to thank you heartly in the name of our Committee and behalf of our suffering for the kind gift.

At the present time we buy 100 lbs. wheat at $2.50 that is 10 billion mark. This we grind at a very small cost and distribute the flour among the poor. 100 lbs. lard cost $18.00. 100 lbs. of potatoes cost 60 cents.

Since my return from America, great changes took place here. At that time conditions were good compared with conditions at the present time. Then some were suffering, now a very large number are suffering. Begging was forbidden here before the war, but now the greatest part of the people are trying to make a scant living by begging. The people come in large numbers to the doors and into the houses to get something to eat. Many already have gone so far as to steal. We are very willing to help those suffering who come to us, as long as we have anything, but many poor ones are in the cities unable to get out to beg some good from the farmers. From among these we have selected in five southern German cities 3,500 of the poorest of poor and support them with the gifts that are sent to "Christenpflicht".

As long as the political situation does not improve the money value is getting less, causing the suffering to become more severe. We hope the Lord will protect us from internal unrest and revolution, for that would be by far the worst.

So far Brother Horsch's letter which needs no further commentary. Let us only compare these conditions with the privileges and blessings we are enjoying and then do as our conscience is dictating to us.

Brother C. E. Krebiel our Field Secretary has stated, very clearly the different needs of our people in Siberia and Germany. May we fully realize our obligations and duties to God and our fellowmen.

Yours in the service of the needy,

Emergency Relief Com.

By **John C. Mueller**, Sec.

THE THIRTY-FIRST ANNUAL SESSION FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Altantic City, New Jersey, Jan. 8, 9, 10, 11, 1924.

The Foreign Missions Conference of North America met in its annual session at Atlantic City on January 8th. There were fifty-six Boards and Societies represented by 207 voting delegates and 147 corresponding delegates. There was therefore represented in this conference directly or indirectly every Protestant Mission field in the world of any importance. There was consequently available in the discussions direct information on every problem as well as experience in every field of endeavor that came to the notice of this conference. This in itself would make a rich conference.

The plan of the conference as carried out through its program was to face the problems that the Mission Boards and Societies have met first of all. Then there was built up a background of experience by portraying in a vivid manner some of the results of the work in the past. This was followed by reports of the attempted work during the past year as it came under the notice and supervision of the several committees of the conference. The conference closed with a thorough discussion of some of the problems which must be faced if the forces for foreign work within the home church are to be wisely and intensively marshalled. Under this brief summary, the whole conference might be discussed.

Some of the outstanding problems of Foreign Missions at the home base were suggested to group themselves around the message of the church itself. The church must be judged by the power of its message and this must be its power to produce disciples. This is based on the fact that the instruction of Jesus was, to be witnesses for Him and producing disciples must be the approach to that ideal. What the church needs at home is a deepened sense of the living reality of God which can only come by our increasing knowledge of God. Then the true interpretation of the life of the world may be seen as the movement of God towards the world rather than of man towards God. Given this increasing sense of the reality of the living God and the living message in Christ Jesus, and as far as the Home Base is concerned, the problems of foreign work might be solved.

The problems on the mission field were grouped around several things, such as the lack of trained administrative leadership on the field and frequently at home. There was a great deal of food for thought suggested in this matter of expending large amounts of money on the field in buildings and administration and very frequently without the trained leadership in these lines that are demanded in ordinary business enterprises at home. The lack of the right **kind of literature** on the fields for the converts and the lack of money to produce such literature is another problem that has large proportions. Another problem that must be mentioned is the need of bringing to bear on the non-Christian lands a **solid united front.** The different denominations insist too much on carrying their denominational peculiarities into the foreign field when all that we should do is to bring to them Jesus Christ. Such conferences as these exalt **unity of effort** on the foreign fields where they have now more divisions into groups than they need, but where they need Jesus Christ.

The results of the past work were vividly portrayed by nationals from China, Japan, and India. These men showed how Jesus Christ had not only touched the countries through the missionary endeavor of the past, but that He had come into their thinking in no uncertain manner. Men who are leaders in educational and government work in these countries have become Christian and their policies are being shaped by the influence of Jesus Christ upon their lives. Dean Hatanaka of Japan reported that the government had authorized a high school text book for government schools in which the Sermon on the Mount is printed. Professor Masiah of India reported that in India for a number of years each month of the year about twice as many have come to Christ as were converted on the Day of Pentecost. There were many thousands turned away because there were not Christian forces at hand to lead them after baptism.

The principal committee of the conference is the Committee of Reference and Counsel. This committee carries on the work during the interim of the conference and serves as an executive committee. They also very largely shape the policy of the conference itself. This committee endeavors to make the office at 25 Madison Ave. a clearing house for all problems of missionary administration and preparation. There is usually an answer to be had at this office for most perplexing problems concerning the administration of the work. This committee suggested a number of things for the Boards to do. One was the sending of a delegation to Japan by those Boards having work there, and assist the Christian forces in Japan to get on their feet again after the earthquake and fire. The losses there are tremendous. Another proposal was to hold a N. American Conference on Missions, similar to the Edinburgh Conference of a dozen years ago. The conference was decided to be held some time in the early part of 1925 and the Foreign Missions Conference of North America to hold its sessions in connection

with this greater conference. The missionary periodicals were emphasized as the "Missionary Review of the World" and "Everyland" for children. The International Missionary Review published in London by the International Missionary Council is also endorsed by this body. These are but mentioning a few of the important problems touched by this rather important committee.

The fourth matter which we wish to mention was the discussion in two closing sessions of the conference. It was grouped around the subject: "Facing an imperative need for advance in foreign work how can the forces of the home church be more wisely and intensely marshalled?" The fact that almost all mission boards are carrying rather heavy deficits at present, among which our own seems to be perhaps as low as any in proportion to our annual budgets, prompted the boards to ask themselves whether the forces at home are being "wisely and intensely marshalled", or whether the boards are to blame in part for the present status of things. The subject was discussed under the following questions:

The present state of interest in foreign advance. Is the mind of church alert or apathetic? What effect at home follows the growing knowledge of the world; do tourists, travelers, writers, give reports that help or hinder; do they confirm or run counter to the impression given by missionaries; what is the effect of the non-missionary periodicals treating of foreign lands in relation to our enterprise? Is there need for deepened mission study; shall that study be of the whole work of the denomination, or only of foreign work?

Have we planned with sufficient determination and persistence to make and keep the pastors of our churches intelligent on the subject of missions. How may we utilize the organized groups within the churches for making our entire membership intelligent in respect to missions?

Have we given sufficient emphasis to the introduction and maintenance of the every-member plan as the chief element in the solution of the problem of missionary finance?

What contribution of time and energy have we the right to expect from the foreign secretary in the work of cultivation?

Some observations from financial drives in recent years. What new elements in the world situation affect the giving of the home church? Is there any relation between contributions to missions and the financial situation of the country?

If board receipts are diminishing shall more or less be spent for home cultivation?

Is the general missionary message a well-balanced Gospel for the souls of men and for the leavening of society from without; or is there disproportionate emphasis on the following factors: Medical, educational, industrial, business, agricultural, to the detriment of the evangelistic appeal?

Is the most effective presentation made by furloughed missionaries or by the trained secretarial staff?

How can the men of the church be organized to do as definite work as Women's Boards, auxiliaries, etc.

There were other features of this conference which are not mentioned in this paper. The closing devotional periods after every session are moments which will be long remembered. Conducted by Dr. J. Lovell Murray, they sought to clinch the work that was done during the sessions and to bring the whole work to the throne of God in great hours of prayer and intercession. Sometimes one felt that these quiet moments of prayer and consecration of new efforts were the greatest moments of this wonderful conference. Dr. Robert E. Speer in the closing moments of the conference spoke on the Deeper Fruitages of the Missionary Movement in which he emphasized among other things the holding on to the primary purpose in missions: the conversion of men and women to Jesus Christ. This will bring out the revolutionary forces that have changed the social values and the social outlines of peoples and here is where the values of the entire enterprise must at all times center. It was a wonderful conference.

THE "FAITH OF OUR FATHERS"

J. E. Hartzler

February 7th, 1525, almost 400 years ago, marks the birthday of the Mennonite church. This was the date when the new church was born, and the particular event which marks the birth was the institution of "believer's baptism", baptism on confession of faith, in a private house near Zurich, in Switzerland. This was the historic beginning of the Mennonite church, though Menno Simons did not join until 1535.

When I speak of the "faith of our fathers" I mean our fathers of 400 years ago; the faith which inspired the founding of the church. The roots of American Mennonitism lie very deep in the history and movements of the Reformation period. Any other approach to the ideals and faith of Mennonitism than that of four centuries ago in Europe will lead to gross misunderstandings and a serious lack of appreciation.

Among other things in the faith of our fathers there were four fundamental principles which inspired them to action and which led finally to the establishment of the church, namely, (1) That the Bible was an open Book, with spiritual interpretation, fully authoritative as the divinely inspired and revealed Word of God, a Book for all men—king, pope, priest and peasant alike. (2) The right of any person, under the guidance of the Holy Spirit, to freely interpret this Book for him or herself. (3) The right of every person to an individual conscience in matters of religious belief and conduct, and the personal right of dissent in matters political, social or religious. This item gave us the "Conscientious Objector" during the Great War. (4) Religious toleration; in other words, the right of men to differ on matters non-essential to vital faith, and yet maintain a brotherly attitude toward each other, knowing that Christianity was not a religion which imposed dogmatic uniformity in matters of creed, but a religion of harmony in spiritual fellowship with God and man.

These principles were innate in the early movements and were vital parts of it. In these four principles are implied the Christian Doctrine concerning God, the Holy Spirit, Jesus Christ as the divine Son of God, his historic life, death and resurrection; the place and necessity of the church, and the freedom and right of all men to choose freely to enter the church through faith in Christ, repentance of sin, and water baptism. It was confidence in these principles that led our fathers to suffer severest persecutions and death of every description. It was the determination to hold and maintain this faith which brought the Mennonites, in 1683, to America, the land of freedom, the first group consisting of thirteen families, landing at Philadelphia, Penna., coming as they did without King, Pope, Priest or Bishop, not even a preacher or deacon among them. They were strictly individualistic and "congregational" in their ideas of church government. Every man was his own king, pope, priest, or otherwise, with none but Jesus Christ between them and God.

There can be no question concerning the validity and value of such faith. It is founded upon the Gospel of Jesus Christ. They fully accepted Paul: "Other foundations can no man lay than that is laid, even Jesus Christ." That such faith is valuable can not be successfully contradicted for the reason that it is vital and dynamic; it is life, and life means a future. It is valuable because it is workable and brings the desired results. It is necessary, being just what the world needs and is dying for. It is universal in its appeal and right in its finished product. After all the final and supreme test of any faith is the answer to the question: What does it make of men? The faith of our fathers made the right kind of men.

There are two enemies at work today with the express purpose of eliminating this faith from the earth. The first is an unreasonable and unwise liberalism; and the second is an unreasonable and unchristian conservatism. In the latter case the chick dies in the shell; in the former, while the chick may come out, yet it never develops sufficient strength to walk.

This vital faith which has lived through 400 years can be maintained and continued only through education, consecration and propagation.

By education I mean to include that knowledge of our own history which will inspire loyalty to the denomination as nothing else can. By education we mean the development of intellectual, moral and religious capacity. Mennonites who do not have a working knowledge of their own history lack that much in their education. The thing that the Mennonite church needs today is an introduction to herself. Perhaps not more than one Mennonite in every hundred knows who they are and from whence they came. They apologize for being a Mennonite when they ought to be presenting their case intelligently to the world. No denomination has a more wonderful, a more interesting and more exciting history and through a longer period of years than has the Mennonite. No amount of law can make a man patriotic and loyal to his country. It is a knowledge of the past history, the struggles, the sufferings and victories of his country that makes him loyal and patriotic. The same thing is true in the church.

By consecration I mean appropriation. Education is the development of talent; consecration is the appropriation of that talent.

There are young men and women by the hundreds in the Mennonite church who are ready and willing to make the appropriation if the rest of us will make it possible for them to do so. Instead of making it impossible for them to stay in the church and to appropriate their lives to Kingdom service we must set in motion forces that will make it practically impossible for them to leave the church and difficult for them to avoid entrance into direct religious service. There is history, there is wealth, there is brain, ethical and religious capacity enough in American Mennonitism to shake the foundations of the world if we would give God a chance. If we don't do it its not because we can't; it is because we simply will not.

By propagation I mean the intelligent, sane and efficient presentation of our faith. I mean building schools and promoting Christian education; building missions and promoting the Christian evangel; build publishing plants and broadcasting dynamic literature in the promotion of the faith which we claim to hold. God, in our generation, has given to the world the greatest and most efficient system of communication and transmission of information that humanity has ever known. Why don't we use it?

In conclusion may I say, that the faith of our fathers is worth while; that it can and must and will be maintained; that it will be maintained not by writing it in books or in conference resolutions, but by planting it into the lives and hearts of men by efficient teaching, effective preaching, and consistent Christian living. If the rising generation of Mennonites will proceed in the faith of our fathers, proceed with confidence, charity and toleration, with a united front, and with the Spirit of Jesus Christ as an inner dynamic, the world can be shaken for God, tombstones will tumble down, and the dead will rise. (Jno. 11:25)—Christian Exponent.

SOCIAL TO SAVE

An Address at the Annual Banquet of the Semper Fidelis Bible Class of the Second Mennonite Church, Philadelphia, Feb. 1, by John D. Bergey.

Acts 9:17-19.

We are winning souls for Christ because the value of a soul cannot be estimated, and we want to die rich in that respect.

What a transformation is here presented in the person and spirit of Paul. Only a few days ago he was the pompous representative of the cruel government in its persecution of Christians. He was engaged in this infamous work not because he was drafted into it, but because his heart was hot with anger against them and he took delight in running them to death. But what a wonderful change in so short a time.

To his earnest pleading inquiry, "Lord what wilt thou have me to do?" There is an immediate reply.

So many folks know that they are sinners, and the duty of confessing and obeying the Christ has been pressed upon them, but instead of the request as Paul made, they say, Lord have me excused. That prayer never opened a door of mercy to a single soul. If the prayer of Paul, could be felt in each heart, as to what to do, we would find that it would be the key to open the door of salvation to many souls.

The response to the reply of Paul was, "Arise and go into the city and it shall be told thee what thou must do". And the men who journeyed with him, led him by the hand and brought him to Damascus, and he was there three days without sight and neither did he eat or drink.

Perhaps too, we would not eat or drink nor sleep if we realized the weight of sin and woe that is in this old world, and felt the responsibility of helping others. But Paul was not kept in that way long. The Lord instructed Ananias a Christian about Paul, and commanded him to look up Paul, and after much questioning by Ananias, he finally obeyed and found Paul as the Lord had directed.

Ananias thought of Paul as the one who had been an enemy to Christianity but Christ saw Paul the kind of a man that His grace was going to make him, a mighty force and power for Christianity not only in his own time, but his influence through his writings have been felt down to the present day.

If we could see what some would be, if they were saved, we would feel that it was a part of our sociability to put forth our best efforts to save others.

John Bunyan was a wretched swearing, drunken tinker. He traveled over the country mending pots and pans. If nobody thought him worth saving, the earth and heaven would be much poorer today.

Jerry McAuley was a river thief, a jail bird, degraded by inhertiance and practice. But someone thought he was worth saving, and through McAuley thousands have been saved.

John B. Gough was considered a hopeless drunkard. He was bankrupt in character and purse. But someone saw underneath all of the mud and the defilement, the jewel, and coveted him for the Lord. Blessed is the man who led Gough to Christ, for he in turn won tens of thousands to the Master.

Ananias was convinced of his duty, went his way into the house, and did what the Lord told him to do. We should not be indifferent to Christian service. We have sometimes the wrong idea about life as to the important things of life. We feel that they are lands, houses, stocks, and bonds and political and social honors. But the best things are the spiritual and those things that have to do with God, and man, and that relationship that should exist between God and man.

We are saved ourselves, in order to save some one else, and our social life should have the insight not only to think of being social for the pleasures of the world, but being social in our religious life, and have an object in view to save others, or as the object of this class is to bring someone into the light and knowledge of Jesus Christ our Saviour. A beggar once asked for money. The man felt for money and finding none, said "Brother, I have no money." "But you said, BROTHER", answered the beggar, "and that is better than money." He who doles out money may be passing on only what was given to him and what he no longer may require, but, he who offers sympathy and kindness is giving a part of himself.

We are to be soul winners, and we must have a winning spirit and many times a spirit of brotherly kindness exhibited in temporal matters makes it possible for us to win in the higher realms of the soul. The world did not know God, until it saw Him in the face of Jesus Christ. Multitudes will never see Jesus unless they see Him in our lives. We are living epistles, known and read of all men. If our friends are to be won to the Lord, the divine brotherhood of Jesus must be in us and be used for their salvation. If you want your neighbor to know what Christ can do for him, let him see what Christ has done for you.

We are saved to serve. We are to be sociable in this world to save.

Youth has a kingdom all its own. It has power, courage, and possibilities that belong to no other period. Do not waste them.

THE BIBLE FOR JAPANESE ROYALTY

The American Bible Society is sending from the Bible House in New York, two elegantly bound, stamped, and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding originally scheduled for last November but postponed on account of the Great Earthquake, is now fixed for February 8th. A committee from representative Japanese Christian bodies in Japan has made arrangements for the presentation of the handsome Books.

The wide-spread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half century of development. The Christian Sunday is observed throughout the Empire. The Sunday school is already a national institution,—the Royal Family contributed $25,000 toward the expenses of the World Sunday School Convention held in Tokyo in 1920. Christian morals and ethics are permeating and silently working in every phase of life from Buddha strongholds to commercial circles.

Since but one out of three hundred of the Japanese is a member of the Christian church, the question naturally arises, "Whence comes this Christian influence?" It is largely the result of a widespread circulation of the Bible. For fifty years the American Bible Society has been carrying on work in Japan. During this time, it has circulated over five million copies. Each succeeding year has witnessed a large increase in the circulation of the Scriptures. During the first half year of 1923, more than a quarter of a million copies were circulated, being more than during any previous entire year. The great earthquake has again largely increased the demand far beyond the means of the society to provide, especially as it is so seriously handicapped by heavy losses of properties, plates, types and stocks of Scriptures, all of which must be replaced before normal supplies can be resumed.

Issued by American Bible Society.

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet.
And when at last it stands—a tree complete—
Beneath its tender shade the burning heat
And burden of the day shall lose control;
Plant patience in the garden of thy soul!

—H. Austin.

Sin and doubt keep pretty close company; so do faith and righteousness.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

It is not an unusual thing to have some one ask: "Why has the Mennonite church not become larger than it is?" At first thought one is inclined to agree that the person asking the question has some ground for doing so. Our church traces its beginning to an earlier date than do most Protestant bodies, and so has had an early start. We have stood for a type of Evangelical faith that has characterized the more progressive Protestant bodies and the church has had a start in so many localities, that it would appear, should have been fruitful fields of growth. In America we had a beginning under favorable conditions. The same may be said of Holland after the period of persecution ended. Germany has offered many favorable opportunities for planting the banner of our faith, while Russia, before the war, though under a despotic government, gave Mennonites the most favorable chance of all. Yet, in spite of all this, the entire membership of the Mennonite church throughout the world is small. Are there reasons for this for which we need not apologize? We believe there are. In the first place, no provision is made for a membership in the church that does not make a profession of conversion. Children do not become members of the church through an act of their parents in which they have no conscious and willing part. Then, the church has never made it its aim to seek an increase in numbers for just the sake of great numbers. Its greatness has never consisted in mere bigness, nor has the facination of numbers blinded our church to principle. We have maintained principles that we believe represent Gospel teaching, and in many respects, these principles have been unpopular ones. Neither believers' baptism, nonresistance or non-swearing of oath is in accord with the trend of the popular mind, especially at times when they must stand the test of opposition, Because of our stand on these things some are not with us who once were of us, others are none of us because they will not accept them. Such losses, if we may call them so, are losses that by the very nature of the case must be expected. Added to this, our people have never been very keen on a propaganda aimed at our fellow Christians, while some of our neighboring Protestant denominations have looked upon Mennonites and the children of Mennonite parents as their prey. Perhaps we would not have held those they won anyway, but it has always seemed to us that when the world is so full of unconverted men and women the fairer attitude of our more aggressive neighbors would be for them to win those instead of aiming their efforts upon a church like ours that stands, as it does, four-square on the Gospel, and has a field for which it is fully capable of providing.

CORRESPONDENCE

Butterfield, Minn., Jan. 28, 1924.

Work for the night is coming,
Work through the morning hours,
Work while the dew is sparkling,
Work 'mid springing flowers,
Work when the day grows brighter,
Work in the glowing sun,
Work for the night is coming,
When man's work is done.

Greetings to all the readers of the Mennonite:

Once more the Lord has permitted us to step over the threshold and into a new year. What this this year will bring us of joy or sorrow we do not know, but let us just keep on working for the Kingdom of God, yes, let us even try to do better and more than we have ever done before.

Our Mission Society has done very well during the past year. The members were busy sewing articles for the sale which together with the monthly income, netted us a neat sum of $459.66. Part of this money was given towards the payment of our church and the balance for home and foreign mission and for the support of our Chinese orphans.

Our Heavenly Father blessed us with a good crop, for which we have great cause to be thankful for in fact every need was supplied, even more than we are worthy of. Oh! that every breath were a thanks to God.

On the 20th of January our choir rendered the beautiful cantata, "Zion", under the direction of the leader J. W. Hubin. This was very well attended in spite of the cold weather and blocked roads.

Our S. S. children gave their Christmas program on December 24th. This also was well attended and enjoyed by all present.

We had lovely weather through November and December, but January brought us lots of snow and very cold weather. The roads have been blocked, which has made it very hard for the farmers to attend church. But we have the greatest part of the winter in back of us and are looking for spring.

Mrs. Ted Linscheid.

Wayland, Iowa, Jan. 26, 1924. —Dear Friends and Readers of the Mennonite:

The following is a brief report of some of the work accomplished by the Dorcas Society in the year 1923:

At our January meeting we decided to hold a bazaar in the fall of the year, thus giving the ladies ample time to prepare for the occasion. In February a short program was given. During our March meeting places for the entertainment of the Bethel College Glee Club boys were planned and arranged. In April the Lookout Committee sent Easter baskets to the sick and shut-ins. At this meeting it was also decided to buy material for two comforts for the Sponberg family, who lost their household goods in a fire.

In May we had an all-day session in the church basement. At this meeting two comforts were knotted and a quilt quilted. In September the Relief Commission sent boxes of sewing to our mission at Lame Deer, Montana. Early in November canned fruit was sent to New York for Missionarys Penners; also three large boxes of clothing were sent to Scottdale, Pa., from where it was sent on to Germany.

The Dorcas Ladies also made arrangements for the every member canvass of the church for missions. On December 5th a supper was served in connection with the bazaar from which $155.00 were realized, which was later contributed to Foreign Missions. At this occasion the Wayland Public school teachers and the ministers of the town and their wives were served as guests. Thus closed the year 1923, having used for our motto, Rev. 2:10, "Be thou faithful unto death, and I will give thee the crown of life."

Mrs. C. K. Schantz.

CHARITY WITH THE BUTTONS ON

One of our city pastors, in making an appeal to the members of his congregation for gift of old and cast-off clothing for the needy of the community, found it necessary to ask them to leave the buttons on, because many people, before they give old clothing to charity, first cut the buttons off. Thus they reduce to the minnimum the value element of sacrifice, nothing is allowed to go that can be of any value to themselves. How clothing can be worn without buttons gives them no concern as long as they themselves can use the buttons. The man or women who gets the garment—ah, it's up to them to see how the garment can be fastened, or let the relief organization which is undertaking the work of bringing help to the poor go out and buy buttons, buttonless coats! Fitting symbols of much of the world's charity! Mute testimony to the miserliness and selfishness of many human kind.

But charity of that kind will never do in the age in which we are living, as indeed it has never met the great needs of any age. The charity that is needed today, and has always been, is the kind that leaves the button's on, that gives, not as little as it can, but as much; that makes its sacrifice, not grudgingly nor of necessity, but with gladness and joy, that casts aside all littleness, pettiness meanness, and in true generosity of heart and life meets the needs of the unfortunate of whom there are so much throughout the world. The charity that would cut the buttons off stands out in sharp and distinct contrast to that for which Christianity stands, and which it teaches, for Christianity teaches us to go the limit in our efforts to relive. The world's founder forever set the standard for human generosity, by giving himself that all human tears might be wiped away and the sorrows and the misery of human life might be relieved.

Ah, if the same spirit which surged in his Divine human heart stirred the hearts of mankind today how soon would the sorrows of life disappear, and what happiness and joy there would be throughout the land. Yea, should the church herself with a holy and complete abandon give herself, in money and efforts, to the task of ministering to the needy of soul and body, the Kingdom of God would not be long in coming and that day speeded when righteousness and peace

(Continued on page 6.)

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

SEEDS

A number of young people are going to school. Some are being sent. To which group do you belong? Your parents can send you to school, but they can't "learn" you anything. Unless.....

* * *

Does your Sunday school superintendent allow classes whose teachers failed to report their absence to pass the whole hour without a substitute? How do you suppose a general would fare with his army if his lieutenants attended to their posts that way? He wou.... Oh! You say the lieutenants would probably be shot. Of course, the teacher who does not report is not fair to the superintendent, but that does not justify the superintendent in letting the class go without a leader. If you see such a case, call your superintendents attention to it, he may not be aware of it.

* * *

Sometimes one hears the statement made, that missionaries on furlough do not visit certain sections. We feel certain that there is no design in this. But we have a suspicion that missionaries, like other people, like to spend their furlough at their old home. Now, make your church the "old home" of a missionary or his good wife and you may be sure of your share of the time of the missionary on furlough.

* * *

Don't secede—
Sow good seed!

STUDENT VOLUNTEER CONVENTION

Dora Bartel, Bethel College

The National Student Volunteer Convention which was held in the Cadle Tabernacle in Indianapolis, Indiana from December 28 to January 1, was one of the most inspiring and greatest of its kind. Over 6,000 delegates from the United States and Canada, mostly students, came together to discuss the social and religious problems of today and to try to find a solution for all the difficulties that arise with these problems. It was encouraging to see the negroes, Japanese, Chinese, Hindus and others who are now students of the American Colleges and Universities, to be so greatly interested in this convention. They likewise wanted to know how to solve the problems of their countries.

Before the Convention the delegates were asked to study these four great phamplets:

1. Race Relation and the Christian Ideal.
2. Economic Problems and the Christian Ideal.
3. Youth and the Renaissance Movement.
4. International Problems and the Christian Way of Life.

This prepared us for the things that were to be discussed and on which the speakers would speak.

We were all given a "Delegates' Handbook", when we arrived. Without this we might have been completely lost, for it contained much needed information, and such as time of sessions, location and assignment of discussion groups, map of the city showing us the places for our meeting and other important places, and general information on many lines.

Each evening we were given a morning watch card for prayer and a "Daily Bulletin", which told us of the meetings of the next day and all other information that was needed.

One thing that proved of great interest as well as a great blessing was the Student Volunteer Exhibit. This was made up almost entirely of large posters which were arranged according to the different types of religious work, such as Agricultural, Industrial Missions, Foreign Students in North America, Life Service, Teaching, Preaching, Healing, and Maps for Mission Study. Many profitable hours could be spent in studying these posters.

A deep religious spirit prevailed throughout the whole convention. The thing that impressed us most is the fact that many difficulties were discussed and solutions for them were suggested, some of which had been tried and were a partial success and others a total failure. But after all the discussions, we concluded that Jesus Christ and His teachings was the only solution for the world today.

Instead of reporting the things in the order in which they were given, I shall try to arrange them in the four groups that I have mentioned above, and will begin with, "The Race Relation and the Christian Ideal."

The first speaker on this subject was Dr. Willis J. King, a negro man, who is a member of the General Committee of the World's Student Christian Federation. He said that this is a world with different kinds of people and yet we have not learned how to live together in harmony. The Ku Klux Klan has caused the negroes to rise to a spirit of hatred which resulted in many bloody riots and the death of many. We should take the way of Jesus, which is love for human brotherhood. He gave three suggestions that help us to overcome race prejudice.

1. Human personality should be regarded sacred. Lynching which is common in the South, must go. Lynching is not known in any of the other nations except America which is called a Christian nation.

2. Each race has a distinct contribution to make to the total life of the human race. Today we call the Italian, "Dago" and yet in 1492 Columbus discovered America. He made his contribution. Today we call the Jews "sheenie" and yet Christ was a Jew. He made His contribution to the world. He gave Himself and became the Savior of the world.

3. All men are brothers. America has a wonderful opportunity in this world, but it fails unless she can solve her race problems here. She meets the race problem all over the world, and if she can't solve her race problems at home, how can she solve it on the foreign field where she sends her missionaries?

Next, Dr. Y. Y. Isu, a Chinese, Professor of Theology in St. John's University, Shanghai, China, talked to us. He reminded us of the fact that we are excessively fond of nicknaming races, which is not a Christian ideal.

1. This is based on ignorance. We do not know of that good that is in the hearts of most of these. When we see a foreigner, do we know who is walking before us?

2. Race prejudice is often fostered by politics. We have the Anti-Chinese movement, working against the Chinese. America is willing to stoop low for politics against race prejudice.

3. Race prejudice is based on falsity of race prejudice. We have little reason to be prejudiced. Not one of us is of pure blood, but we are a mixture of races.

4. Paganism still lingers in the west, after 2,000 years of light. Christ has been in the world 2,000 years, our God, God of all nations, and yet we have disharmony in our hearts. There is a native repugnance against anything that is strange. It is an instinct. But, let God rule instead of any instincts. Can Christ do it? If Christ's principle has failed we must look around for something better, something that will take it away.

Our discussion groups proved to be of great interest and help. The delegates were divided into fifty different discussional groups who met at two different times, at different places. Each had a good leader who knew the subjects thoroughly. First, we asked this question. Should negroes, Jews and others be admitted on a basis of equality into class room, social affairs, eating place, athletic teams, dormitories and fraternities? But before we answered this question we considered a few other things. We listed the solutions that had been tried and found that most of them had failed, so new solutions were offered. Among these were: get acquainted with races to know them, charity and love must be shown, must recognize the worth of an individual, and follow the teachings of Christ, which is the keynote. Then we noted the race differences and then came to this conclusion—That we regard intermarriage as unwise and unexpedient, but the primary thing is giving every class of men, no matter what race and color, the same opportunity the white race has for advancement, and if intermarriage result, let it come.

Now let us consider the "Economic Relations and the Christian Ideal." Paul Blanshard, field secretary of the League of Industrial Democracy of the United States, spoke on this subject. He said that we have the telephone, radio, railroad, biggest millionaires, and make biggest skyscrapers in the world. We boast of this fact, but can we when we stop to consider who made them? Modern industry distributed poverty and wealth. In our last steel strike, 72 per cent. of men received less than a living wage. One-third to one-half of this country is not getting a living wage. These are the people who are building our radio, skyscrapers, etc. It means that their children have little to eat and have little opportunity to attend schools. The people on top have ten times as much as they need and people below have not enough to eat. Modern industry denies to men human freedom. To solve these problems the employer must consider five things:

1. A living wage.
2. An eight-hour-day law.
3. Employers must bear risk of unemployment.
4. Stand for measure of joint control, workers' councils.
5. A measure of cooperative ownership. Treat them right whether you are a Christian or not. Jesus didn't use His knowledge to get rich. He worked with the workers.

"The Youth and the Renaissance Movement" is also worthy of consideration. Dr. G. Sherwood Eddy, general secretary of the International Committee of the Y. M. C. A. lectured to us on this. There is a present-day social and intellectual unrest. The youth of today is in revolt against the conditions that cause hatred and war. In Korea, India, Egypt, Palestine and in Europe, there is the same spirit and the youth demands liberty. They revolt against militarism, materialism, political and industrial questions. Poverty causes many students to work their way through college. What is the cause of all this unrest? It is due to the unjust distribution of wealth, unemployment, semi-Pagan system of industry, and religious antagonism. America has the worst record on God's earth, which is a great hindrance to mission work. If we have that spirit, it means war. We say America is 98 per cent. all right, but is she? War is not a solution for this. Our civilization cannot be saved unless we can save it spiritually. We must consider God's law of love and have a passion for the world. Let the youth of today start a youth movement, and save the world, which means giving Jesus Christ to the world.

Lastly, let us consider the "International Problem and the Christian Way of Life." This involves the question of war and the religious problem. War was discussed in our discussional groups in the same way as the race problems. These were the following solutions:

1, Take action against the R. O. T. C. the military training in some schools. Create a student sentiment. Drop military training where it is not required. Change your college if R. O. T. C. is required in the course.

2. Refusal by the government to back foreign investment by army and navy. Create sentiment against this.

3. Take out active part in politics. Have a youth party, 90 per cent. of men are against war.

4. Seek out causes of war.

5 Outlaw war.

6. Refuse to take part.

7. Use Christ's principle.

8. Work against war by the press. Right racial wrongs.

9. Cease to glorify war.

10. War is un-Christian, abolish it through education.

11. War is denial of Jesus' way of life. Do not sanction or participate in war directly.

There were various speakers on this same subject, but their ideas are summed up in the above solutions against war. Many foreign men spake on the conditions of their own countries, but they are the same as we hear missionaries say, so I will not talk about them, only this, that many missionaries are needed and Jesus Christ is the only Savior of the world so we must present Him to the people. Learn to

know Christ, live Christ and preach Christ. Nothing can be solved today unless Christ's principles are observed. Jesus Christ the same yesterday, today, and forever.

CHARITY WITH THE BUTTONS ON

(Continued from page 4)

shall be established everywhere in the world. Buttonless coats! What revelations of charactor! How damning their judgment! We would not be surprised if they would be on exhibit that morning when the judge will be upon the throne and the nation's are before Him, some on the right and some on the left, for the basis of judgment in that great scene as foretold by the judge Himself is the help men have given to humanneed. "I was an hungered, and ye gave Me no meat: I was a stranger, and ye took Me not in: naked and ye clothed Me not: sick and in prison and ye visited Me not."

A buttonless coat for some poor shivering, unfortunate soul: "Inasmuch as ye have done it unto one of the least of these . . Ye have done it unto Me." If we will but remember that all of our gifts of love and charity in their ultimate analysis are smallness and selfishness and will exalt the making of our gifts into a high and holy service.

The need of the day and hour is for charity with buttons on!—The Evangelical Messenger. Selected by A. M. Fretz.

Those who have given Christ a place within their hearts do not need to search the heights or the depths for proofs of his existence. They hear his voice and know his presence in all the interests of the common days.

THE S. S. LESSON

Feb. 17

Joshua and the Conquest of Canaan

Josh. 1:1-9; 23:13.

Golden text: "Not one thing hath failed of all the good things which Jehovah your God spake concerning you." Josh. 23:14.

Moses died. He was without doubt the greatest human leader that the people of God ever knew, but he had his imperfections and for them he was made to dic in the wilderness with that generation that came out of Egypt and perished because it did not perfectly walk in the way of God. In this we see how consistantly sin is punished; the great have to pay the penalty as well as the low. Those who are nearest to God must suffer for their wrongs as well as those farther away from Him.

Joshua could not take the place of Moses. It was not expected that he should, but he had to take his own place and do his own work as God laid it out for him.

Joshua did not come to his place untried. God is always sure of his man and he gives him opportunity to prove his worth in an inferior place before he advances him to a higher one. Joshua first proved his faith when he upheld the hand of Moses. Faith in God is a necessary qualification that has to be proven. Joshua next proved his courage when, with Caleb, he stood alone against the people in the face of the unfavorable report of the spies. It was a courage that nothing could discourage either at home among an angry people or abroad in the face of giants and fortified cities with inhabitants as numerous as grasshoppers.

Joshua was no longer a young man as we count youth in our day, but his zeal for the Lord's cause kept him fearless and mighty.

Joshua had learned under an excellent teacher. He is spoken of as the minister of Moses. Though Moses lay in his mountain tomb on Nebo he still lived and his work lived through Joshua. God's work is so important that no one can do more than just begin his task. One must so influence others for good that they will be active in our tasks after we have passed from this life.

Joshua as leader had to begin with the most difficult task of his life. He was to go over Jordan and lead the people after him. But how? We do not find that he stopped to argue the point with God. He simply set about doing as he was directed. Obedience is a first qualification with the servant of God. The matter of providing a way is safe in God's hands so long as the servant is ready to obey. It was no doubt a great task that called for all the faith that Joshua could command, but he was one of those who would expect great things from God and undertake great things for God.

Joshua means savior. For Israel to be left beside Jordan without Joshua to lead them would have meant that Israel was without a savior and therefore left to its doom. He saved them from themselves by leading them from a wandering life in the wilderness to an orderly community settled in the Promised Land. He saved them from their enemies by wisely leading them in battle where they could prove themselves the superiors of those who opposed them. In the same manner are we saved by the Great Captain of our Salvation. He leads us, but we must meet the enemy, fight him and overcome him.

Joshua was claiming the promises of God. God said to him: "To you have I given it", when speaking of the land he was to occupy. Every place he and his people trod became theirs, but the promise was greater than the land they occupied. Had they put forth greater efforts the land "from the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun" would have been theirs. We get only so much of God's promises as we have faith to take for ourselves.

There were qualifications required. Brave man that he was, he needed to be told to "be strong", "courageous", "of good courage", "not affrighted, neither dismayed". The job on which he was sent would test the courage of the bravest. One must never belittle the fight against evil, it is of great magnitude, but the courage that is born of faith is sure to win in the end.

Another qualification required that he "do according to all the law" and "the book of the law shall not depart out of thy mouth." All the bravery and dilligence in the world will not take the place of simple obedience to the law of God.

It is a long story that the Book of Joshua covers, but because of the faith, courage and obedience that Joshua put into his life he was able to say at the end of his days, "Jehovah, your God, He it is that hath fought for you."

THE C. E. TOPIC

Feb. 17

What Is Sin? How Does It Affect Character?

I John 3:4; Rom. 3:9-20.

"Sin," writes the Apostle, "is the transgression of the law." It is therefore an offence against God and calls upon itself the condemnation of His divine justice and righteousness. The working out of the law against anything that transgresses against it as natural as it would be for anything that comes under a fallen object to be struck by it. Sin is the most universal thing in the world. It reaches from the highest to the lowest, the oldest to the youngest, the wisest to the simplest and the richest to the poorest. One thing is sure. "All have sinned". Some set up the claim that they are sinless. This claim we will allow Scripture to answer. "If we say we have no sin, we deceive ourselves and the truth is not in us." Nevertheless, even though we are sinners, helpless, hopeless and without power in ourselves to redeem ourselves there is a way opened by which the child of God may be freed from the condemnation that sin brings, for we are assured that, "If we confess our sins He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." In the light of such Scripture, sin is that of which God forgives and cleanses His child. The only release from the universal affliction that sin brings is to comply with the conditions God sets down and secure the release of condemnation for sin in the way He provides. It is His law that gave us the cleansing through the blood of His Son. "Without the shedding of blood there is no remission of sin." The blood was shed. He, the Christ paid the penalty of a perfect law by becoming the innocent lamb to take our place and, as the Lord assured Moses that His Angel of wrath would pass over the house where he saw the blood of the passover lamb on the door post, so God passes over and spares the sinner who avails himself by faith of the shed blood of Jesus Christ in the atonement. But emphasis must ever be placed on the matter of confession. If one will not confess that he has sinned against God, one is not in a position to avail one's self of the mercy and pardon so freely offered to the sinner.

Sin is defined as a transgression. That means that the sinner has gone beyond his rights; he has stepped over the boundary into a territory in which he has no right and has defied the God who has set the bounds. Let us think a bit and try and recall a single sin that is not a going beyond one's rights. We will not be able to find a single sin that is not a transgression and, to be convinced of this, it is not necessary to make an appeal to anything higher than human reason or human experience. Sin is pollution and like all pollution it contains death in itself. God is holy, without corruption or impurity. For this reason He can in no wise look with favor upon the bearer of sin, for, if He would, He would be favoring sin. Because of this the law says: "The soul that sinneth, it shall die." You cannot dip a hand soiled with filth into a basin of pure water without defiling the water. So too, were God to recognize a standard lower than absolute holiness He would be lowering the standard of His own holiness. But, in Christ, the way, and the only way, is opened whereby there is cleansing from sin.

Sin manifests itself in all those things that are not in harmony with God. He is truth, therefore untruth is sin. He is purity, therefore impurity is sin. He is love, this makes hatred sin. He is good and this makes selfishness, curelty, lust, and violence sin. He commands, disobedience therefore is an offence. He appeals to us, to reject him is to invite his anger.

Our characters cannot in any way be the kind that God would bless when affected by sin. It is from the character of sin that He redeemed us at the price of His only begotten Son. Sin is a turning away from God. A running in the direction opposite to holiness and love. No one who seeks sin can partake of the godly nature imparted to the children of God. One who is the slave of sin cannot know, much less show forth, the love of God.

Sin is death. The sinner is already dead, not only in body, but in soul as well. Life to the sinner is only found in Jesus.

Sin breeds hatred. It made the fallen angels the enemies of God, it made Cain kill his brother, it is the root of all the violence that earth has known since the days of Adam. The cure for this sin is in the second Adam, the Christ who as the gift of Gods' love revealed the only true kind of love we may know.

PROGRAM OF THE SPECIAL BIBLE WEEK

February 10-17, inclusive, Bethel College, Newton, Kans.

Sunday, February 10

10:45 A.M. Sermon, Rev. H. J. Krehbiel.
7:30 P.M. "What Think Ye of Christ?" Matt. 22:42. Rev. H. J. Krehbiel.

Monday, February 11

10:15 A.M. World Peace. Prof. D. H. Richert. Discussion.
11:15 A.M. Betrachtung des Philipperbriefes. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.
2:30 P.M. Wordsworth, the Interpreter of Nature. Dr. J. R. Caffin.
7:00 P.M. The Christ That Satisfies. John 6:68. Rev. H. J. Krehbiel.

Tuesday, February 12

9:45 A.M. Chapel.
10:15 A.M. World Peace. Pres. W. O. Mendenhall.
11:15 A.M. Betrachtung des Philipperbriefes. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.
2:30 P.M. Tennyson, the Interpreter of Faith for a Scientific Age. Dr. J. R. Caffin.
7:00 P.M. Christianity, the Final and Universal Religion. Dan. 2:44. Rev. H. J. Krehbiel.

Wednesday, February 13

9:45 A.M. Chapel.
10:15 A.M. Student Program on Peace.
11:15 A.M. Betrachtung des Philipperbriefes. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.
2:30 P.M. Browning, the Exegete of the Soul. Dr. J. R. Caffin.
7:00 P.M. Source of Power. Jno. 15: 7. Rev. H. J. Krehbiel.

Thursday, February 14

9:45 A.M. Student Association Meetings.
10:15 A.M. Student Program on Peace.
11:15 A.M. Betrachtung des Philipperbriefes. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.
2:30 P.M. The Holy Spirit. Rev. J. M. Suderman.
7:00 P.M. Three Motives for Service. Matt. 20:26-28. Rev. H. J. Krehbiel.

Friday, February 15

9:45 A.M. Chapel.
10:15 A.M. Report on Volunteer Convention.
11:15 A.M. Betrachtung des Philipperbriefes. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.
2:30 P.M. The Holy Spirit. Rev. J. M. Suderman.
7:00 P.M. The Secret of a Successful Life. Phil. 3:13, 14. Rev. H. J. Krehbiel.

Saturday, February 16

9:45 A.M. Chapel.
10:15 A.M. Report on Volunteer Convention.
11:15 A.M. Der feste Grund Gottes. II Thess. 2:19. Rev. H. J. Krehbiel.
1:30 P.M. Die Bergpredigt. Prof. D. E. Harder.

Sunday, February 17

10:45 A.M. Sermon. Rev. J. W. Kliewer.
7:00 P.M. Survey and Consecration Meeting. Pres. J. H. Langenwalter.

OUR WOMAN'S WORK

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF MISSIONARY SEWING SOCIETIES

From July 30, 1920-July 30, 1923, to the Business Meeting of the Mission Sewing Societies Held During the Time of the Gen. Conference at Freeman, S. D.

In looking back over the past three years since the session of the last General Conference, we are moved with praise and thanks to God, our Father in Heaven, for all the blessings and benefits which He has bestowed upon us during this time. We are constrained to say with the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits."

We, as Mission Sewing Societies, have been privileged to help along in many ways toward the upbuilding of God's Kingdom here on earth and this also should make us feel thankful to God who has given us the opportunities to help along in this work. We are perhaps at times inclined to think that the work which we as societies do, is so small and insignificant that it hardly pays. But the report of the Secretary of our Executive Committee shows what was accomplished during the last three years. This shows what can be done if we all work together and if each one does her share of the work. How much cheer and encouragement this work may have brought to our missionaries and how many a poor heathen heart was made glad thereby, we will never know, God alone knows!

Let us therefore not grow weary in well-doing; let us help along, each one in her part as much as we can, now while there are so many opportunities to do so, for the time may come when these opportunities shall be no more!

The following is the report of all moneys received by our treasury from July 30, 1920-July 30, 1923. At the meeting three years ago, we reported the total amount received $9,406.77. This report shows a total of $21,087.29, more than double the first amount. This shows that the societies worked diligently and we wish to thank all the sisetrs of the societies for their help, also for their patience and forbearance with us, and our wish and prayer is that our Father in Heaven may bless this work that it may grow and increase to His Honor and Glory!

Receipts for China

For Girls School	$4,639.81
For Native Workers, Evangelists, Biblewomen, etc.,	290.00
For Famine Sufferers,	228.93
For Christmas for all stations	220.00
For China Building Fund	561.60
For Miscellaneous	467.00
Total	$6,407.34

Receipts for India

For Orphans	$2,065.35
For Biblewomen	504.00
For Evangelists	362.30
For Lepers	101.00
For Famine Sufferers	255.65
For Christmas for all stations	400.00
For Rest Home	784.94
For New Station	86.40
For Miscellaneous	301.43
Total	$4,861.07

Receipts for Oklahoma

For Miss Williams' Ford	190.30
For Christmas for all stations	$1,091.86
For Mrs. Linscheid's Sewing School	48.45
Total	$1,330.61

Receipts for Montana

For Christmas for all stations	$250.00
For Moving Chapel at Ashland	86.55
For Miscellaneous	115.00
Total	$451.55

Receipts for Relief

For Relief Germany	$ 376.10
For Relief Russia	2,292.33
Total	$2,668.43

Receipts for Arizona

For Elizabeth Ruth's Trip to General Conference in 1920	$ 76.00
For Christmas for all stations	47.00
For Miscellaneous	50.00
Total	$173.00

Receipts for Home Missions

General Treas. of Home Missions	$ 733.85
For the Hutchinson Mission	282.20
For the Los Angeles Mission	170.75
For the Altoona Mission	95.00
For the Chicago Mission (including Jewish)	35.00
Total	$1,316.80

For the General Treas. of Foreign Missions	$3,620.77
For Sanitarium, Hospitals and College	49.50
For Postage and Printing Expenses of Ex. Com.	180.72
For Miscellaneous	27.50

Total Receipts for the Different Fields

For China	$ 6,407.34
For India	4,861.07
General Treas. Foreign Missions	3,620.77
For Relief Work in Europe	2,668.43
For Oklahoma	1,330.61
For Home Missions	1,316.80
For Montana	451.55
For Postage and Printing Expenses of Ex. Com.	180.72
For Arizona	173.00
For Sanitarium, Hospital and College	49.50
For Miscellaneous	27.50
Grand Total	$21,087.29

From the above total $21,087.29, we have paid out $20,993.93, as the donors have designated, leaving a balance of $93.36 in the treasury which is to be used by the Ex. Com. for postage and printing expenses.

Respectfully submitted,

Mrs. J. G. Regier, Treas.

JOTTINGS

The total receipts for Zion Mennonite Sunday school, Souderton, Pa., for the past year were $2140.17.

Rev. Freeman Swartz, pastor of the Schwenksville, Pa., church, has also assumed the pastorate of the East Swamp church, to which he was recently elected.

A congregation of forty members was recently organized by the (Old) Mennonite brethren in Sheridan, Oreg. S. E. Allgyer conducted a week's services in this place.

On Wednesday and Thursday, February 13,14, 1924 at Hotel Raleigh, Washington, D. C., there is to be held a Conference of the churches of the United States and various civic and welfare organizations of the country upon the subject of Federal Regulation of Motion Pictures.

Eminent representatives of every branch of the Motion Picture Industry have been invited and are expected to address the Conference, each in behalf of his own department in the industry. Distinguished representatives of the church and civic and welfare organizations will also speak. This is not to be a Conference of those who are all of one mind; both those opposed and those in favor of Federal control of the Motion Picture business will be heard. The bill endorsed by a similar Conference held in Washington in January, 1923, may be changed or discarded by this Conference.

Every woman's club, civic organization, church society and philanthropic association in the country will do well to send delegates to this conference and do all within their power to urge Congress to enact legislation to deal with this great National and world problem.

The Bethel (Old) Mennonite church at West Liberty, Ohio, which was struck by lightening and burned to the ground last summer has been rebuilt. Dedication services were held on New-year's Day. The dedicatory sermon was preached by A. J. Steiner who also gave the principal address at the evening service.

Of the 99 Russian Mennonites expected by our Canadians to arrive, 20 of the 99 were held in Liverpool for further observation, and one was kept at St. John for the same purpose, the other 78 arrived at their destination, January 8. On the Lechfeld, Germany, there still remain 57. It is the aim of the brethren in Rosthern to get these over as well as those who are at Liverpool or Montreal. Rev. David Toews, the secretary of the committee, writes: "Our principal object at the present time will have to be to make the required payments to the Canadian Pacific R. R. A great deal of our future work will depend upon our way of dealing with the transportation company which has given us their confidence in bringing over our people on credit."

At the last Annual meeting of the (Old) Mennonite Conference of Virginia, which was held in the Lyndale church, Rockingham county, in answer to the question, "What would this Conference recommend or advice as a means of accomplishing more and gaining more converts in our home churches?", the following resolution was passed:

"That we believe that the slow growth of the Mennonite church can be attributed in part to the Bible principles and practices for which we stand, which principles and practices require a life of self-denial and separation from the world and its follies and hence is not readily accepted by the unsaved. We believe, however, that greater progress can be made if more diligent efforts are put forth to propagate the truths we hold dear as a people.

We recommend:

1. That parents endeavor to thoroughly indoctrinate their children in the teachings and practices of the Mennonite church so that they may make the right decision when they arrive at the proper age.

2. That more evangelistic meetings and Bible conferences be held.

3. That ministers place first things first.

a. By visiting the sick more frequently.

b. By giving less attention to temporal affairs.

4. That ministers teach clearly the Scriptural duty of congregations sharing in the labor and expense of the work of the ministry. Gal. 6:2; I. Cor. 6:15; II Cor. 11:8,9; Phil. 2:25-30; 4:10-19.

5. That this Conference devise some plan whereby the ministry shall be able to devote more time to the work of the church."

Owing to the excessive cost of production, "Mennonitischen Blätter" the organ of the Mennonites of Germany has been compelled to suspend publication. For more than 50 years this publication has been a welcome visitor in Mennonite circles all over the world and it is with a feeling of sincere regret that the final message of its Editor Rev. Henry van der Smissen is received. Let us hope for brighter days for our German brethren that will again make possible the issuing of a church paper.

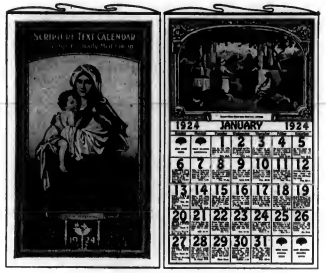
Arthur T. Moyer, superintendent of the (Old) Mennonite Welsh Mountain Mission, Lancaster County, Pa., is in the Lancaster Hospital as the result of a bullet wound received from a thief, who was stealing corn. The brother had heard a noise and on going out to investigate was fired upon. His condition is said to be serious.

The annual Bible Lectures and Christian Workers' Conference of Bluffton College will this year be held from Sunday, February 3rd to Friday, Feb. 8th. Professor Henry E. Dosker, D. D., L. L. D. of the Louisville Presbyterian Seminary will be the lecturer at these meetings. Dr. Dosker was to be in Bluffton last year, but found it impossible at that time because of the serious illness of his wife.

On the first day of the lectures, three meetings will be held; the morning and evening services to be held in the Bluffton Mennonite church, while the afternoon meeting will be held as the Vesper Service in the college chapel. During the week, Dr. Dosker will give two lectures each day. Every afternoon at 2 o'clock he will speak at the college chapel, while the evening services will be held at the Mennonite church at 7 o'clock.

A strong corps of speakers will appear on the programs for the workers' conference. These meetings will be held in the college chapel at 9 o'clock in the morning and at 3 o'clock in the afternoon. The lecturers for these sessions will be Professor D. E. Harder of Bethel College, Rev. M. Clifford Lehman, returned missionary from Dhamtari, India; and Professors Jacob Quiring and Amos E. Kreider of Witmarsum Seminary.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¾ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, FEBRUARY 14, 1924. No. 7.

ANNUAL MEETING

The annual meeting of the foreign mission board will begin February 20th at Newton. All mission friends are requested to pray for the work and also thank God for past blessings. Ninety souls were baptized last Christmas in Champa—a Christmas gift for Christ.

P. H. Richert, Sec.

HUTCHINSON, KANSAS, MISSION

We come and greet you all with Psalm 103:2, "Bless the Lord, O my soul, and forget not all His benefits." Another year has pulled its shades, with a great many blessings as well as many sorrows. Many things we have done and many we have left undone. But those things that are left undone are past and we can never recall them. Today is our golden present and has its golden opportunities. May God help us that we may strive to do our best at our best for the building of His kingdom while it is yet day.

You have not heard from this work for quite a long while. But that does not say that we had no blessings or nothing to say. This we have had very much.

On July 22nd we had baptismal services. Five souls were baptized and taken into church. Rev. P. R. Voth from Buhler, Kansas, preached here on this Sunday on John 3:30, 36. It was an inspiration to those young folks that were taking this wonderful step to walk with Jesus Christ. May this have been a beginning for many to follow.

Then during this past year this church was taken in as member into the General Conference and also the Western District Conference. This should be something for which we all should rejoice and praise God. That He has progressed this church in all the years of its existence.

The people have been very faithful here in making this such a joyful year. The weekly prayer services that are being held every Wednesday evening have been attended very good which we feel safe in saying has been the source from were we have drawn most of our strength to carry on another year's work with as much joy as it really has been. Our Christian Endeavor is but in its infancy, as it is only in existence one year. But we can gladly say it has been a year of success. As there has never one topic failed on the program. Of course we have it only once a month as we are only a few to select from. The Sunday school attendance has been fairly good. The average attendance for the year has been fifty-four which we consider very good. But we do not say that we are satisfied by that and think it has reached its goal. There are many who are not yet in Sunday school and besides many who are without the Lord Jesus Christ. We are trying to get many more interested. We covet your prayers that this may be brought about and if the Lord willing make this a crowning year for Him.

November the 16th we had a Father and Son banquet in the church basement where about thirty-one were present. The Ladies Aid served a very good supper which was appreciated by all. The evening was spent joyously where everybody made a few remarks on "When I was a Boy". This meeting was to bring the fathers of some of the children there so they knew where their children went. And also to tie us in closer fellowship. One father has been in America 17 years and this was his first time in a church.

Our Christmas program was held on Sunday evening, December 23rd where we had a full house. The children rendered their pieces very good. Rev. H. T. Unruh and family were welcomed guests for the evening. Rev. Unruh made a short talk and offered the closing prayer.

On January the 27th we were favored by some of the Bethel hospital sisters in our Christian Endeavor. They took part on our program with two songs and one reading. This was a rare privilege and certainly was enjoyed by every one present. We are in hope that we may have them again and give us a full program.

We want to thank all you friends for helping us along in this work by your generous gifts. May God bless you is our prayer.

Remember this work and workers in your prayers that we may have the needed wisdom and strength from Him and above all have a greater longing for the salvation of the lost.

Your co-workers with Christ,
Mr. and Mrs. Jno. J. Plenert.

VOYAGE LETTERS BY MISSIONARY P. A. PENNER

Mediterranean Sea; two days before reaching Port Said, Dec. 17, 1923.—It seems to us as though it were a dream that we are to reach Port Said in a few days; and yet it is a fact. We are now spending our 17th day on the sea and are far away from the homes of our beloved ones in America. Christmas is near at hand, and in the homeland no doubt busy preparations are taking place for the holidays. On the ship we are not noticing this. Even the missionaries who have charge of the Sunday service are not touching about this subject in their sermons. In New York we did not have to stay in the hotel. Miss Elizabeth Foth who sometime ago visited Mountain Lake, took care of us. We also celebrated Thanksgiving Day in Brooklyn with the friends. During this time we had the opportunity of visiting Valley Forge on the way to Philadelphia.

Before leaving New York, we had to spend one night on board the ship, the latter leaving the harbor on Saturday at 12:30 at noon. The S. S. City of Benares will not go directly to Bombay but stop at Karachi, which will add two days to our voyage. Although our cabin is not bad, we are not enjoying the modern facilities we had on our way to America. We can notice in every way that we are traveling on an old steamer. For a sea voyage of four or five weeks' duration this will have to say something. But we are not grumbling and are glad to have a cabin which is ventilated; this we will appreciate especially on the Red Sea. Our stewards are Hindus and we are talking to them in the Hindi language.

Our health is satisfactory. As soon as Coney Island was out of sight, our ship was shaking considerably, but to our surprise we were not sick. Most of the passengers on the ship are missionaries who are leaving again for various parts of the world to carry out the old and yet always new story of salvation. Some are going to Mesopotamia; others to Persia and Egypt but most of them to India. On Sundays one of the missionaries usually gives a report from the mission field he is working on. Among these a missionary by the name of Constine, is creating the most interest. He is working among the Mohammedans in Mesopotamia. Tomorrow night it is my turn to tell about the work among the lepers. We expect to arrive in Bombay January 3rd. From there we will rush home to Champa.

On the Rea Sea, Dec. 22.—We are now on the Red Sea. The weather could not be better. The sea is calm and the climate just right, not too hot. I do not remember ever having enjoyed a sea voyage more than the present one. Evidently we will celebrate Christmas at Aden, in a lonesome way, but the Lord will bless us even here. Outside of the many missionaries on board we also have persons who have no spiritual life, these at first felt quite disappointed that most of their co-travelers were missionaries. But in a very few days these same persons admitted that their impressions of missionaries had been wrong and they promised from now on to talk differently about them. Two rich ladies seemed especially interested in the work with the lepers.

We are herewith sending our heartiest greetings to all relatives and friends and covet their prayers for us.

P. A. and Martha Penner.
—Mt. Lake View.

MINUTES OF THE 32ND WESTERN DIST. CONFER., CONVENED AT JOHANNESTAL CH., HILLSBORO, KANS., OCT. 17-18, 1923

The conference opened with a song, reading of Phil. 2:1-11 and prayer by the secretary. After an appropriate song by the choir, the conference sermon was delivered by the president on the text: "Christ is made unto us wisdom, and righteousness, and sanctifi-

cation and redemption. After another number by the choir, Rev. John Plenert gave an address of welcome to the conference.

46 churches with 254 votes were represented by 194 delegates.

After the reading and approval of the minutes of the last conference the following committees were appointed: (a) Auditing, (b) Resolutions, (c) Memorial, (d) Election committees.

The new officers elected are J. M. Suderman, chairman, J. W. Kliewer, vice-chairman, A. J. Dyck, Inman, Kansas, secretary, and G. N. Harms, program committee.

The Hutchinson church was admitted into the conference.

The committee on home missions gave its report. It was resolved,

First, That the conference approves the action of the committee to refuse a certificate of admission to the above named 18 suspended members; but it leaves it to each church to decide for itself, whether it accepts the suspended members without certificate or not.

The conference, however, recommends, that the church give to the suspended brethren a letter of discharge from the church.

Second, that we warn against law suits. We refer to I Cor. 6: 1-8.

Third, to turn the question concerning the sale of the church at Syracuse, Kans., over to the committee with the right to act.

Fourth to accept the recommendation, that the tour to Southwestern Kansas, Perryton, Texas, and Avard, Okla. be made monthly, to save trips by the monthly visits, that these churches, which are mostly without a minister, may be visited monthly.

Fifth, that we as conference encourage the committee to engage a man for the southwest territory, to take charge of the churches.

Sixth, that the conference considers the families near Goltry, Okla, not belonging to the church, who are descendants of our people, still as a mission field of our conference, and that it gives the committee permission, to find ways and means to continue the mission work there.

Seventh, that we recommend, that ministers of our conference, who accept a call from a church to act as leader and minister, also join this church, to prevent misunderstanding, unless they are employed by a committee of the conference.

Eighth it was resolved to adopt the report of the committee.

B. W. Harder and P. H. Unruh were elected members of this committee.

As per resolution 29 of the 31st Conference the conference voted upon the proposition concerning the duties and rights of ministers and evangelists, as well as term of service and ordination. The decision was in favor of the proposition.

Report of the committee on school and education followed.

Resolved that the committee shall have charge of the further publishing of "Sketches of Church History".

Resolved that we ask the board of publication of the General Conference, to translate and publish in English the booklet "Geleitwarte an junge Christen," by Prof. C. H. Wedel.

P. P. Buller was elected into the committee.

A short memorial service was connected with the opening exercises of the second day. The following deceased brethren and sister were remembered: Rev. Gust. Harder, Bro. J. G. Ewert, Rev. Chr. Ummel, Sister Katie Krehbiel, Rev. Dan. Schmidt, Bro. J. J. Voth and Bro. J. H. Penner.

The board of directors of Bethel College gave a report of Bethel College and Rev. G. N. Harms gave an address on the subject: "Would it be seasonable for the churches of the Western District Conference to make it their duty, to contribute annually not less than one dollar per member for the endowment fund?

The report of Bethel College was adopted. The conference-director-candidates elected were P. H. Richert, John Lichti, J. E. Entz, J. G. Regier.

Next was given a report of our representatives in the relief committee, John Lichti and P. H. Unruh, and a report of the colonization committee by Wm. J. Ewert. Both reports were adopted.

The committee on Deacony gave a report, which was adopted.

Rev. Cornelius Penner was again elected. The Ladies' Glee Club of Bethel College gave a few numbers.

The Board of Charity had only a report of the treasury.

The member elected was J. P. Andres.

The committee on non-resistance had only a report of the treasury.

The trustees in their report made the following recommendations: As the conference has given to the Bethel College Corporation on condition, a specially collected fund of over $100,000, she deems it proper to take an inspection into these funds annually.

Therefore be it resolved, that the trustees be commissioned to take inspection annually, whether the fund in Bethel College is untouched, and whether it is invested in valuable papers.

The report of the trustees with the recommendation was adopted. J. H. Richert, J. P. Andres and Franz Albrecht were elected trustees.

The report of the Auditing committee was adopted.

The committee on resolutions gave the following report.

Resolved 1. That we thank God for the many spiritual blessings, which we have received in these days of the conference from the discussions, and we hope that the resolutions which have been made, will contribute to the upbuilding of the kingdom of God. This sense of gratitude shall be expressed by singing song No. 283.

2. That we thank the five churches, Johannesthal, Friedenstal, Brudertal, Lehigh and Hillsboro for the kind invitation and hospitality, and fine treatment. We also thank the choirs and quartettes for the excellent singing.

3. That the chairman publish the conference sermon and Rev. G. N. Harms his address in our Mennonite papers.

4. That we thank the speakers for the addresses given in the evenings.

5. That the Secretary publish the conference report in the Herold, Bundesbote and Mennonite.

6. That we thank God and greatly appreciate it, that, in spite of the unfavorable financial circumstances and the many other calls for help such a lively interest has been shown in our school and educational work, and such willingness to support it so strongly.

7. That we wish our Missionaries, Brother and Sister P. A. Penner, who in the near future leave us, to return to their mission field in India, God's protection on their journey and His many blessings in their further work.

These resolutions were adopted by the conference. The committee that was to make plans for this conference for celebrating the 50th anniversary of the immigration, submitted the following plan:

1. That are celebration takes place on the last three Sundays of October, 1924 at three places, Buhler, Newton, and Hillsboro.

2. That the Mennonite Brethren, the Krimmer Mennonite Brethren and the Western District Conference celebrate this festival in common, and that each of these conferences has the leadership for one of the three places: i. e., provide for program and meeting place.

3. That the visitors provide for their meals.

4. That the Western District Conference takes charge of the meeting place at Newton.

For this meeting the committee recommends,

1. That the Mennonite church of Newton or the Bethel College church provide for a place of meeting, either in the city or on the college campus.

2. That the two churches be requested to provide for the choir singing.

3. That the following program may be carried out:

Opening at 9:30 a. m., J. W. Kliewer chairman.

1. "The Cause of Emigration," (40 minutes)—Rev. H. Adrian.

2. "Experiences of Emigration and Immigration," (40 minutes)—Rev. H. Bauman and Rev. P. A. Wiebe.

3. "Immigration and the School," (40 minutes)—Rev. H. D. Penner.

Afternoon English

1. "Contributions made by the Mennonite Immigrants,"—Dr. J. R. Thierstein.

2. An address by Ex-Governor E. W. Hoch.

Evening Session

1. "The Immigration and Mission," (40 minutes)—Rev. P. H. Richert.

2. "An Outlook in the Future," (40 minutes)—Rev. J. W. Kliewer.

3. Free remarks concerning deceased leaders of our people, or other points of importance, (40 minutes).

These recommendations were adopted.

As no invitation for the next conference was at hand the conference adjourned by singing No. 283 and Rev. John Plenert leading in prayer.

P. H. Richert, Chairman,
J. J. Banman, Secretary.

THE SPIRITUAL BASIS OF ECONOMIC RECOVERY

"Moral and spiritual regeneration is the world's greatest need as a basis for economic recovery, and until man comes to a closer realization of his responsibility as his brother's keeper, and of his moral obligation to society, world problems will not be solved."

This was the central statement of an address by Francis H. Sisson, vice-president of the Guaranty Trust Co., of New York, in an address at the annual dinner, Jan. 29, of the New York City Young Men's Christian Associations. Mr. Sisson is widely known in America and Europe both as a banker and speaker. His topic was "What

the Business Community Expects of the Y. M. C. A. as to Character-Building Forces." He said in part:

"If anything has been convincingly demonstrated during the extraordinary events of the last decade of the world's history, it is that a moral basis is absolutely essential to the development and preservation of a stable and wholesome financial and economic structure in any state. The appalling disasters which have marked the record of the war period and the years which have followed have been due more to the weakness of moral character in political and military leaders and their adherents than to any other single cause.

"Thus, the German debacle can fairly be charged mainly to the cynical disregard of the rights of others. A similar weakness of character has been shown in Germany's efforts to evade the consequences of her own acts. The plight of Russia affords a similar example of the results of policies that are in defiance of principles of honesty and fairness. The credit of Russia has been destroyed by these policies and can be regained only by the re-establishment of reputation for the strict observance of moral principles in her domestic and international relations.

"The parallel between nations and individuals is absolute as to the essential part which character plays in fortifying their position in financial, commercial and social life. Credit is the very breath of modern business, as it is of nations, and credit in the last analysis rests on character rather than on resources.

"Great wars have always apparently created a weakening of moral standards for a period. The way in which governments have resorted to the inherently dishonest method of inflating currencies is a case in point, as inflation implies theft from the thrifty and the advantage of the debtor over the creditor. Such mistakes have been paid for very dearly in the destruction of credit, in the discouragement of thrift and the stimulation of extravagant spending among peoples.

"The history of recent years has emphasized the importance of moral character, both national and individual, in many striking ways. It has been made only too plain that disaster surely follows unless strict honesty is interwoven in all the threads of the economic and financial fabric of nations, as well as of private business.

"The need of the times is thus more than ever the need for men of character in government, in finance, and in trade if the troubled conditions which the world now suffers are to be permanently bettered. Plainly, those nations are prospering today where such men dominate affairs, while the greatest distress exists where a feeble moral purpose characterizes those who lead the people."

SAMUEL

By Florence J. Ovens

Samuel was four, and he was going to kindergarten in the morning. He was in bed now, but he was too happy to go to sleep just yet. Clutched tightly in his arms were his new brown shoes. It had been an exciting moment when Daddy had handed him the package. He had been waiting and hoping for a long time. Boys didn't go to school without shoes, his mother had said. How hard it had been to wait! But now, tomorrow, O, tomorrow!

The kindergarten was such a slick place, they had told him, something like the park—not so big but nicer because you did more things. There were always flowers and beautiful glass balls of water with red and yellow fishes in them. And sometimes there was a rabbit; would the rabbit be there tomorrow, he wondered. He stroked and patted one of the shoes. He had seen a rabbit once, in the park, and had wanted to play with it. He let the tongue of the shoe slide between his little fingers. It felt smooth and soft. Of course it was the rabbit's ear. He seemed to feel the little thing nestling closer in response to his caress, and he stroked on happily. But, with the same perversity that Smuts, his black kitten, often showed, it suddenly sprang out of his arms and bounded away. He arose to go after it, and then, without knowing just how he got there, he found himself in the wonderful kindergarten. A very lovely lady came towards him with a beautiful little red, white and blue flag which she fastened on his blouse. He had seen one like it on a kindergarten boy who lived near him in the alley. The lady now found him a place in a circle of children who were singing about the Stars and Stripes. Samuel could not sing the song because he had heard it only once before, but he felt sure that he would be able to sing it soon, and he was very happy.

The morning sun was shining when the boy awoke. A yellow beam fell across a brown shoe. He saw it. O, joy! Kindergarten! Had he been there? No, that must have been a dream; but he was going.

Two hours later the little brown shoes were carrying a beaming Samuel up the stone steps of an imposing building. He was holding very tightly to his mother's hand. Was he afraid? O, no, but he was so very glad. Eagerly they entered.

Across the street the big clock stared at the doorway through which they had passed, struck 9, and ticked on with perfect unconcern until the quarter hour was reached, when the door again opened. Well might the clock stare now, for the pair of brown shoes reappeared. Why were they coming out? And why did their little owner and his mother look so depressed? What had happened? Just this: Some one had said, **"We have no more room."**

Samuel had seen the happy children but had not been invited to join them; he had gazed upon the flowers, the gold fishes and the little white rabbit but had not had a chance to go near them; he had listened to the song of the Flag but had not been allowed to stay to learn it. He could not understand. The door had been opened for him to go, but he did not want to go. His mother had taken him by the hand and led him out. Now they had shut the door. He looked down at his little brown shoes, his lip quivered and the tears came.

Yet it was just as the people of our country have decreed. Only one child in nine may go to kindergarten. Little Samuel was one of the four million who may not have that privilege.

A SWARM OF BE'S

"Be ye holy" (I Pet. 1:16).
"Be strong in the Lord" (Eph. 6: 10).
"Be perfect" (II Cor. 13:11).
"Be of good courage" (Isa. 41:6).
"Be of good comfort" (II Cor. 13: 11).
"Be thou an example" (I Tim. 4: 12.)
"Be sober" (I Pet. 5:8).
"Be vigilant" (I Pet. 5:8).
Be followers of God (Eph. 5:1).
"Be of one mind" (II Cor. 13:11).
"Be of the same mind one toward another" (Rom. 12:16).
"Be subject one to another" (I Pet. 5:5).
"Be ye kind one to another" (Eph. 4:32).
Be ready to give a right answer (I Pet. 3:15).
"Be watchful" (Rev. 3:2).
"Be thou faithful unto death" (Rev. 2:10).

Jas. L. Gillispie.

CORRESPONDENCE

Perkasie, Pa., Feb. 6, 1924. The Sunday School Union of the Eastern District Mennonite Conference has been holding a series of rallies during the past year. One was held in Philadelphia for the three Sunday schools there; and one at East Swamp for the several Sunday schools in that vicinity. Another was held on Sunday afternoon, February 3 at the Bethel church in Perkasie. This rally was for the Souderton, Deep Run, and Perkasie schools. There was a good attendance, especially from the Souderton school.

The meeting was in charge of Walter Temple from Germantown Sunday school. Rev. A. M. Fretz, pastor of the Perkasie church, conducted the opening devotional services. Singing throughout the service added much to the spirit of the meeting. The main theme of the Conference was, "The Teacher."

This was discussed under three divisions, "Preparing for the Lesson", by Jacob Fretz; Teacher Training, by Rev. Soldner of Souderton; Winning the Pupils for Christ, by Oscar Fretz of Perkasie. Many helpful plans and suggestions were given by these speakers.

The last period was given to Prof. S. M. Rosenberger of Philadelphia, who was present to stress the needs and importance of various activities of the churches, i. e., Brotherhood Membership Drive; Memory Course and Standards for the S. S.'s; Prayer Band, and the sale of Year Book and Mennonite.

Fannie E. Landis, Corr.

First Mennonite church, Paso Robles, Calif., Jan. 30, 1924. Dear Readers: It has been some time since the last report from our congregation, but in the future will try and make at least four reports yearly.

Our Christmas program was held Christmas afternoon with a good attendance.

On New-year's Day our annual business meeting was held.

At present our pastor (C. Hege) is instructing a class of 9 in catechism. An English Junior S. S. class has been started and is making good progress in their work, that is better than the class before in German. This is easily understood if the children are not instructed in German at home or in school they cannot make much progress in their work for it takes most of the time in studying the reading of the lesson, while

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

The strict immigration laws and the limited numbers permitted to enter this country by them have been a great barrier in the way of many of our Russian and German brethren coming to this country for a new start. Yet, in spite of the restriction, quite a number have found their way here and in Canada, many more have arrived, and are now enjoying the hospitality of their brethren there with the expectation of going out in the spring and beginning life anew wherever opportunity offers.

That many who are farmers by profession and inheritance will locate on land is to be accepted as a matter of course and there is every reason to believe that they will make good, just as did our Russian brethren who came to Kansas and Minnesota fifty years ago. Wherever Mennonites have located they have succeeded in making a living and developing the land on which they were located to the highest degree of productivity. As colonists Mennonites have never made a failure and as citizens they never permitted any of their number to become public charges.

But not all of our Russian brethren who come here, or to Canada, will become farmers. Among those who have arrived a high percentage have been professional people or people trained for business. They will find themselves as much out of place on the farm as any of us who are not farmers would find ourselves. These people, mostly young people, will drift to the cities. Of the 62 young men who were permitted to land in the U. S. several years ago, many have drifted to the towns and are scattered in every direction throughout the country. People who want a new start must earn money and they want to earn it as rapidly as possible. They will, therefore, go where there is the most work and where wages are the most promising. This is not necessarily an evidence that they are all greedy for money. Every one likes to place himself in the most comfortable position possible, but most of our Russian brethren have relatives and friends on the other side. Families have been separated, old people have to be assisted and young men want to bring their sweethearts over and marry and make homes. This all will mean that once in U. S. or Canada the younger element will scatter and locate in non-Mennonite communities, and, perhaps, finally be lost to the church if provisions are not made for their care. It would be well if our people would provide a bureau of information of some sort that is prepared to indicate the localities in which there are Mennonites and the possibility of securing employment in these localities. If Mennonite young people go into cities they should by all means get into cities where there are Mennonites and they should lose little time in associating themselves with the brethren they find there who certainly will be of the greatest possible assistance to them in material as well as spiritual matters.

CORRESPONDENCE

(Continued from page 3)

on the other hand the child can read for him or herself, which makes it more interesting for the student and is more encouraging for the teacher.

Recently a $200,000 school bond issue was voted and as it happened the school board chose the block in which our church is located for the new high school site. All the lots were available and so as not to cause bad feelings we offered our church lot to the school. The school board is to move the building on a concrete foundation to our new location, which is a half block east of the new school site on 24th St. The moving of the church will take place some time next month. After the building has been moved we expect to put out shade trees and shrubs to make the place welcoming. During the last year quite a bit has been spent in making improvements, therefore we were not anxious to sell and the location was an ideal one.

About four weeks ago a course of Bible Lectures were started by the various churches of Paso Robles, which are being conducted by Dr. Bauker of Atascadero, a good speaker and a well studied Bible student. These sessions are held every Monday night at the Congregational church, it having the largest seating capacity, but last Monday night over 300 were present and some had to be turned away for the want of room.

The weather has been rather dry up until last Friday, when we were blessed with a good rain.

The last year we have had the largest number of visitors for the past three years and any one passing through here is welcomed to our city and church.

Gus Toews, Corr.

THE C. E. TOPIC

Feb. 24

One-Half of the World Lacks the Gospel! What Shall We Do About It?

Matt. 9:35-38

It is not necessary to make a survey of the world when we accept such a statement as is made in the first part of our topic. All know that Christianity has still a field so large and so important that every energy and every means at the command of the Christian people of the world should be consecrated to the purpose of winning the other half to Christ. It would be useless to waste space in trying to fix the blame that rests on the past for this neglect of dying souls. The thing for all Christians to do is to accept the task that Providence sets before them in this crying need and get to work with all the energy that God gives them, trusting Him for strength to go forward and do all that is expected of them. What are we going to do about the other half that is right at our doors, or perhaps in our own homes? We must begin at home if we are to prove our sincerity in the matter of winning souls. Missions, like charity, must begin at home. In answer to this we must first recognize our task and accept the responsibility. Too many are fascinated with the romance and novelty that is attached to foreign missions, so that they do not see the commonplace need at their very door. The mission spirit should impress the need of every soul of salvation upon the mind. An unsaved soul is a missionary prospect. If that soul is within our grasp and we do not rise to our opportunity we have proved ourselves unworthy stewards of the mystery of God and that unsaved one may rise up in judgment to condemn us. Missionaries whose wide observation and long experience is valuable, are now beginning to tell us that the most valuable recruits to the foreign field are those who have had the benefit of experience on the home field.

What shall we do about the other half in our cities? In America there are millions crowded into our great cities who are as ignorant of the Gospel as some of the inhabitants in the heart of Africa. They do not have Christian surroundings in their homes, they never go to church and they associate with people who, like themselves, have never come under the Gospel influence. This is one class who need to be brought to know God. Another class of Christless city dwellers is in the slums. They are the "down-and-outs" surrounded with misery and crime, and perhaps partaking in crime. A common feeling of humanity should make every Christian feel it his duty to relieve misery. A sense of decency should prompt every good citizen to create conditions that make slums impossible. A sense of responsibility to God for the salvation of lost souls should lead every child of God to do his part toward leading these souls to a knowledge of their Lord and Savior.

What shall we do about the other half in our country? Here are vast stretches of rural territory without churches, Sunday schools or any one to preach the word. Yet, we all know that if the character and piety of our forefathers is to be preserved in our land it must be through a Christianized rural population. Then we have the neglected classes. Do we realize that on our western coast there are thousands of Asiatics living who are as heathen as their relatives across the Pacific? To mean business in foreign missions means that we will mean business with them as well as with the unevangelized Indians who still practice their heathen rites on their reservations. When we speak of neglected classes, we must remember the "poor mountain whites" of our Alleghenies, the superstitious and neglected negroes, whom the better class of their own race do not reach, the many Mexicans of our southern borders, who, though nominally Roman Catholic, are among the most backward religiously of the many neglected classes in our land. A convert from China or India who might find classes such as we have just mentioned in the United States would certainly exclaim in amazement: "Is this Christian America that has been sending us the Gospel?"

What are we going to do about the other half on the American continent? From Mexico south to Cape Horn, beside the native tribes of heathen Indians, we have

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

WAR

Kirby Page is bringing strong indictments against war and the causes of it. He has written several books on the subject. One is "The Sword and the Cross". Another is "War, Its Causes, Consequences and Cure". Both books can be had from the Mennonite Book Concern, Berne, Ind. The latter may be had in a paper cover for 15c net.

Harry E. Fosdick has written the introduction to the last-named book. You may or may not like him, but listen to what he says:

"This I do see clearly: that **war is the most colossal and ruinous social sin** that afflicts mankind today; that it is utterly and irremediably **unchristian**; that however armed conflict in times past may have served an evolutionary purpose it has now become not only futile but suicidal, and that recognition of this fact is necessary to the continuance of civilization; that **the war system means everything which Jesus did not mean** and means nothing that He did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. What I do see is that the quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen, are tithing, mint, anise, and cummin if the church does not deal with this supreme moral issue of our time: **Christ against war.**

"For myself, while I recognize as more weighty than Mr. Page feels it to be, the difference between calling war wicked, futile, unchristian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

"When the great war broke, the churches were unprepared to take a well-considered Christian attitude. We, too, had been hypnotized by nationalism, had taken patriotism at its current values and had understood it in its ordinary meanings. We, too, had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We, too, vaguely looking forward to a warless world, sometime, somewhere, nevertheless had looked on war as an easily imaginable, highly probable necessity of national action. . . .

"When, therefore, the war broke and the nations, acting on the lod premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against the oncoming perdition. . . . We had consented to the necessity of war and the righteousness of war too long to be conscience-clear in refusing to bear the brunt of it when it came.

"For my part, I never will be caught that way again. I hope the churches never will be caught that way. If, however, when the next crisis comes, we are going to protest effectively against war, we must win now. . .

"When, then, a new war threatens, sprung from insensate refusal to substitute reason for violence, we can wash our hands of complicity in the foul business. We can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our consciences at the beck and call off any government that happens to be in the saddle. We can put **Christ above Caesar** and dare Caesar to do his worst to us while we follow Christ.

"For my part I purpose to win the right to do that. I hope that the outlawry of war and the substitution of law for violence may make it unnecessary to do that. I hope that, by facing the issue now, we may save civilization from the death-shock of another convulsion of brutal carnage. But at any rate, I never expect to bless another war."

Another Declaration

Some time ago 155 ministers and laymen of various churches made a declaration on the subject of war. Here is a part of it:

"There are some among us, of whom the signatories of this appeal form a small group, who regard **war as the most ruinous organized sin** which mankind faces; who are sure that the war system and the Christian Gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and the spirit of the Gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's Kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial. . .

"We are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God. We, therefore, urge all the people of the churches, and all the ministers in particular to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irrevocably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated."

Mr. Page's View

The above statements are strong, but not emphatic enough for Mr. Page. He says: "Let the churches of America say to their government and to the peoples of the earth: We feel so certain that war is now unchristian, futile and suicidal that we renounce completely the whole war system. We will never again sanction or participate in any war. **We will not allow our pulpits or class rooms to be used as recruiting stations.** We will not again give our financial or moral support to any war. We will seek security and justice in other ways. We believe in the latent goodness of all peoples everywhere, in love and in spiritual processes as mightier than military weapons, and that the most certain means of overcoming evil is found in the spirit of the cross. We pledge our time, our energy, our money, and, if necessary, our very lives, in the crusade to abolish war and to erect effective international processes of justice and goodwill."

The Fellowship of Reconciliation, 396 Broadway, N. Y., is doing a fine piece of work in its effort both to crystalize sentiment along this line and to gather those of like convictions so that more effective expression may be given to this position.

Are YOU ready to bleed,
To Sow Good Seed?

CHAPEL TALK NO. 2—RELIGION AND YOUNG PEOPLE

P. E. Frantz, Quakertown, Pa.

The most joyful task in life is to teach young people religion. This too is the most worth while and most important of all life's tasks. But it is one of the most serious things that one can be engaged in. Anyone who does not stand with a feeling of trembling before young people is not fit to teach them religion. It is indeed a more serious thing to teach religion to our youth than to older people, because the religious character and conceptions of older people are largely set; but not so with young folks. The religious teacher is either making or unmaking the spiritual life of young people as he stands before them. The saddest of all things is to give them wrong religious conceptions, and this is being done by the wholesale today. No wonder. Many young people throw religion overboard and say it is all "bunk". There is no greater tragedy in life than to cause this to happen. This must and can be avoided.

How? Not by teaching them man made creeds, ideas, or conceptions, but simply by getting their eyes upon Jesus Christ as the Son of God and Savior of man; as the revealer of what God is, and man is to be. Get them to understand what He taught, to be what He was, to believe what He believed, and to do what He did. Christ is the key to the understanding of the Bible, religion and life. If this is done religion will cease to be an empty form of unreasonable, impracticable, unimportant doctrines, beliefs and creeds. Jesus says: "I am the Way, the Truth and the Life." Paul says: "I am determined not to know anything. . . . save Jesus Christ." If religious teachers and preachers would take notice of these two statements, things would indeed look better in the religious life of the world today.

We must therefore, in the first place, get our young people to see and admire the greatness, loveliness and beauty of the life and character of Jesus Christ. Most young people appreciate beauty in the world of art, but the appreciation of spiritual beauty is woefully lacking. It was this spiritual beauty of the life and character of Jesus that He had in mind when He prayed to God that they might behold His glory. There is nothing more glorious and beautiful in all the world than the spirit of Jesus Christ. How many of our young people can say this?

In the second place we must get them to see what the fundamentals in religion are. There is a great deal of idle and empty wrangling in the church today about the fundamentals in religion. Many things are made fundamental that absolutely are not fundamental in the mind of Jesus. In the Sermon on the Mount Jesus has once for all laid down the fundamentals of the Christian religion. If we want our young people to accept a creed, why not get them to accept the Sermon on the Mount as their creed? The trouble, however, today is that many think they can improve on this and present a better one by formulating their own. How many of the things that are made fundamental in the man-made creeds today are found in the Sermon on the Mount? Most of them are not even mentioned. Jesus pointed out the fundamentals of religion even in a briefer form in His answer to the question: "Which is the first commandment of all?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . . And . . . "Thou shalt love thy neighbor as thyself." Here you have the sum and substance of religion. It is no more nor less than that. Religion is as simple as those commandments are. Upon these two commandments hang the law and the prophets, Jesus said at another time.

The best interpretation that Jesus gave of these two commandments we have in His parables. The parable of the prodigal son and that of the good Samaritan. The two commandments and the two parables show what our attitude toward God and our fellowmen ought to be. Religion then in Jesus' mind is love to God and love to men. Friendship with God and friendship with men. The two commandments then, and the two parables as their interpretation (or the Sermon on the Mount as their fuller interpretation) is the best and shortest creed that the world knows; and Jesus gave it to the world. Anyone who adopts this creed and lives up to it, is a Christian whether he accepts and lives up to the man-made creeds or not.

ALTOONA

With the new year Sister Elizabeth Unruh who has been doing excellent work in the Altoona mission has retired from this field to take up other duties in Pennsylvania. Bro. and Sister G. M. Baergen are alone there now. They have taken up the campaign to get more readers for The Mennonite there, too. Two new readers would make a 100 per cent. increase for them.

LITTLE THINGS

"A little burn will hurt;
A little sting will smart;
And little unkind words
Will grieve the human heart."
—Selected.

THE C. E. TOPIC

(Continued from page 4)

a type of Romanism that does not tolerate the open Bible, that discourages the enlightenment that education might bring to any but the upper classes and that gives itself to a formalism in religion that some one has described as "baptized paganism". S. America, Central America and Mexico, as well as the West Indies, are as yet hardly touched as missionary fields. In all of these countries great advances are being made in material things and it only remains for Christian America to bring the Gospel of the open Bible to them.

Asia is the birth-place of great religions and every form but the Christian holds sway there over great masses. India, China and Japan, with their teeming millions are said to have made progress, but the number of Christians when compared with the non-Christians is very small.

Africa, the dark continent, is a challenge to Christianity. Natives are realizing the uselessness of their idols. Mohammedans have determined to win the continent to their prophet—and are succeeding rapidly. The call of Africa is for Christ. Who will bring Him? If He is not brought the continent will soon become the easy prey to the Mohammedans.

THE S. S. LESSON

Feb. 24

The Period of the Judges

Judges 2:16-18; 7:2-8

Golden Text: "I will heal their backsliding, I will love them freely." Hos. 14:4.

The Judges who ruled over Israel during this period were: Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Samson, Jephthah, Ibzan, Elon and Abdon. Their dates cover a possible period from B. C. 1433 to B. C. 1186. Sometimes several were active at the same time and others exercised authority only in a limited locality. The rule of Eli, the High Priest, closes the period and Samuel begins another period, which began the activities of the prophets in Israel.

The period of the Judges that followed the brilliant leadership of Joshua was one of decline and anarchy that almost resulted in the entire extinction of the people of Israel. There were several reasons for this. The inhabitants of the land had not wholly been subdued and remnants in considerable numbers remained to become dangerous and troublesome. Much of Israel's future trouble is to be traced to their neglect to drive out the inhabitants of the land as God had commanded. The purpose of the Book of Judges is to explain the state of anarchy by the statement that, "every man did that which he thought right in his own eyes." In the division of the land the tribe was recognized as the unit and tribal interests were placed above those of the nation. There was no strong central government that could organize the nation for aggressive or defensive warfare and civil wars disturbed the unity of the nation. But the great cause that lay behind all of Israel's great afflictions was to be found in their neglect of God and His laws. Idolatry and intermarriage with the nations round about were not unusual. There being no strong central rule, the common service of Jehovah fell into neglect and at times the Tabernacle was well nigh forgotten.

Yet, in the worst of times God always has a few faithful ones who keepthelight burning in spite of the discouraging and opposing surroundings. The rise of the Judges and the power they exercised shows that God had men ready to rise to the occasion that called for righteous effort, fiery enthusiasm, and brave leaderships. We also get a glimpse of the private personal lives of some of the saints who lived during this period from such accounts as those given concerning the parents of Samuel, and from the beautiful romance preserved for us in the Book of Ruth.

The following analysis suggested by "Sells' Bible Study by Periods" may be helpful in the study of this subject. (1) The time of the Judges was one of transition. We have a picture of Israel falling into sin, being oppressed, crying unto God, and being delivered by the Judges whom God raised up for that purpose. (2) Israel lacked much to hold it together. There was no national government, no political unity, no fixed capital. The only common tie was the worship of Jehovah and when that became weak anarchy manifested itself. (3) The situation was peculiar. Moses and Joshua, their great leaders, were dead. They had changed their method of life from wandering tribes to settled homes in a land they had won from natives who still remained strong enough to be a constant menace to their existence. The marvel is that the Hebrew race survived. (4) They were expected to settle the country and keep their religious faith without mixing with the heathen population. The task was more difficult for them than war. (5) So long as they obeyed God they were delivered and preserved. When they disobeyed they were oppressed and sold into bondage. (6) The Judges were the children of necessity. A common danger brought forth a superior leader who directed their deliverance and continued to exercise authority after the deliverance was accomplished.

The great task of Israel during the period of the Judges was: (1) To keep so much of the land as they had gained. The other inhabitants and their outside enemies were always strong enough to keep them in danger, often they succeeded in enslaving them. (2) They had invaders from the outside to resist such as the Midianites. (3) When Israel came into living relation with the Canaanites they were in danger of being carried away with their false religions. (4) Israel had to progress in the scale of government through a patriarchal and a tribal form into a great nation. "The times", says Sell, "may be compared to the work incident to preparing the foundations of a magnificent building: All is confusion to the uninitiated, but the architect has in mind the complete structure. So here, God understood the plan for this nation. He had a great work for it to do and it had to be disciplined for its magnificent career—to stand and endure and uphold the faith when great war cyclones were sweeping the mightiest world powers into oblivion.

DEATHS

Shafer—Mrs. Jane Cuppert Shafer, wife of Deacon Asa Shafer, died Wed., Jan. 23, 1924, at Point, Pa., Napier township, aged 59 years, 4 months and 23 days. She leaves to mourn her sudden departure her husband Deacon Asa Shafer, Napier, Pa., and five daughters and 8 grandchildren. Funeral services at the home on Friday, Jan. 25th at 2:30 p. m., interment Fishertown cemetery. Jacob Snyder, officiating.

Mauser—Died at the home of his parents in Reedley, Calif. on Jan. 17th, Paul Mauser at the age of 17 years, 2 months and 13 days. He had gone to the mountains with two friends. In kindling a fire with gasoline they were all slightly burned. Upon their return to Reedley a doctor bandaged the wounds, but in his case pneumonia developed and he passed away after a few days. Funeral services were held in the First Mennonite church Jan. 21st at which Rev. J. Berg spoke in German from Psalm 73:1 and Rev. H. J. Krehbiel spoke English basing his remarks on Psalm 30:5 and Isaiah 66:13. He leaves to mourn his early death, his parents, 5 brothers, 1 sister and many friends. Last Sunday evening we held a memorial service for him in our church at which the principal of the high school; a member of the Junior class, of which he was president; a member of his Sunday school class; a member of the Christian Endeavor; and the pastor of the church made addresses, which were interspersed with special music. Both services were largely attended, the high school in a body attending the funeral. His influence for good will remain with us a constant blessing.

CONTRIBUTIONS

TREASURER'S REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES, FOR JAN., 1924

For Foreign Missions:—Sew. Soc., Cordell, Okla., $10.33; Dorcas Mission Soc., Pandora, Ohio, $50; Ladies Aid Soc., Geary, Okla., $5; Sew. Soc., Bethel College Ch., Newton, Kans., $27; Bethel Mission Soc., Mt. Lake, Minn., $75; Jr. C. E. Soc. Menn. Ch., Upland, Calif., $5; Sew. Soc., First Menn. Ch., Newton, Kans., $134.15.

For Home Missions:—Sew. Soc., Bethel College Ch., Newton, Kans., $50; Sew. Soc., First Menn. Ch., Newton, Kans., $28;

For China Bldg. Fund:—Dorcas Miss. Soc., Pandora, Ohio, $40; Sew. Soc., Gnadenberg, Whitewater, Kans., $33.50; Sew. Soc., Berne, Ind., $15.

Special Gifts:—Neuhoffnungstal Sew. Soc., Meno, Okla., Rev. Schneller's Orphanage, $10; Sew. Soc., Gnadenberg, Whitewater, Kans., Postage for Ex. Com., 90c; Young Ladies S. S. Class Menn. Ch., Upland, Calif., for Instruments for Dr. Lohrentz, China, $30; Do., Pastor Jahnke's Orphanage, Breslau, Germany, $25; Sew. Soc., Shafter, Calif., Relief in Siberia, $21.38; Sew. Soc., Arlington, Kans., Relief in Germany, $19; Sew. Soc., Bergtal, Corn, Okla., do., $25; Sew. Soc., Swiss Menn. Ch., Alsen, N. D., Orphan, China, $30; Do., Orphan, India, $30; Live Wire Class, Deer Creek, Okla., Orphan, China, $25; Sew. Soc., Bethany, Freeman, S. D., Evangelist, India, $10; Sew. Soc. Zion, Elbing, Kans., Frau Kath. Esau, Germany, $30.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS RECEIVED BY THE EMERGENCY RELIEF COMMISSION FOR THE MONTH OF JAN., 1924.

For Russia:—Bethel Ch., Mountain Lake, Minn., $66.80; Bethlehem ch., Bloomfield, Mont., $57.70; J. J. Schmidt, Goessel, Kans., $12; Jean J. Thiessen, Newton, Kans., $42; Junior C. E., Freeman, S. D., $8.76; Heinrich Janzen, Alsen, N. D., $25; Miss Susie Rudiger, Great Bend, Kans., $10; Medford, Okla., Cong., $12.86; Fred Komora, Schwenkville, Pa., $3.50; Heinrich Janzen, Alsen, N. D., $2; San Marcos Menn. Ch., Paso Robles, Cal., $8.74; Nick D. Esau, Buhler, Kans., $12; John Entz, Hydro, Okla., $216; Gerhard Wiens, Newton, Kan., $27; Herman Jantzen, Plymouth, Nebr., $12.50; P. P. Janzen, Newton, Kans., $22; Helena Gaeddert, Buhler, Kans., $18; Jacob H. Goertzen, Hillsboro, Kans., $22; Burrton, Kans., Menn. Ch., $5.50; Paul P. Grass, Bridgewater, S. D., $10; Total—$594.36.

For Germany and Europe:—Ethel Lagree, Newton, Kans., $10; Dist. S. S. Convention, Mt. Lake, Minn., $100; Christmas Eve S. S. Collection, Ruff, Wash., $21.03; Hill Dist. School Collection, Christmas Eve., Buhler, Kans., $14.17; Eden Cong., Inola, Okla., $45.40; Salem S. S., Marion, S. D., $105.40; Alexanderwohl Ch., Goessel, Kans., $148.28; District School by Goessel, Kans., $9.85; Mrs. B. G. Regier's S. S. Class, 1st Menn. Ch., Newton, Kans., $15; 1st Menn. Ch., Upland, Calif., $43.90; Salem Zions Cong., Marion, S. D., $51.08; Salem Zions S. S., do., $72.50; John Epp, Whitewater, Kans., $10; Mrs. Jacob P. Kaufman, Marion, S. D., $5; Menn. Ch., at Menno, Wash., $29.03; G. J. Voth, Choteau, Okla., $100; Christian cong., Moundridge, Kan., $128; Marie Bestvater, Newton, Kan., $5; Buhler, Kan., Menn. ch., $34.71; West Zion S. S. Moundridge, Kan., $86; Kidron cong., Taloga, Okla., $7.90; C. E. Medford, Okla., $6; Zoar ch., Goltry, Okla., $24.65; Ebenezer C. E., Mt. View, Okla., $16.32; Ebenezer cong., do, $45; Menn. S. S., Arlington, Kan., $15.66; Christmas coll., Menn. ch., Halstead, Kan., $83.49; J. J. Schmidt, Goessel, Kan., $2; a friend, Geary, Okla., $5; C. E., Mt. Lake, Minn., $10; Jacob I. Janzen, Dallas, Ore., $25; S. S. of 1st Menn. ch., Mt. Lake, Minn., $50; San Marcos ch., Paso Robles, Cal., $10.47; G. Friesen, Deer Creek, Okla., $50; John Toews, Aberdeen, Ida., $20; John Becker, do, $5; Agatha Toews, do, $5; Buhler, Kan., Menn. S. S., $75; Anna M. Claassen, Newton, Kan., $10; Peter Miller, Marion, S. D., $10; 1st Menn. ch., Aberdeen, Ida., $15.20; Jacob P. Hoper, Bridgewater, S. D., $35; Mission ch., Los Angeles, Cal., $80.60; The Friendship Class of 1st Menn. ch., Upland, Cal., $20; Helena Janzen, Pasadena, Cal., $5; Carl Schmidt, Goessel, Kan., $5; Henry Bestvater, Newton, Kan., $5; Wm. Hamm, Beatrice, Neb., $100; Menn. cong., Arlington, Kan., $31.22; Buhler, Kan., and vicinity, per Abr. Warkentin, $72; Herman Jantzen, Plymouth, Nebr., $12.50; Peter and Lena Waltner, Pretty Prairie, Kan., $10; Karl and Helena Badertscher, Pandora, O., $15; Anon., Dallas, Ore., $110; Gerhard Wiebe, Whitewater, Kan., $15; Anon., Butterfield, Minn., $5; Menn. cong., Wisner, Neb., $25; Lehigh ch., Lehigh, Kan., $12.13; John Epp, Whitewater, Kan., $10; David J. Becker, Aberdeen, Ida., $30; Ben J. Preheim, Freeman, S. D., $50; A. P. Neufeld, Inman, Kan., $25; Julius Graber, Marion, S. D., $10; Jacob J. Toews, Mt. Lake, Minn., $10; Bethel Sewing Circle, do, $10; J. J. Krehbiel, Moundridge, Kan., $10; Aaron Reimer, Newton, Kan., $5; George W. Tschetter, Freeman, S. D., $10; Maria G. Tschetter, do, $11; Henry Heer, Belleville, Ill., $15; Jacob Amstutz, Pulaski, Ia., $5; churches at Lehigh collection, Lehigh, Kan., $10; Jacob J. Graber, Alsen, N. D., $5; a friend, Halstead, Kan., $10; W. B. Unrau, Canton, Kan., $10; Huttertal S. S., Freeman, S. D., $50; Burrton, Kan., Menn. ch., $5; Peter J. Jantz, Meno, Okla., $25; Mrs. K. Busenitz, Newton, Kan., $100; Wilhelm Busenitz, do, $100; Paul G. Grass, Bridgewater, S. D., $5; 1st Menn. ch., Berne, Ind., $25; 1st Menn. ch., Upland, Cal., $55.02. Total, $2,685.51.

For Siberia: West Zion cong., Moundridge, Kan., $30; Hillsboro, Kan., Menn. cong., $88; Alexanderwohl cong., Goessel, Kan., $148.28; Menn. ch., Beatrice, Neb., $644.64; F. Busenitz, Whitewater, Kan., $25; A. W. Reimer, Newton, Kan., $5; John Epp, Whitewater, Kan., $100; J. J. Krehbiel, Moundridge, Kan., $15; F. B. Dirks, Springfield, S. D., $15; Elisabeth Dirks, do, $5; Brudertal cong., Hillsboro, Kan., $93.65; a friend, Halstead, Kan., $10; W. B. Unrau, Canton, Kan., $31; W. P. Rempel, Pasadena, Cal., $25; Peter J. Schroeder, Hydro, Mont., $20; Hillsboro, Kan., Menn. ch., $61; Peter J. Jantz, Meno, Okla., $50; Menn. ch., Deer Creek, Okla., $5; Mrs. K. Busenitz, Newton, Kan., $50; H. G. Pankratz, Vona, Col., $1; Anna S. Voth, Goessel, Kan., $30; Maria S. Voth, do, $30; John S. Voth, do, $10. Total, $1,492.57.

For Immigration to Canada: Mrs. Magdalena Nussbaum, Berne, Ind., $10; L. A. Boer, Goessel, Kan., $5; Abe Pankratz, Inman, Kan., $25; P. H. Klassen, Harlington, Tex., $18; a friend, Geary, Okla., $5; Bergtal ch., Pawnee Rock, Kan., $25.29; Gerhard Fast, Beatrice, Neb., $5; Peter Miller, Marion, S. D., $50; Tabor Menn. ch., Goessel, Kan., $31; A. P. Neufeld, Inman, Kan., $25; Helena Harder, Whitewater, Kan., $50; Jacob J. Waltner, Freeman, S. D., $1,000; a friend, Halstead, Kan., $10; J. J. Schmidt, Goessel, Kan., $2; Sister Hillegonda van der Smissen, Newton, Kan., $103; G. D. Peters, Mt. Lake, Minn., $2. Total, $1,366.29.

For Schneller's Orphan Home: Missionary ch. S. S., Berne, Ind., $20; P. D. Claassen, Newton, Kan., $10. Total, $30.

For Near East Relief: Springfield, Pa., Menn. S. S., Pleasant Valley, Pa., $10.

For J. G. Regier, Treas., Foreign Missions: Jacob P. Hoper, Bridgewater, S. D., $50.

Advanced money returned by A. W., $100.

Received during month for:

Russia	$ 594.36
Germany and Europe	2,685.51
Siberia	1,492.57
Canadian Immigration	1,366.29
Schneller's Orphan Home	30.00
Near East Relief	10.00
Missions (Pd. to J. G. Regier)	50.00
Refund to treasury per A. W.	100.00
	$6,328.73
Jan. 1, 1924, treasury overdrawn	$ 33.64
Paid out during month	5,689.61
Balance, Feb. 1, 1924	605.48
	$6,328.73

Gratefully acknowledged,
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR JANUARY, 1924

General Treasury

Dorcas Soc., Wayland, Iowa, $155; Bethel Ch., Inman, Kan., $44; Menno Ch., Watowa, Okla., $22; Hebron Ch., Buhler, Kan., $30.40; Zion Ch., Elbing, Kan., $273.70; Menn. Ch., Boyertown, Pa., $8.10; Menn. Ch., Pulaski, Iowa, $12.25; S. S., Menn. Ch., Monroe, Wash., $120.50; Bethel Ch., Mt. Lake, Minn., $247.72; Friend, Beatrice, Nebr., $50; Friends, Napier, Pa., $2.13; S. S. Class, Buds of Promise, Berne, Ind., $34.81; Hoffnungsau Ch., Inman, Kan., $39.62; Alexanderwohl Ch., Goessel, Kan., $254.31; S. S., Hoffnungsau Ch., Inman, Kan., $22.38; Menn. Ch., Summerfield, Ill., $46.84; Menn. Ch., Goessel, Kansas, $77.80; Emmanuel Ch., Noble, Iowa, $429.07; S. S., Bethel Ch., Marion, S. Dak., $31.68; First Menn. Ch., Mt. Lake, Minn., $71.68; Emmanuel Ch., Aberdeen, Ida., $25.05; Menn. Ch., Deer Creek, Okla., $6.28; Menn. Ch., Shafter, Cal., $21.93; Mrs. John Wiedman, Elreno, Okla., $5; Bethany Ch., Freeman, S. D., $100; Zion Ch., Donnellson, Iowa, $111.57; S. S., First Menn. Ch., Upland, Cal., $36.75; Friend, Newton, Kan., $10; Menn. Ch., Pretty Prairie, Kan., $100; Menn. Ch., Berne, Ind., $8.70; Menn. Ch., Menno, Wash., $60.17; Menn. Ch., Canton, Kan., $43.91; Bethesda Ch., Henderson, Nebr., $56.61; Jr. C. E. Soc., Donnellson, Iowa, $4.75; Do., Freeman, S. Dak., $8.76; Menn. Ch., Halstead, Kan., $22.55; Jr. C. E. Soc., West Zion Ch., Moundridge, Kan., $15; Aaron G. Good, Bowmansville, Pa., $10; Gnadenberg Ch., Whitewater, Kan., $25.50; S. S., Rockwell Str. Mission, Chicago, Ill., $14.70; S. S., Friedensberg Ch., Avon, S. D., $67.91; S. S., Johannestal Ch., Hillsboro, Kan., $45.38; S. S., Hoffnungsfeld-Eden Ch., Moundridge, Kan., $121.51; C. E. Soc., Monroe, Wash., $31; Newhopedale Ch., Meno, Okla., $18.73; Alfert Sprunger, Stafford, Kan., $30; S. S., Normal Class, First Menn. Ch., Newton, Kan., $13.65; First Menn. Ch., Newton, Kan., $818.67; First Menn Ch., Upland, Cal., $5; Salem Zion Ch., Marion, S. D., $663.40; Menn. Ch., Goessel, Kan., $17; S. S. & Ch., Pratum, Ore., $6.50; West Zion Ch., Moundridge, Kan., $27; Catherine and Jacob P. Janzen, Beatrice, Nebr., $15; Hereford Ch., Bally, Pa., $35.15; Bergtal Ch., Corn, Okla., $95.15; Newhopedale Ch., N. W. Meno, Okla., $7.35; Friend, San Marcos Ch., Paso Robles, Cal., $100; Salem Ch. and S. S., Dalton, O., $23; S. S., Bethlehem Ch., Bloomfield, Mont., $29.22; Menn. Ch., Deer Creek, Okla., $8.76; Friend, Bethel Ch., Mt. Lake, Minn., $100; Sichar Ch., Cordell, Okla., $15.84; Bethlehem Ch., Bloomfield, Mont., $33.44; Bethany Ch., Freeman, S. D., $50; Menn. Ch., Arlington, Kan., $8.82; C. L. Hawk, Kenmore, O., $5; First Menn. Ch., Reedley, Cal., $120.30; Friend, Beatrice, Nebr., $10; William C. Andreas, Beatrice, Nebr., $50; S. S., Upper Milford Ch., Zionsville, Pa., $42; Menn. Ch., Butterfield, Minn., $25; S. S., Bethany Ch., Kingman, Kan., $13.80; Bergfeld Ch., Mt. Lake, Minn., $94.10; S. S., Menn. Ch., Wisner, Nebr., $44.89; Interest, Trust Funds, $240.00; S. S. Bethel Ch., Farnsworth, Tex., $13; P. B. Amstutz Mission Box, Bluffton, O., $20; First Menn. Ch., Upland, Cal., $56.10; Christian Ch., Moundridge, Kan., $64.69; Zoar Ch., Goltry, Okla., $10.60; Bethany Ch., Kingman, Kan., $5.55; Theo. Krehbiel, Woodlake, Cal., $5; First Menn. Ch., Lostwood, N. D., $15.15; Friedensberg, Avon, S. D., $115; Menn. Mission, Los Angeles, Cal., $145.37; J. J. R. Claassen, Beatrice, Nebr., $25; Mission Box, Bethel Hospital, Newton, Kan., $31.00; Herman Jantzen, Plymouth, Nebr., $50; Menn. Ch., Hillsboro, Kan., $42.92; Aletta H. Krehbiel, Clarence Center, N. Y., $20; H. H. Harms, Whitewater, Kan., $20; Garden Tp. Ch., Moundridge, $44.43; Menn. Ch., Buhler, Kan., $30.14; Menn. Ch., Inman, Kan., $21.16; S. S., City Ch., Beatrice, Nebr., $100; Bergtal Ch., Pawnee Rock, Kan., $14.80; Sewing Soc., Johannestal Ch., Hillsboro, Kan., $15; David J. Becker, Aberdeen, Ida., $30; Mrs. P. C. Wedel, Galva, Kan., $40; First Menn. Ch., Upland, Cal., $275; Interest, Trust Funds, $16; S. S., Menn. Ch., Beatrice, Nebr., $175.02; Menn. Ch., Escondido, Cal., $6.62; Menn. Ch., Medford, Okla., $2.63; Newhopedale Ch., Meno, Okla., $6; Zoar Ch., Goltry, Okla., $3.50 Menn. Ch., Cantonment, Okla., $6; Bethel College Ch., Newton, Kan., $55.65. Total, $7,730.63.

Special Fund

Jacob Claassen, Beatrice, Nebr., for John, $100; F. F. Jantzen, Paso Robles, Cal., for orphan, $30; S. S., Johannestal Ch., Hillsboro, Kan., for orphan and Bible woman, $90; Anna Janzen S. S. Class, Medford, Okla., for asylum, $5; J. H. Schmidt, Gotebo, Okla., for orphan, $30; Mission Soc., Aberdeen, Ida., for orphan, $20; S. S., Colfax, Wash., Bible woman, $60; Hoffnungsfeld Eden Ch., Moundridge, Kan., for boys' school, China, $1,120; Jr. C. E. Soc., West Zion Ch., Moundridge, Kan., for orphan, $60; C. E. Soc., Grace Ch., Pandora, O., for orphan, $30; Liberty Sew. Soc., Goessel, Kan., for Worker, $64; Mrs. Peter Regier, Laird, Sask., for orphan, $25; S. S., Menn. Ch., Deer Creek, Okla., for orphan, China, $20; S. S., Menn. Ch., Deer Creek, Okla., for orphan, India, $30; C. E. Soc., East Swamp Ch., Quatertown, Pa., for orphan, $25; Bible Class, Bethel College Ch., Newton, Kan., for orphan, $10; Jr. C. E. Soc., Tabor Ch., Goessel, Kan., for orphan, $25; Mission Soc., Summerfield, Ill., for boys' school, China, $20; S.S. class, Pandora, O., for boy, China, $30; S. S. Class, Upland, Cal., for orphan, $30; S. S., Inola, Okla., for orphan, $15; Mary-Martha Circle, Los Angeles, Cal., for orphan, $16; C. D. Epp, Henderson, Nebr., for orphan, $30; H. C. Ewert, Avon, S. D., for teacher, $50; Friend, Bridgewater, S. D., for Lohrentz, $25; Friend, Bridgewater, S. D., for orphan, India, $25; A. Buhr, Morse, Sask., for orphan, $50.25; Jr. C. E. Soc., Zion Ch., Souderton, Pa., for orphan, $10.50; S. S. Inola, Okla., for orphan, China, $45; Brudertal Ch., Hillsboro, Kan., for Bible woman, $35; Friendship Class, Upland, Cal., for orphan, $30; Gerhard Zerger, Moundridge, Kan., for teacher, $100; Mrs. B. G. Regier, S. S. Class, Newton, Kan., for orphan, $25; S. S. Munich, N. D., for helper, $68.21; Y. P. Soc., Bethany Ch., Quakertown, Pa., for orphan, $12.50; English Bible Class, Reedley, Cal., for teacher, $50. Total, $2,736.46.

Kuhlmann's Mission

Ebenezer Ch., Gotebo, Okla., $30.40; Johannestal Ch., Hillsboro, Kan., $40; Menn. Ch., Hillsboro, Kan., $42.50; Gnadenberg Ch., Whitewater, Kan., $31.53. Total, $161.31.

India's New Station

C. E. Soc., Grace Ch., Pandora, O., $31.25; Sister, Ebenezer Ch., Bluffton, O., $100; C. E. Soc., Tiefengrund, Sask., $30.95; C. E. Soc., Bethesda Ch., Henderson, Nebr., this cancels Gen. ac., $25.60. Total $187.80.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Jan. 1, 1924, bal. in bank	$ 26.98
Receipts during January:	
Treasury for Gen. Gifts	7,730.63
Do., China Building Fund	166.20
Do., Special Gifts	2,736.46
Do., India's New Station	187.80
Do., Kuhlmann's Mission	161.31
Refund on S. S. Tickets	40.00
Receipts and bal. in bank	$11,049.38
Received for Protest Check	668.03
Money borrowed	8,800.00
	$20,517.41
Paid during the month	20,007.42
On Feb. 1, 1924, bal. in bank	$ 509.99

$16.88 were received during December for Kuhlmann's Mission, and credited General Fund, hence the irregularity.

On Feb. 1, 1924 our Board has a debt of $11,300.00.

Gratefully acknowledged,
J. G. Regier, Treas.,
Newton, Kansas.

JOTTINGS

The annual meeting of the Board of Foreign Missions scheduled for Feb. 20th is to be held in Newton, Kansas.

Dr. Rosella L. Biederman, a graduate of Bluffton College, 1919, according to an item in the National Board Bulletin, ranked 9th highest in the September examination of those who took the National Board examination. Dr. Biederman is now doing intern work in the South Side Hospital, Pittsburg.

The Gospel Herald reports a meeting of some of the committee of the (Old) Mennonite Board of Education was held in Chicago, January 26th, in which plans for the re-opening of Goshen College were discussed. The prospects are favorable for the college to open next fall with a competent faculty and a fair-sized student body.

"Home and Church" under the editorship of Rev. A. M. Fretz, of Perkasie, Pa., in its last issue gives a comprehensive survey of the charges of which Rev. Fretz is pastor, namely, Deep Run, Perkasie, Springfield and Bowmansville. These charges are scattered over a wide territory and their pastoral care involves considerable travel on the part of the pastor.

Missionary E. B. Steiner, writing from Champa, Dec. 27 gives the following encouraging report: "On Dec. 23rd we were privileged to baptize 82 believers in the leper church and on Christmas day 5 souls in the Compound church. Altogether during 1923, 166 souls were won from heathendom on the Champa field, 160 of which are lepers. Eight persons were also received during the year by letter.

A joint session of representatives of the Home and Foreign Mission Boards was held in Bluffton, O., Feb. 6. Matters in which the two boards act jointly were considered.

Tabor College, Hillsboro, Kansas, held its Annual Bible Short Course during the last week of January. Prof. J. A. Huffman, formerly of Bluffton College, now of the Marion, Ind., School of Theology, was the principal speaker.

1924 marks the 75th anniversary of the Deep Run, Pa., Mennonite church It is reported that plans are on foot for the celebration of this event with appropriate exercises.

In May of this year the Second Mennonite Church, Philadelphia, will observe its 25th anniversary. The congregation is looking forward to a week of special meetings at that time.

The Menno Friendly, a relief organization in the First Church, Philadelphia, has a membership of 200 and a fund of $10,228.11. During the past year it has paid out $495 in sick benefits and $200 death benefits.

The Semper Fidelis class of the Second Mennonite church, Philadelphia, gave its annual banquet on the night of February 1. Inspiring addresses were made and the whole occasion was pronounced a decided success.

Rev. A. M. Fretz of Perkasie, Pa. sends the following communication relating to a Bible once belonging to Daniel Hoch which has a peculiar historical signifiance to Mennonites of the General Conference. Daniel Hoch was the minister in whose defense Rev. John Oberholtzer published a book, a copy of this rare publication being in the library of the editor as well as an unpublished manuscript written by Rev. Hoch.

Bro. Fretz writes:

There recently came into the possession of the undersigned through the generosity of Mr. Ezra H. Moyer of London, Ontario, Canada, grandson of the above named former minister of our General Conference division of Mennonites in Canada his German family Bible. On the fly-leaf is written in his own hand-writing in German, the following translated in English: "I was ordained as minister on May 22nd Whitsuntide 1831; and then upon the request of the congregation in the name of our Lord Jesus, by John H. Oberholtzer of Pennsylvania ordained to the office of Bishop on Oct. 5, 1831."

In the book, beside the family register of his family and some other matter of less importance, are the following: paper in German script—**"An Offer of Peace"**, adopted in conference at Skippack, on Oct. 5, 1848, signed by John H. Oberholtzer as Vorsitzer and David Schneider Schreiber, of Conference. A hymn printed in German called a **Reformation Hymn**, containing 10 verses of eight lines each the initial letters spelling the name Daniel Hoch. The "reformation" of the hymn is an appeal by the author, as a young minister, to his Mennonite brethren and friends to a deeper consecration and higher type of Christian life. An obituary with a short poem dedicated to the departed of Samuel Hunsberger, married to Elizabeth Oberholtzer on October 8, 1833, lived with her one week in health, two weeks in illness and died October 29th, aged 29 years.

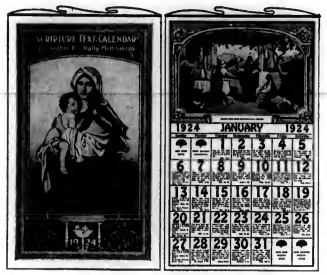
The Central (Ill.) Conference has again issued a Year Book for the year 1924.

The annual congregation of the West Swamp, Pa., church was held January 5. That of Bethany, Quakertown January 7, and of Flatland, January 6. These are all charges under the care of Rev. P. E. Frantz. The congregations are able to look back to a successful year. There has been a gratifying growth in numbers, interest and giving.

While Sunday school was in session in the Bethel College church the home of Rev. C. E. Krehbiel took fire. Assistance was rendered by the College people and the town Fire Department. The roof and the second story of the house were badly damaged by the flames and the stream of water constantly applied damaged most of the household effects. Bro. Krehbiel was absent at the time, having gone to Geary, Oklahoma, to preach.

Rev. S. M. Musselman, who attended the Missionary Conference at Atlantic City, gave a report of the meeting to the students of Witmarsum Seminary. He reported that this was not so much an inspirational conference as was the Student Volunteer Conference at Indianapolis, but that they confined themselves to the thinking out and working out some of the foreign missionary problems that now confront all Protestant denominations of the United States and Canada. Prof. Miller, who attended the Peace Conference at Huntingdon, Pa., during the holiday vacation, also gave the students a report of that meeting. His report gave reasons why non-resistant people should be encouraged and take on new heart.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¼ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, FEBRUARY 21, 1924. No. 8.

MISSIONARIES ON FURLOUGH

Tamingfu, Chihli, China
January 8, 1924

Dear Friends in the Homeland:

As per decision of our mission and the Board of Foreign Missions, our family is due to go on furlough in the spring of this year. And accordingly we have made definite arrangements with the Canadian Pacific Steamship Company to sail on the steamer, "Empress of Australia" on April 21, 1924, from Shanghai for Vancouver, British Columbia, and thence on the Canadian National Railways via. Langham, Saskatchewan for Chicago and Bluffton. Pray for our family of four that we may be led of the Lord, and that in all things we may do as is best for the work of the Master. The Steamer is to arrive in Vancouver on May 10th.

Mail will reach us still if sent **"care of Canadian National Railways, Shanghai, China"**, but it is not certain that an answer to this will reach us here at Tamingfu. We need to leave here by about the 10th of April to get all arrangements made in Shanghai. You will need to figure 30 days for a letter to reach us in Shanghai, and 40 days to reach us here at Tamingfu. Of course we are very happy for all the letters we can get, and hope to answer in person as we are led.

In Vancouver we also receive mail, in care of the Canadian Pacific Steamship Company, for the Empress of Australia, arriving May 10, 1924.

We have now been in China over eight years, and as we leave for our old home we indeed go with joy to see our homes and friends again, and with confidence that He who has begun the work in the hearts of our Chinese is able to continue it, even though we feel that we have become so much a part of this work together with Christ for needy China.

For the family, most cordially yours,

P. J. Boehr

The darkness which is the result of the absence of the light which others ought to shed is bad enough; but how great is the darkness of disbelief and unbelief into which some will voluntarily plunge!

CONFERENCE ON HOME MISSIONS

Two missionary conferences were held in Atlantic City last month, one on Foreign Missions followed by another on Home Missions. In both of these the respective boards of our General Conference were represented. The writer of this attended the one on Home Missions at the request of the Executive Committee of the Board.

This annual conference is fathered by an interdenominational body, called "The Home Missions Council" and mothered by "The Council of Women for Home Missions", the two working together as should be the case in every well-ordered family.

According to the classification followed by most denominations, Home Missions are taken to include all missionary work within the borders of our country. The subject of missions for the American Indians, therefore, was placed on the program for the second week. The report on Indian Missions which was presented, referred to a conference called by the Secretary of the Interior and held in Washington in December, in which the various phases of the material interests of the Indians were considered. It noted also with satisfaction the kindly attitude of the government officials, Commissioner Chas. H. Burke and Secretary Hubert Work, to the missionary work of the churches among the Indians. On the part of the Christian Missions, the report claimed, it should be the aim to cooperate with the government in helping to realize every worthy purpose in behalf of the Indians. In this connection it is acknowledged that "if as a nation we have been culpable in our endeavors to do for the Indians, it is because we have been dazzled by the apparent necessity for the administration of affairs connected with material things and have in our blindness neglected the high claims of the spiritual needs of a dependent race.

Speaking of the Indian young people in government schools, the report gives the religious census showing their denominational affiliations. In the list 109 are credited to the Mennonite church.

"The Red Man of the United States", a book compiled by G. E. E. Lindquist, has called forth from students of Indian Affairs much favorable comment as to its fund of valuable information and its accuracy concerning the same. The churches are under obligation to those who have made available this storehouse of valuable knowledge.

Some 12,000,000 of Indians and some 20,000,000 of half breeds in countries south of the Rio Grande are almost entirely neglected by Protestant Missions. Could not, it was asked, Christian Indians of the United States be used in the great work of reaching these with the Gospel?

Reference was made to the Lake Mohonk conferences which contributed much by way of disseminating a knowledge of Indian affairs. These being no longer held, it was suggested that one or two, more local, conferences might prove helpful in promoting the welfare of the Indians and the aims of the churches engaged in Indian missionary work.

In purely Home Mission work according to our classification, the need of intelligent, sympathetic, interdenominational cooperation was stressed. This applies both to rural communities and to cities. In regard to the former it was pointed out that in the newer and more sparsely settled parts of the country there are many totally unchurched communities of 1000 inhabitants or less. Let every Board determine to start work in one such during 1924, avoiding overlapping and competitive crowding in some places and neglecting of others. The effort of church federations in cities to effect a proper distribution of churches and missions in the new sections and also in the work among the foreign elements, is an application of the same principle.

The need of a more adequate supply of workers for the Home field is very generally felt. A number of agencies that have sprung up of late years with the object to promote the recruiting of qualified workers, have united and are now working together in their efforts along this line. Some denominational seminaries are including preparation for Home Mission work in their training courses. It was strongly advocated that boards should define their requirements of candidates and thus create a standard for workers in this field, as is done by most boards in the field of Foreign Missions. It was claimed that only one-third of the boards have any kind of contract whatsoever with their workers. This means that the recruiting agencies visiting colleges, seminaries, and Summer Institutes to enlist students for Home Mission service, can tell the students nothing definite. The natural result is that employment in Home Missions is looked upon as a temporary job rather than a life career.

The arrival each year of many immigrants brings a great Home Mission task to the churches. The spirit of Christian helpfulness should greet the prospective American citizen as he sets foot on our soil. For this service at the ports of entry the fullest cooperation on the part of the various Home Mission Boards and organizations is urged. The following up of the newcomer to his new home is important in order that he may immediately come into touch with the right influence. A large factor in making this effective lies with the local churches in all parts of the country if they will put into practice normal methods of Christian brotherhood and service towards the immigrants coming into their localities.

Religious work among certain migrant and isolated groups of laborers was presented and discussed. Under this head come the mining and lumber camps, also fisheries and canneries, where a floating population finds employment for certain parts of the year. In many of these fields, says the report, very little, if any, definite organized work is being done, and what is done is not in any sense adequate to meet the great needs.

A representative of the American Bible Society was present at the conference and gave some interesting and creditable information on the readiness of the Society to cooperate with the Home Mission forces, supplying Bibles

and portions of Scripture in the required languages. For the blind they publish the Bible in Brail and also a volume of Scripture selections. These they furnish at a price much below cost and even free, it being their aim that no blind person who can read with his fingers shall be without the Word of God. It was stated that the Roman Catholics and the Theosophical societies are doing more in the line of supplying literature for these unfortunates, than are the Protestant churches.

The day of prayer for missions, encouraged by these Missions Councils, falls on March 7th this year (1924), following the custom of observing the first Friday in Lent. This applies to both the United States and Canada. The theme for this year will be, "The Spirit of Power". In this connection the writer would call attention again to the Mission Prayer Calendar prepared by the Committee on Young People's Work of our General Conference. May these different appointments conduce to an increased waiting upon God in prayer for His blessing and guidance in the work, and upon all the workers out in the different fields and in the home churches.

A. S. Shelly.

A VISIT TO LECHFELD

Ever since I arrived in Europe it had been my wish to visit Lechfeld, the place of refuge for Russian Mennonite emigrants, but not until I moved from Berlin to Munich did this wish become real.

Sunday was planned for the outing, for then I would miss no school. My little alarm clock awakened me obediently at five, and I hurried to catch a street car to the station. As early as it was the streets were alive with church goers—the bells were calling for early mass; parties of merry young folk, snow shoes on shoulder, and dressed for winter sport, were also on their way to the station and in contrast to these were the old and aged from among the "miserables" of the city—scrub women, street sweepers, beggars, and those of mean occupation, dressed in rags and ragged home-made shoes. Some were carrying great bundles and heavy "Rucksaecke" on their backs—bent, despaired, and undernourished. I could not help but observe again and again a certain restlessness in the nature of them all, whether church-goer, sportsman or beggar. This restlessness, I believe is brought about by the fear and dread of the uncertain future, or in other words, the lack of faith in a loving God. O, that the near Christmas holidays may help to restore this faith!

But I must hurry to my train. I found a nice seat next to a window in a fourth-class coupe. It was a "Personen Zug" which trains carry but third and fourth class coaches. Schnell Zuege and D Zuege or Specials carry first, second and third class cars. These class distinctions strike the average American as very strange—especially since the better class of citizens to a great extent, such as teachers, students, etc., ride fourth class, and if one were to ask why, they would tell you, "because there is no fifth class!" Our train made very good time and before two hours were up we pulled into the Augsburg Station. A "red cap" informed me that Lechfeld could not be reached conveniently by any street car, at best there would be a three-hour's walk, or said he, "a train at two-thirty." "Can I walk the distance, and which way do I go?" I asked, encouraged by the splendid weather without, and the jolly breeze that occasionally swept through the open doors. In true Bavarian heartiness he pointed out the road to be taken, minutely, and added that as it was twenty-five kilometers I should be able to make it in four or five hours. I thanked him and set out at a good pace regretting that I were to miss the morning service—but at the same time looking forward to the walk through the interesting city of Augsburg, the home of the masters Holbein. Ancient towers and quaint gables interchanging with old, old houses and often tiny narrow streets, made the way very enjoyable. One of the houses stood out among the others, it is a large square house of stucco, its sides covered with Fresco paintings of very beautiful coloring. I followed instructions, through the English Gardens, then to the left, then to the right at the Protestant graveyard, where an ancient gatekeeper was just unlocking the huge iron gates, the key creaking unwillingly in the ancient lock. The thin cover of snow on the ground crunched beneath my feet and fields and low hills lay white and calm before me. I came through several villages where the bells were ringing and people dressed in their Sunday best, prayer book in hand were solemnly going in twos and threes towards the church.—The last eight or ten kilometers found me alone on the road. I had left the last "Bauernhaus" behind me, crossed a rustic bridge over a merry little brook where a number of ducks and geese were chattering excitedly as they followed the path down to the water. A great Sunday silence came over me. Quiet reigned over all the landscape broken only by several crows calling one to another as they swung in sweeping circles over the trees that bordered the boulevard. An hour and a half, and I arrived at Kloster Lechfeld and immediately afterward the barracks of Lager Lechfeld came into view.

A grove of evergreens about twenty yards wide separates the rather homely buildings from the main highway. At the little station a very kind gentleman told me I would find someone in barrack 144, who would take me about the place. Only four of the barracks were inhabited, as at this time there were but about one hundred and seventy of our people stopping here, and their departure for Canada set for the coming week. I knocked at the door of No. 144, and it was opened by a young man of probably three and twenty, who proceeded to give me all the information that I asked. Indeed it was very interesting to discover him to be the nephew of Mrs. K. Isaac of Los Angeles, a very good friend of my mother's. I also heard that the Rev. Prof. B. Unruh of Karlsruhe was at Lechfeld to superintend the British physician's examination of the Canadian immigrants which was to take place on Monday. It is known to all that a physical examination is required on which depends their admittance to Canada, and if this examination takes place in camp it avoids the unnecessary expense of the cost of returning those people who are rejected, from this fact the consternation with which the physician's coming was anticipated, can well be understood. The Rev. Prof.'s visit proved to cheer and comfort them—he had had charge of the service in the morning.

Now the people returned from the common dining room, and I was heartily greeted by the Prof. himself. We had first met in Los Angeles on his tour of America as one of the four delegates from stricken Russia—later again in Berlin, so it was quite a pleasure for me to be shown about by someone not quite a stranger. We also paid a visit to Inspector Hege who is in charge of the undertaking of those people who stay permanently in Camp Lechfeld. Suddenly I discovered that the barracks were not quite so dreary-looking after all, and found it confirmed that the peaceful, resigned spirit that reigns among these people is the keynote of the atmosphere of the place, and was happy to see so much contentment and good will. As we passed between the buildings, one the exact copy of the next, little children who were playing in the snow stopped in awe to courtesy, as they gazed with big eyes on their kind hearted friend, who to their knowledge is the embodiment of all the kind hearted people in America and other countries who have helped to make the Lechfeld enterprise a success.

The afternoon had passed only too fast—at 5:30 my train pulled out for Augsburg and Munich—but the vivid impression this visit left with me kept my thoughts there. It shall make the prayer for the welfare of our people more fervent and the good wishes that accompany them during their migration to a new country and a new future, more sincere.

With best greetings to all,

G. P.

CHRISTMAS AT CHAMPA

Champa, C. P., India
Jan. 4, 1924

Dear Brothers and Sisters:

Hearty New-year's greetings to all of you from the Far East. We have all just passed through the pleasantest season of the year in which our attention has again anew been directed to the great fact of history, the Incarnation. Perhaps it will be of interest to the readers to know what is going on in India during the holiday week.

In order that we and our Christians should be in the best possible tune for the Christmas season we had several advent prayer meetings. Already in these early meetings we received Christmas blessings, because all our Christians from the outstations had come in and we all felt that we were in an atmosphere of "Homecoming", not only in meeting with our Christian brothers and sisters, but in communing with our heavenly Father.

On Sunday before Christmas 82 lepers could be baptized. Such is a wonderful addition to our leper church. The leper homes in India are in many respects splendid centers of Christianity. Though many lepers are very ignorant, yet they always live in a Christian atmosphere in the asylum and thus they have more chance for spiritual growth than many outside Christians.

Christmas Eve we had two programs; one in the leper asylum and one on the mission compound. The most interesting feature of both programs was that almost every number was rendered in form of singing. Our Indian people are much more fond of singing than we are. Much of the singing is really "chanting", yet it is so presented that one must say it is beautiful. Somebody once said: "You must sing the Gospel into the Indian's heart!", and I believe there is a great truth in that statement.

Christmas morning our church was crowded with Christians and non-Christians. Perhaps many of the non-Christians came in expectation of receiving a gift; but hard times in America sent their impressions to India too, hence the material giving was very limited this year. Nevertheless, all people had an opportunity to hear about Christ and who He is. We tried to make good our chance to present Jesus in the true light as emphatically as possible. After the services in church we again as every Christmas, had services with the old and poor non-Christians out of doors in the sunshine. They all received a piece of cloth for a present because they come twice a week all the year round and receive religious instruction. In a sense those old people are like old dry trees, they won't bend, yet the promise, "my word shall not return unto Me void", we believe holds also true here. Many say they love the Lord, yet to take a definite step seems hard. On Christmas Day we could also baptize five boys who have grown up in our orphanage. Such young lives are a real asset to the church. May they shine bright.

After we had spent a day on the compound with our Christians and non-Christian visitors we decided to carry the Christmas message out to as many people as we could reach. So on Wednesday, all Christians gathered and we divided in four groups and went in four directions to preach. Some took Indian musical intruments along to attract people. When evening came all four groups returned and reported that the Lord had blessed the efforts and people everywhere had listened with interest to the Christmas story. We always find some people who permit the good seed to fall on good ground and surely some day it will bear fruit.

Our Thanksgiving Day was not on the 29th of November, but on the 27th of December. We had a very democratic program in the church. Three Indian brethren preached, and they led us back to remember the many good things which God had sent us and shared with us in the past year. They also called our attention to be thankful for the things and incidents which we called bad, because through the difficulties we have become stronger. After the services we all gathered in the shade of the church building and had a thanksgiving sale. It is always very interesting to see how the poor bring a few eggs, or a little milk, or a handful of rice to be sold. Everybody brings something. The proceeds went towards the establishment of the "Home Mission" work of our Indian brethren. As the readers will know, our Indian Christians start their own field in the far northern part of our district.

Since all Christians were gathered on the compound we thought it a very fitting occasion to observe the Lord's Supper. So, on Sunday, the 30th, was communion Sunday. In the afternoon of this day the C. E. rendered a special Christmas program. Our young people are getting to be very lively and anxious to help along in the spiritual work. If the young powers get busy then there is something stirring in a church. That's what we feel in Champa too. The C. E. work would still be much better if it were not for the fact that most of our young Christians are somewhere in school during the best part of the year. But those who are at home are indeed ambitious in the best sense of the word.

It is our custom in the Champa church to have watch-night services. Therefore, we met at 10 P. M. for a meeting of prayer and discussions as to what we should leave behind when we step out of the old year, and what new things we want to pursue when we enter and live in the new year. The meeting lasted until twelve, when the church bell tolled the old year out and the new year in.

The important events in the new year thus far have been the special services on the first day of the year when that strong challenge was brought before us all concerning which we read in Ezek. 2: "Son of man, stand upon thy feet and I will speak to you." We must not fall a victim to every temptation that comes along; but we must stand upon our feet and surely, God will speak to us. The other event has been the meeting or conference of all our Christians in our whole field. The Christians from Janjgir, Mauhadei and Korba came to Champa. The main result of this conference is that our Indian brethren are going ahead to build the Kingdom of God on their own responsibility. As the readers will know, our Indian brethren have for some time planned to open up "Home Mission" work in the northern part of our field. They are now ready to start the work. Our brethren are answering that command which Jesus gives in Mark 5:19. We as foreigners can start the work and carry it on in a sense, but the great work must and will be done by our Indian brethren.

As a closing word to my report I can safely say to you our brothers and sisters at home, the work of Christ continues in India and is progressing from year to year. Let us all cooperate so that the Kingdom work will not suffer because we should not help where we can help.

Once more, fraternal New-year greetings to all,

J. and Eliz. Thiessen.

FROM BRO. AND SR. PANNABECKER IN CHINA

Language School,
Peking, China,
Jan. 14, 1924.

Dear Friends:

After being in China a few months we want all of our friends back home to know that we are all very well and exceedingly happy and interested in our work. Our trip out was very pleasant, in spite of the earthquake disaster. We were not in danger at any time to my knowledge. However, many of the people whom we saw from Yokohama were in a very pitiable condition. We appreciated the many gifts and good wishes and steamer letters which made our voyage so pleasant.

On our arrival at Shanghai we were very glad to see Bro. Boehr who had come down from the Mission Station to meet us. This relieved us of a good many difficulties. The trip from Shanghai to Tamingfu was uneventful though very strange to us. We were agreeably surprised at the Chinese railroads, although there is still room for improvement. Every train carried a diner, where good foreign food could be obtained at prices that were ridiculous when compared with American diners. The seats were quite comfortable and not as dirty as they might have been.

Tamingfu, itself, is not on the railroad and we arrived at Hantan, nearest station, at 2:30 A. M. This is a most interesting time to arrive at an inland Chinese town, I assure you. Even so early the street wenders were getting their wares out and preparing for the coming day.. We sat on our baggage at the intersection of two alleys, a very disreputable looking place, while Bro. Boehr went to get his Ford. In due time he returned and we started on our forty-five mile trip to Tamingfu before daylight.

Our arrival at Tamingfu was known before hand and we found a group of Chinese Christians and school children headed by Bro. Voth waiting for us at the city gates. After a few words here we passed through the city and found another group on the other side waiting for us. The mission compound is a little distance outside the city on the side opposite from which you approach.

Both Chinese and missionaries left no stone unturned to prove that we were welcome. We arrived on Thursday and rested that day. On Friday the celebration began with a meeting at the chapel in the city. This was in charge of the Chinese and was worked out very well. There were several talks of welcome including one in English by one of the teachers and also a response by both of us which was translated into Chinese by Bro. Boehr. Following this refreshments were served which consisted of Chinese cakes and fruit.

The missionaries from Kai Chow were all over except the Kaufmans and Mrs. Brown. Miss Fast, Miss Goertz and Miss Neufeld even walked the distance of forty-five miles from Kai Chow to Tamingfu in order to be present. Memories of the dinner of Friday noon still linger and anyone who thinks missionaries must suffer from lack of foreign food should have been present. Following this were a few talks containing much good advice for the new arrivals and giving us an opportunity to get better acquainted with those with whom we had not met before.

We were unable to visit Kai Chow, but found Tamingfu a very interesting place. It fulfilled all our expectations of a heathen city and then some. The narrow, crowded streets, the terrible odors, the ragged, dirty, naked children all testified to the great need which is at the basis of the missionary enterprise. Yet in spite of all the drawbacks the place has a peculiar attraction and we are longing for the time when we can get back to work in earnest.

After a week at the station we came to Peking for the Language School, and started the grind which many missionaries say never ends. The language itself is fascinating but so strange and untractable. We are, nevertheless, hoping for the time to come when we will be able to speak intelligibly and are anxious to get back to work among those people whom we saw for a few days and found so interesting and needy. We surely hope that you will remember us in your prayers, especially in connection with the language study.

With very best wishes to all,

Sincerely,

Mr. and Mrs. S. F. Pannabecker.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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TO THE CONGREGATIONS OF THE GENERAL CONFERENCE

At our conference sessions many resolutions are passed but not always carried out. Busy folks forget so easily. In our conference papers we are urged to do things that we have resolved to do, but we do not always heed these admonitions.

Thus, in The Mennonite of Jan. 10, in connection with the publication of the conference budget, attention was called to the following conference resolution:

"All conference boards shall make a joint budget for all the needs of the Conference in the beginning of each fiscal year. The budget is to be apportioned among the congregations according to membership, but each congregation may approve or disapprove of its quota, and report to the boards how much of the same they are willing to accept."

The contributions to the budget that fall to the lot of each member of the conference are:

Foreign Missions	$4.25
Home Missions	1.35
Conference Treasury	.10
Education Board	.03
Total	$5.73

No doubt many of the congregations have quietly resolved to make up their quota of this budget. But it would be better and in keeping with the action of the conference, if they would report their willingness to do so to the different boards, or through the conference secretary to the boards. As far as we know only one congregation has so far done that, and in the following manner:

"Whitewater, Kansas,
Jan. 30, 1924.

"Mr. J. R. Thierstein,
Sec., Ex. Com., Gen. Conference,
Newton, Kansas.

Dear Brother:—

"Am requested to notify our worthy Executive Committee that the Emmaus Congregation at its recent annual meeting has resolved to guarantee its share of the budget as it was published in the Mennonite (B. B.) of January 10. The respective boards will kindly take notice of this and they may, in case this should become necessary, take steps to secure the redemption of this pledge.

With greetings,

J. H. Claassen, Cong. Sec.

"P. S. We hope to be able to raise a little more than the minimum sum."

So reads the pledge of this congregation. How nice it would be, if all congregations would follow the example of this group in guaranteeing their share of the budget! Can we not, will we not do it? What a comfort, what an encouragement it would be to the different boards and the workers laboring under their direction, to have this expression from the different congregations!

In order to make this as easy as possible, all reports may be sent to the undersigned, and he will see to it that the boards are informed or, perhaps, it would be creating more interest if the names of the congregations so reporting were published in our church papers.

J. R. Thierstein, Conf. Sec.

OUR WOMAN'S WORK

It was interesting to me to hear of a missionary society composed of members of the different Mennonite churches, such as was organized in the fall, following the all-Mennonite conference held at Goshen, Ind., a year ago last summer. The American Mennonites, Mennonite Brethren in Christ, Central Illinois Conference and The General Conference Mennonites are represented in this society.

Last year they held their meetings the third Thursday of each month from September to May. The book "The Kingdom and the Nations" was studied. This year they voted to meet every quarter. The meetings are all held in the 8th St., Mennonite church (Central Ill. Conference) as it is the most centrally located.

The first meeting was a very good one with M. C. Lehman, a missionary from India for the American Mennonites, as speaker.

The collections last year were given to the different missionary activities, also Moslem work.

The sewing last month was for the Leper Asylum in India. An article on "Lepers in India" was read at that meeting.

The officers to serve for the following year are President—Mrs. Mary Burkhard; Vice.-President—Mrs. P. A. Hauder; Secretary—Mrs. H. W. Eby; Treasurer—Miss Tillie Bontrager; and Chorister—Mrs. W. P. Page.

Dorcas F. Sprunger.

On February 5th the 37th Annual Festival of the Missionary Sewing Society of Berne, Indiana, was held. The reports showed that there are at present 457 members, quite a number of which can very seldom attend the meetings because of distance or work. The total income for the past year amounted to $1,538.60 of which about $500.00 was spent for merchandise which was then made up into garments for our different mission stations.

After a short program consisting of songs, reports and a recitation, the speaker of the evening, Dr. J. A. Diekman of Cincinnati, Ohio, was introduced. Dr. Diekman as President of Bethesda Deaconess Hospital at Cincinnati has had 12 years' experience with the work of women and so was well qualified to speak to a company of women (mostly) such as he had in his audience. His text was taken from the 2nd Psalm, verse 8: "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

He pointed out that the world has seen different ages and that we are now living in the missionary age. People are learning about and praying and giving for missions as never before. In view of this fact, we are facing a wonderful future in spite of all the turmoil and stress round about us. Just as accurately as some of the prophecies and promises of God's Word have been fulfilled, just so accurately will the ones as yet unfulfilled be brought to pass at some future time.

People tell us that the world will be evangelized through world commerce and communication but God's Word does not say so. There is only one way and that is the way of our text: "Ask of **Me.**" That is the duty of each and every one interested in missions. That does not mean, however, that we shall fold our hands and wait for the Lord to save the nations. A soul who once really begins to intercede for a lost sinner will not stop there, but do all else in her power to give God a chance to answer that prayer.

The whole lecture was one of great encouragement and true Christian optimism. The speaker led us to see that there is no greater work on earth that we could possibly be engaged in than that of Missions. But the spirit of Christ must finally be the moving power, which truth he illustrated very fittingly by the following: "A ship is stranded on a sandbank. Men come to all its sides in little boats and try their best to move it but without success. Then the tide sets in and without any effort seemingly lifts the whole ship and pulls it from the bank into deep waters where it may sail on to its port."

With best wishes to all the societies,

Mrs. P. R. Schroeder.

Berne, Indiana. Dear Readers: We have just celebrated our 37th anniversary. How gracious the Lord has been and how wonderfully He has blessed the missionary work of our Conference. May each one of us make greater efforts in helping to carry on the work the Lord has called us to do.

Our society meets the first Wednesday afternoon of each month at which time a program is given by the members. An offering is also taken at each meeting. In June the regular meeting dropped out on account of the annual quilting bee. On that day 35 comforts and 51 quilts were ranged for a special children's made. In August the society armissionary program which was rendered in the evening.

During the year 1,017 garments, 35 comforts, 51 quilts, 4 blankets, 51 booklets, 81 yards of goods, 5½ dozen handkerchiefs, 20 doz. toys, 8 doz. bags and pencils, 4 doz. scissors and 5 doz. miscellaneous articles were sent to Janjgir, India, Tuba City, Arizona, Ashland, Busby and Birney Montana. Two large comforts and 4 slips were also sent to Rev. M. M. Lehman at Chicago.

Gifts in money were given to the following, Gerhart Voth in Germany, $5.00; $10.00 as a Christmas gift to each of the following, Loretta Lehman, Martha Burkhalter, Mrs. S. T. Moyer, India; Rev. Alfred Habegger, Mrs. Alfred Habegger, Montana; Frieda Sprunger, China; Levina Burkhalter, California; and Rev. M. M. Lehman, Chicago; $50.00 Christmas money to Oklahoma stations. To the foreign mission treasury of the conference we gave $250.00, and to the home mission treasury, $100.00. The call of a dollar per member for the China Building Fund has brought in $323.00 this year.

Our society has a Junior and an Intermediate Mission Band the members of which have also done

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Remember NOW thy Creator, Eccl. 12. We are laborers together with God. I Cor. 3:9.

A NEW HYMNAL

By a resolution the last General Conference instructed the Board of Publication to make arrangements for a new English Hymnal for our churches. The "old" Mennonite Hymnal is a good collection of songs, but the arrangement is unfortunate and many of the hymns are little used.

The Publication Board at once set to work making plans to carry out this work. It was decided to have a Text Committee of three and a Score Committee of three persons. The following three have consented to serve as Score Committee: Prof. G. A. Lehman, Chairman, Bluffton College; Prof. A. D. Schmutz, Newton; Prof. Walter Hohman, Bethel College. As Text Committee Rev. H. J. Krehbiel, Reedley, Calif., Chairman; and Prof. S. M. Rosenberger, Philadelphia; and Rev. D. J. Brand, Moundridge, Kans., have consented to serve.

As Bro. Krehbiel of Reedley was in Newton giving a series of Bible Lectures at Bethel College from the 10th to the 17th of February, it was arranged that Bro. Lehman of Bluffton come to Newton and the whole committee had several meetings. Brother Rosenberger could not come and C. E. Krehbiel was asked to serve as his proxy.

It is the plan to enlist as many of the music lovers of our whole conference as possible, at least in a supplementary way. Will all of you, therefore, who love hymns of praise and have favorite songs begin to make note of them. It is the plan of the Board and the Committee to give you the opportunity to submit them for consideration of the Committee. This does not mean, of course, that every song that is submitted will be incorporated in the new collection, but you can aid the Committee in this way in selecting the very best.

We shall have more to say a little later, meanwhile prepare your lists; and let us all support the Committee in this important work with our prayers. In this work we want to praise the Lord. May He add His blessings!

WANTED TO SEE THEM EAT

While up in Canada last summer we visited a brother near Tiefengrund who told us he was "so anxious" to see some of the Russian friends and their families from the famine sections eat pork.

Well how much is "so anxious"?

With this brother this desire was so deep seated that he said he had butchered two hogs more than usual in the fall, and they were extra large ones, too. And then he said, if necessary, they still had 35 head more to draw from.

No wonder his wish came true! There was nothing half-hearted about it. He absolutely made ready, and when the Lord knocked, he opened to let Him in and feast with him.

Too many of our good desires are so indefinite, so submerged, that if the Lord hired a four-square man with pick and ax to dig them out we would be so busy littering them with debris that he would have a life job. And by and by we should be inclined to persuade ourselves that by supplying the man with the ax with a job we had become his benefactors!

THE FIRST TO REPORT 100%

Some time ago we raised the question, which church might be the first to report 100% readers of our church papers. By that, it was indicated, that we meant that each family in a given church should have at least either the Bundesbote or The Mennonite. We are glad to bring the following letter from Elbing, Kansas, as "a starter". And hope there will be a number of others to follow. Some churches have not taken up the subscription campaign as yet, but they are intending to do so. If your church has no Christian Endeavor Society to do the soliciting, let the superintendent of the Sunday school or Board of Deacons take it up.

In some of the churches there is a regular "Agent" for the church papers, whose business it is to receive and send in subscriptions, and we are told that this works well, especially if the agent is "about his business" as he should be. He does not only receive the subscriptions that are offered to him, but he writes to the Business Manager, Bro. J. F. Lehman, Berne, Ind., and asks him to send him a list of the readers of our papers, and then he looks up those who are not on the lists, tells them what they are missing and invites them to become subscribers to Their Own Paper—to put in their mite to make these papers really reflect the spirit of cooperation and love that should unite all of us.

How is this matter handled in your church? Or isn't it being handled? Don't you think some system would be helpful? If you have a fine piece of productive soil, and give it no attention, what will the crop be?

Avoid the weed:
Sow good seed!

Elbing, Kansas,
Jan. 18, 1924.

Dear Bro. Krehbiel:—

Notice in The "Sower" of The Mennonite, that you inquire to know which church could report a 100% readers of our church papers?

After a good investigation I can report our church, the Zion Mennonite church of Elbing, Kansas, to be 100%. I have found that in each home at least one paper, either Der Bundesbote or The Mennonite, was subscribed for and in several places even both.

We do not look upon this as a credit to ourself but rather as a fruit of the seed planted by our parents years ago. It has been customary in this community for each home to read the church paper and try to get the young folks interested in church and conference affairs.

H. R. Regier, Corr.

LIVE WIRES

The Eastern District Conference has a live-wire president of its Sunday school convention association. He is Mr. Walter Temple, superintendent of the Germantown Sunday school. The fact that he leads one of the smaller schools does not discourage him. He goes ahead "nothing doubting", and works on the idea that nothing is too good for even a small school to have. So he and his band of the faithful few give of their best. At Christmas time they show that in their estimation it is better to give than to receive, so they have a white Christmas and poor families in Germantown are gladdened by receiving flour and other provisions. At every session of the school following the lesson study, Brother Temple gives a brief review of the lesson study, and encourages and exhorts to bigger and better things.

With the cooperation of the Executive Committee of the convention, Mr. Temple is conducting a series of district workers' meetings during the year. A few months ago a successful meeting was held in the East Swamp church, in which workers from East Swamp, Allentown, Springfield and Saucon schools participated. On Sunday, Feb. 3, another meeting was held in the Perkasie church, when workers from Perkasie, Deep Run and Souderton schools participated. The meetings were informal, a representative from each school treating a subject and this followed by general discussion and comment.

The next of the series will be held in the Swamp charge, comprising W. Swamp, Quakertown and Flatland early in March.

NEW PREMIER OF GREAT BRITAIN A PACIFIST

A most remarkable thing has happened in England. Ramsey MacDonald, the man who opposed Sir Edward Grey's diplomacy in 1914 and denounced it after the war; the man who took a pacifist position during the war and on account of that would have been stoned, if Scotch soldiers had not defended him against a group of rowdies; the man who stuck to these pacifist principles in parliament even though his supporter, John Morley, resigned—this man, a non-resistant pacifist becomes prime minister of Great Britain. Such is English principle and fair-play. Read Alva W. Taylor's article on Ramsay MacDonald in the Christian Century of January 31.—D. H. R.

CHRISTIAN ENDEAVOR

A friend of The Sower sends in the following suggestions from Aberdeen, Idaho. Read them; possibly you can use them. Or you may have other suggestions born out of experience to give to the readers. If you do, put them on paper and let us pass them on for the good of the cause.

If your Christian Endeavor prayer meetings and programs are not as interesting as they might be try the plan recently put into operation by the First Mennonite Christian Endeavor Society of Aberdeen, Idaho.

A six-month's contest has been entered into between the Endeavorers of the senior society. The society is divided into four groups which was done by the executive committee. Great care was taken to get the groups well balanced. Three persons, familiar with Christian Endeavor work, have been selected as directors of the contest. The directors have set up rules for the contest and give decisions connected therewith.

One of these four groups has charge of the C. E. prayer meeting or program of one certain Sunday, furnishing all the regular and special numbers for the meeting on that Sunday. No group is permitted to use members belonging to another group for its program. Thus these groups alternate every fourth Sunday in rendering a program, each group endeavoring to excel the others in giving the best program.

Each group is organized, with a captain or a staff of officers at its head.

The rules made by the directors designates and specifies a scale of points for various items performed during the contest period.

The activities of these groups are not confined to Sunday night meetings, but opportunity is given to cooperate with the Sunday school and church and even to reach out beyond these limits.

A group and individuals belonging to the group can gain points in a number of ways, such as holding a pre-prayer service 10 points are credited. Starting the C. E. meeting on time 2 points. Each person taking part in the program that will come to the front and speak distinctly 1 point. Special music for the program 2 points. Each discussion of a topic 2 points. For object or blackboard talk 5 points, for procuring new C. E. members 10 points. The new member won automatically becomes a member of the group that succeeded in winning such a one. And of course enjoys all the privileges of that group. For getting a visitor to take part 5 points. For something new rendered on the program 5 points. And best of all, for leading some one to Christ 100 points. For closing on time 3 points. On general arrangement of program 1 to 10 points. Giving talk to Sunday school or its Elementary Department 10 points. Special music for any of the church services 12 points. In this one thing all groups may participate and divide points. For visiting a sick person or shutin 5 points. One visit per day, per patient will only be counted. It will readily be seen that this plan can be expanded considerably or can easily be revised to meet the needs of other societies.

A copy of the rules and a progress chart have been placed on the bulletin board and each Sunday night the points that have been gained by the group are registered on this chart thus revealing the standing of the groups in this contest.

The prize for the winning group has not been decided upon. But it has been suggested that the Endeavorers of the winning group should be the guests of honor at a Christian Endeavor banquet arranged by the three losing groups.

Corr.

* * *

In the next issue of The Sower we expect to have a symposium on the Sunday school teacher.

OUR WOMAN'S WORK

(Continued from page 4)

some sewing for the missionaries and brought their gifts. They meet once every month at which time they have a program and sew.

The speaker at our annual festival was J. A. Diekmann, of Cincinnati, Ohio.

Our receipts for the year amounted to $1,534.57.

Respectfully submitted,
Frieda Lehmann, Sec.

Kai Chow, Chihli, China

Dear Friends:—

Greetings in Jesus' name from far away China! We are grateful to our heavenly Father to be able to report that we have been kept from all harm during these years of upheaval and trouble in China. Especially thankful are we for the way our work has been blessed and expanded to such an extent that we must make more room in order to advance. You will know that we are working mainly with children and young people. Children in China are not valued like in America. Often when parents are poor they drive their children away from home to make their living begging. If these children are still small the condition they soon drift into can easier be imagined than described. They are forced to sleep on the road side or in temples. Often the little rotten food and the few dirty rags they are able to get through begging, the older beggars take from them by force. Soon from their lousy and filthy condition they become sickly and full of boils. On the whole it is hard to find a more pitiable sight than these many helpless miserable, suffering, beggar children.

Some years ago two little brothers, about the size of our 10-year-old American children, came daily to the mission station begging. They were in such a condition that one could not refuse them help. People had named the older one "Mi Lu" that is Lost Road and the younger one "Tu Tzu" that is Bald Head, for he had so many boils on his head that he had lost nearly all his hair. Their parents and other relatives were dead so their condition was doubly pitiful. During the warmer months they could pick grass, bark from trees, or other materials that they were driven to eat in their poverty. But when winter came there was no way. For some months they were handed out things, as we help other beggars also, a few coppers, eats, some old clothes, or salve for their boils. These boys however stuck close to the mission and seemed promising. Finally they were taken into our Boys' Boarding School where they have been ever since. They have nothing so the mission looks after their food, clothing, books and other necessaries. The boys are now nearly grown, are both Christians, and the older one is baptised. With regular washing and attention the sores on the younger one's head took 5 years to heal up. This is hard to believe but it's true. His head is full of scars and he will never have much hair. Oh, how some of these children must suffer, at times we have seem them run up and down the road pounding their sore head with a stick in order to give a little variation to the awful pains. It was worth while helping these boys and showing them the way to Christ. The older one is now teaching in one of our day schools. You will be interested to know that we now have 25 day schools and about 700 boys enrolled.

The greatest need in our line of work however just now is the new boys' school building at Kai-Chow for the boarding school. Here we have been over-crowded for years so that 10 to 15 boys have to live and sleep in each small room. Every year we are forced to turn away many who beg to come and pay all their expenses, not to mention the hundreds of poor beggar boys we turn away who are as needy as those above mentioned. So far we have been getting along with the bedrooms only but as we are getting so crowded the need for the new building which is to be the real school building is imperative. About 2 years ago the Mission Board sanctioned the plans for a $15,000.00 building, but then Russia's need came in and we had to wait. We still need about $10,000.00 of the above sum. The children are hunting us and are begging to come to school, but many must be turned away on account of the lack of room. We are praying for the realization of the above mentioned building and any aid you can give the Master will certainly not overlook.

Yours in the Master's service,
Ed and Hazel Kaufman.

HOW TO USE THE BIBLE

When in sorrow, read John 14.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matthew 6:19-34.

Before church service, read Psalm 84.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 34.

When God seems far away, read Psalm 139.

When you are discouraged, read Isaiah 40.

If you want to be fruitful, read John 15.

When doubts come upon you, try John 7:17.

When you are lonely or fearful, read Psalm 23.

When you forget your blessings, read Psalm 103.

For Jesus' idea of a Christian, read Matthew 5.

For James' idea of religion, read James 1:19-27.

When your faith needs stirring, read Hebrews 11.

When you feel down and out, read Romans 8:31-39.

When you want courage for your task, read Joshua 1.

When the world seems bigger than God, read Psalm 90.

When you want rest and peace, read Matt. 11:25-30.

When you want Christian assurance, read Rom. 8:1-30.

For Paul's secret of happiness, read Colossians 3:12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read I Cor. 13.

When your prayers grow narrow or selfish, read Psalm 67.

For Paul's idea of Christianity, read II Cor. 5:15-19.

For Paul's rules on how to get along with men, read Rom. 12.

When you think of investments and returns, Mark 10:17-31.

For a great invitation and a great opportunity, Isaiah 55.

For Jesus' idea of prayer, Luke 11:1-13; Matt. 6:5-15.

For the prophet's picture of worship that counts, Isaiah 58:1-12.

For the prophet's idea of religion, Isaiah 1:10-18; Micah 6:6-8.

Why not follow Psalm 119:11, and Hide some of these in your Memory?

THE S. S. LESSON

March 2

The Revival Under Samuel

I Sam. 7:5-13.

Golden Text:—"Direct your hearts unto Jehovah, and serve Him only." I Sam. 7:3.

Samuel is one of the outstanding characters of the Old Testament. He was the son of a Levite who had two wives, a custom common then and later and the result of this dual household was discord, a punishment that always followed polygamy. Hannah, the favorite wife, became the object of jealousy and contempt on the part of the other who particularly despised her on account of her childlessness. In the East motherhood has always been the highest glory of wifehood. Elkanah, the husband, was given to the pious custom of visiting the tabernacle at Shiloh yearly for the purpose of offering sacrifice. He was one of the few of that time who held faithfully to the service of Jehovah. Many of the people had followed the service of idols. It was the period of the judges when anarchy and decay marked the time and threatened to destroy Israel altogether. Only the survival of the few pious ones kept the light of God burning and through them, if through any, must the redemption of the nation come. We know enough of Hannah to be sure that she was a good woman. She carried her troubles to the Lord and prayed for the gift of a son in the sanctuary. The praying mothers are the ones to whom we must look for the gift of goodly men and women who will uphold the honor of God. Eli the high priest also was the judge in Israel. He is a strange mixture of righteousness and weakness. He could be a father to Samuel and bring him up in the way of the Lord while He was weak with His own sons and tolerated their wickednesses. It is a curious coincidence that in later years the same thing showed itself in Samuel. Though he was a righteous and god-fearing judge his sons did not walk in his way and fell into sins that as thoroughly unfitted them to succeed as were the sons of Eli to succeed their father.

As a child Samuel was placed in the care of Eli at the tabernacle and was given a part in the care of the sanctuary. He, with Samson and John the Baptist, are the three Nazarites of Scripture. The account of Samuel's call to be a prophet indicates that he was a child after God's own heart and that he was at that time the most fitted person through whom God could speak and lead His people. He is the beginning of the long succession of prophets through whom God revealed his will to the nation for many centuries after that. As a boy the Lord called him by name, but that is the way God calls men and women today. Each has a special task to perform and to that one comes a direct call to do it.

It was a terrible message that Samuel had to bring in God's name to his benefactor and friend, Eli, but God's messengers are those who declare His messages without fear or favor. As a consequence of their sins the Israelites lost the Ark, the visible symbol of God's presence. With the loss of the ark came defeat, the death of Eli's sons and the death of Eli. They say that calamities come not singly, but this was a punishment and not only a mere calamity. For a long time after

that Israel was without the Ark. It was with circumstances such as this that Samuel entered into his responsibility as judge in Israel. In this position he ever was zealous and faithful the champion of God and righteousness.

The defeat of Israel at Aphek marked a period which took Israel twenty years to recover. During this period Samuel faithfully taught the people and brought them to see that their calamities were the result of their idolatry. They had departed from God and God had forsaken them. His urging led the people to forsake their idols and break them to pieces. Samuel did this without political power or the force of any army. He was a personality strong enough to lead them to change their ways, but this was not his doing alone, he was working for God and God blessed his efforts. With the Ark at Kirjath-jearim we are told that for twenty years all the house of Israel lamented after the Lord. "It was a good sign". When people desire the Lord they will find that He is not so far away from them that they cannot reach Him. After leading the people to put away their sins Samuel assured them that they would find deliverance from the hands of their Philistine oppressors.

Samuel commanded a national gathering at Mizpeh. It was to be a day of fasting and prayer. They could not expect God's blessing without showing their earnestness. When the favor of God is desired there must be a sincerity that shows itself in acts. Their gathering together, their fasting and prayer indicated that now that the nation had put away their false gods they were united in a desire to come closer together to God. If we want to be close to Him we must also get close to one another and join in the works that come from earnest and honest hearts that want to be right with God. Drawing water and pouring it out symbolized their utter helplessness and their pouring out of their hearts before God. Fasting expressed their humiliation before God. They confessed their sins. This is necessary on the part of any one who craves the blessing of God.

The Philistines were not slow in recognizing that a return to God would make Israel a dangerous enemy and so they immediately set about dispersing them. There is nothing that so quickly wakes up the powers of evil to do their worst as when they see an earnest endeavor on the part of God's people to right themselves with Him. Israel recognized the power there is in the prayer of the righteous and so we find them seeking the prayer of Samuel on their behalf. Samuel offered sacrifice as a preliminary to prayer. His prayer was heard. Though there was no powerful army at hand to defend them God manifested his power through nature and so saved the people and defeated the Philistines. God does not need arms to fight His battles He has all the mighty forces to use in behalf of His people. Prayer accomplishes such things. In answer to prayer all His supernatural power is brought into play for the help of His saints.

THE C. E. TOPIC

March 2

In His Steps. 3. What Jesus Said About Happiness

Matt. 5:1-12; John 15:11

Happiness is something that must be revealed to us by God. Some men think they may be happy without a thought of God or what God provides for happiness. They are not really happy. They do not know the kind of a joy that gives the best things that can be gotten. It does not of necessity mean that one is happy because he has easy things in this life. Knowing the parable of the rich man and the beggar we know that possessing good things in this world may be the means of depriving us of the better things in the world to come. With this knowledge no thinking person can be really happy who is not certain of what his condition will be in the world to come. Getting satisfaction of appetites and passions is not happiness. Many of these so-called joys bring their miseries with them in this life. The picture of the Prodigal Son is a perpetual warning of ruin to all who would waste their substance. With ruin staring in the face certainly no one in his right mind would call himself happy. There are plenty of people who measure happiness by the money they have at their disposal. The possession of means is always either an uncertain kind of happiness or a happiness that will not stand in good stead at the time when one most needs a feeling of security. The man in the Bible who tore down his barns and built larger ones came to realize the utter unhappiness of his situation when he faced the night when his soul would be required of him. Happiness may not even go with long life, with good physical health or with a mind that is capable of appreciating the good things of life. Among those who have have been some of the most miserable people on earth. Great honors bring responsibilities but seldom ease of mind and comfort of body. Popularity is at best an uncertain thing and those who bask in it one minute may find themselves thrown to the lowest depth of unpopularity in a moment.

The great secret of happiness is revealed by our Lord in the few verses that form the Scripture lesson for our topic. Jesus calls this happiness "Blessed". What is blessedness? Surely we have had numerous examples of men and women in every age who were blessed. Blessedness consists in attaining the highest form of good. No one can be satisfied with a kind of happiness that is imperfect. For where there is a possibility of imperfection there is a possibility of disappointment and distress that brings unhappiness with it.

It is to be noted in the rules of happiness that Jesus lays down in the Beatitudes there is nothing that will command the ear of the world. Generally the world looks upon the things mentioned as weak or as disappointing. Surely those who know not God will not of their own choice seek such things out in order to increase their joys. The poor in spirit are commended as blessed and assured that theirs is the kingdom of heaven. They lack the spirit that will press them on to acquire world honors and respect of that leads them to assert themselves against other contending forces. But to them the things of the world are not an aim. Their goal is the kingdom of heaven. They could not find happiness in worldly things and their real satisfaction is that in lacking the high spirited things of the Word they will find full satisfaction in their heavenly citizenship.

Sorrow is also presented as a condition of blessedness because the comfort that God assures more than repays the tears they have shed. What are the comforts of the sorrowing? When it is because of earthly loss the assurance of heavenly gain is theirs. When it is because of death immortality is assured. When it it because of prevailing wickedness the assurance that right will finally triumph is worth all the sorrow they had to endure. When mourning is because of sympathy the Christ's spirit prevails and the comfort is in the thought that even so our Lord shed tears of sympathy. It seems like a wild statement to say that "the meek shall inherit the earth, but the fact remains that the battle is not always to the strong, and that the insignificant and almost helpless things are after all the most powerful. Christianity remains while empires have fallen. Christian mothers have in their quiet way the largest influence on character. The still small voice of goodness means more than the storms of wickedness. Whenever the world has received its greatest blessing for righteousness it has not been by might or power but by the spirit of God. There is a greater joy in being in the right way with God than in all the noisy ways of popularity. One wonders how one could be happy in the thought of hungering and thirsting. One knows why when one reads, "They shall be filled." There can be no happier prospect than in the assurance that the intense desire of our heart for righteousness shall find its satisfaction in God. Mercy is another type of happiness that the world, that does not know God, hardly appreciates. The mercy that comes as a reward for mercy is the higher type that God shows through His grace to His undeserving children, for His grace is His mercy to the undeserving. Purity of heart is a heavenly virtue. Its joy consists in that it is a near approach to the Heavenly Father. The making of peace is a joy in that it is a following the footsteps of the greatest of all, the Prince of Peace. Suffering persecution would surely not be looked upon by the world as a joy. The joy that comes with it consists in a feeling that one has suffered for a worthy cause, that one has become a fellow-sufferer with Jesus, and that in suffering persecution for Christ's sake one does a part in bringing the blessings of redemption to others for, according to an old saying relating to martyrdom, the supreme type of persecution: "The blood of the martyrs is the seed of the church."

DEATH

Smith—Mary Jane Smith, wife of David Smith, died at her home at Smith Corner on January 2, 1924. The deceased had been injured on December 31, 1923 in an automobile accident with her son Sheldon Smith, 17 years of age, who was instantly killed at a grade crossing at East Freedom, Pa., when the automobile in which they were riding was struck by a Pennsylvania railroad train. After the accident the deceased was taken to the Roaring Spring Hospital for treatment, and on January 1st, 1924 returned to her home to attend the funeral of her son which was scheduled to take place on January 2nd, on which date she passed to the Spirit World, having received internal injuries. The funeral of Sheldon Smith, her son, was postponed, and on Saturday, January 5th, the funeral service was held at Smith Chapel. Ministers officiating, Rev. Jacob Snyder and Rev. Daniel Gerig. Text Rev. 14:13; Amos 4:12. Interment in Riverside cemetery.

JOTTINGS

Rev. J. W. Kliewer, of Newton, Kan., has been spending the week in the East, giving his illustrated lecture on the Holy Land. Those who have heard the lecture express the highest appreciation of it and the splendid pictures shown.

The Sunday school of the Zion Ch., Souderton, Pa., reports a total enrollment of 369 with an average attendance of 226. During the year 60 new scholars have been enrolled while the 31 have been lost by death, non-attendance or removal.

The Catechetical Class of the First Church, Bluffton, Ohio, numbering 18 meets every Sunday morning during the session of the Sunday school. Three large choirs, under the leadership of Prof. G. A. Lehman, add much to the worship of the morning and evening service in this congregation during the winter months.

January 20th was a red letter day in the Upland, Calif., Mennonite Sunday school. There was an attendance of 100 per cent., not counting numerous visitors. Upland is a delightful town situated among the orange groves, about 30 miles out of Los Angeles.

"Old-time Mennonitism was in many ways different from the modern. The parable of the good Samaritan is a very excellent illustration of the ways followed by the faithful Mennonites of the past. We are told of one who had his money all in silver and gold. He had a large chest upstairs and it was full. When a friend or neighbor came to borrow some, he was told to go upstairs to the chest and get what he needed, and the old brother's chest was like the widow's barrel of meal and her cruse of oil—it never failed. Another, after the Mennonites had settled in America, received notice that there was a legacy left him from a relative in the old country. When the matter had been talked over in the family he consulted with the elders in the church as to the advisability of accepting it. After considerable deliberation and consultation it was finally decided that for the reason that it might cause him to become vain, worldly and self-exalted he had better not accept it, and this decision was final. He lived happy in his humble condition, and his relatives in Germany no doubt were happy, too, because the brother in America was so generous that he would not accept the gift that was offered to him and that indeed justly belonged to him.—From an old scrap book.

The Year Book and Almanac for 1924, published by the Eastern District Conference, contains so many unusual and valuable features that make it important that a copy should be in every family in our church. A few copies still remain on hand and may be secured through the Mennonite Book Concern.

Dean Moyer, of Bethel College, who has been in the hospital for the past three weeks is reported to be improving to the extent that he hopes to resume his work with his classes shortly.

This comming summer it will be 50 years since the Mennonites first came to South Dakota. The brethren in the vicinity of Freeman, Parker and Marion are making plans to celebrate the event with this coming summer.

Rev. P. R. Aeschliman, of Colfax, Wash., is planning a series of meetings to be held in the Pratum, Oregon, church in May.

1924 also marks the 100th anniversary of the erection of the Springfield, Pa., church. The building is jointly occupied by "Old" and General Conference Mennonites. A number of improvements and repairs will be made on the building and when these are completed the anniversary event will be celebrated in a union meeting at the reopening.

The following letter is one of the many expressions of gratitude coming from our Russian brethren who now are finding refuge in Canada:

Rosthern, Sask., November 13, 1923.
To the Donors for our needs:

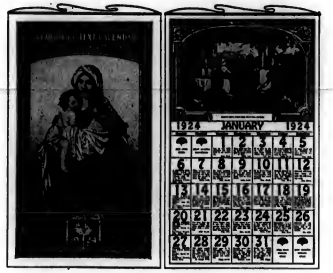
My heart is day by day moved to sincere gratefulness, while it is my privilege to distribute among the needy immigrants the clothing and underwear which in the latter part of last week arrived in care of Rev. David Toews here. This has proved a substantial aid for the immigrants.

We arrived here with empty hands. The great majority had only such clothing as was strictly indispensable. Scarcely any one was prepared for the cold season of the year. We felt it to be a gracious leading of God that we, in consequence of the abundant harvest, were able to secure work at once. As a rule we made good wages. But if we should find ourselves compelled to buy the needed clothes for the winter for ourselves and our families, it would be necessary for many a one to spend for clothes all that he earned, and in that case we should not be in better circumstances than at the time when we arrived. In consequence of the friendly contributions of clothing and underwear many a need can be supplied and the immigrants can use the money they saved for paying a part of the debt incurred to meet the expenses of the journey to America. And how gladly they are doing this can be attested to by the Mennonite Board of Colonization.

You are aware that these immigrated Mennonites were once better situated. You also know the cause of their present destitution. They are dependent on that which sympathetic friends are extending to them. For many a one it seemed rather hard to accept such support. But there is compelling need, and the thanks they express when they receive the needed warm clothing for themselves and families, is deeply felt. It is a satisfaction to me to see that the immigrants, after all the bitter experiences which they have had, can yet be thankful, and I am happy to convey their thanks to the contributors. We believe that all these supplies were willingly given from a motive of love, and therefore we have the assurance that God will reward all who have helped in this work of love. All these experiences of heartfelt sympathy toward us will, we believe, increase and strengthen in us the willingness to take pleasure in helping others, after we may be in a position to do so, and thus to pass the received benefactions on to others who may be in need. God expects the exercise of love on the part of those who call themselves after Him. Where He may find this love, He will be present with His blessing. Our prayer is that you all may experience blessing while extending a helping hand to others.

In grateful love, your brother,
J. J. Klassen (minister).

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

Our Wedding Day

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, FEBRUARY 28, 1924. No. 9.

RECOGNIZING AND USING THE VALUE OF THE 1924 YEAR BOOK

The Eastern District Conference has for many years published the Mennonite Year Book and Almanac. Special efforts have been made for the 1924 issue to make it of more value in the effort of Home Training as well as of vital importance to the Congregations.

The Educational Committee, which has had charge of securing and inserting the Monthly Articles with their Daily Bible Readings, at a recent meeting discussed ways and means of making the articles of more use in our churches and homes, passed the following resolution:

Resolved, that we, recognizing the great need and importance of Religious Education in the home and church, and believing in the merit of the monthly articles in the 1924 Year Book, recommend and urge the ministers of our Mennonite churches, to preach one sermon a month on the subject for that month; thereby keeping the course before the people, and giving assistance in the way of explaining the relation of the Scripture passages to the articles.

A. J. Neuenschwander,
Sec. of Committee

TO THE EASTERN DISTRICT CONFERENCE

Your committee created at the last annual meeting of the Eastern District Conference for the purpose of revising certain parts of the constitution of said conference, especially that part referring to the election of officers, (Article VII, paragraph C) which reads as follows:

"The President and Secretary shall be elected at the opening of the annual meeting; the Program Committee at the close; the election of the Treasurer and members of the other committees shall follow their respective reports and disposal of the same. All officers and members of committees shall serve until their successors are elected."

The committee submits the following revision of said paragraph.

The President, Secretary and the Program Committee shall be elected at the close of the annual meeting; the election of the treasurer and members of the other committees shall follow their respective reports and disposal of the same. All officers and members of standing committees shall serve until their successors are elected.

P. E. Frantz,
H. F. Stauffer,
H. M. Detweiler,
Committee

WITMARSUM THEOLOGICAL SEMINARY

The Annual College Bible Lectures and the Christian Worker's Conference have just come to a close. It was a week full of stirring messages and ringing challenges. We were brought face to face with God, His message and purposes, and with the great problems of life. Our understanding of God's will and plan and the world's need was greatly enriched, deepened, and clarified, and we were inspired to search the Scriptures for the priceless treasures which are there for the one who is willing to dig deep. In this way there was brought to us with a new and deeper significance the challenge to invest our lives as a living sacrifice in the great service of the Lord and Master.

The men through whom these messages were brought to us were: Dr. R. H. Walker of Ohio Wesleyan University, Prof. Quiring of Witmarsum Seminary, Prof. D. E. Harder of Bethel College, Missionary M. C. Lehman of Dhamtari, India, and Prof. A. E. Kreider of Witmarsum Seminary.

The Bible Lectures were given by Dr. Walker and Prof. Quiring. Dr. Walker gave two highly interesting and inspiring addresses on Sunday, February 3, one at the morning service at the First Mennonite church and the other at the vesper service at the College chapel. The subjects of his addresses were: "The Deity of Christ"; and "Prayer".

In the evening of the same day Prof. Quiring, who on a very short notice was called upon to give the series of Bible lectures because of Dr. Henry E. Dosker's sickness, began his series, speaking twice every day, afternoon and evening, till Friday evening, February 8.

Prof. Quiring gave great stirring messages and fully measured up to the high standard set by previous Bible lecturers. He grouped his series under the general topic, "Progressive Revelation" with sub-topics, "Voices of the Past" and "Voices of the Present". His subjects were as follows:

"God Has Spoken"

Voices of the Past: "The Prince and the Shepherd", "The Emancipator and Lawgiver", "The Zealot and the Reformer", "The Prophet and the Statesman", "The Man of Strife and Contention".

Voices of the Present: "Man Under the Law of Death", "Man Under the Law of Life", "A New Man for the New Day", "Religion Versus the Gospel", "He Being Dead, Yet Speaketh".

The Christian Workers' Conference likewise was highly successful not only in the comparative number of those attending, but also in the high quality of the lectures. Prof. Quiring's lecture on Monday was dropped because of his Bible lectures. So Prof. Kreider opened the series on Tuesday with two stimulating addresses, one on "The Message of the Bible for Our Day", and the other on "Religious Education, a Task of the Church". Then on Wednesday morning Prof. D. E. Harder gave a deeply inspiring talk on, "The Prayer Life of Jesus," and in the afternoon he spoke on, "The Glory of the Lord from His High Place". The four remaining addresses were given by Rev. M. C. Lehman on Thursday and Friday. His subjects were as follows: "The Life History of a non-Christian Indian", "The Emancipation of a Community", "The Message of Christ to America in the Light of Conditions in Europe Today", and "The Challenge of the Far East to the Christian Student." Rev. Lehman's addresses were intensely interesting and stimulating and he presented the great work of missions in a big, fresh, hopeful, and challenging way. After each one of these addresses opportunity was given for questions from the audience and some very interesting discussions resulted. All in all this week of lectures and addresses was truly a blessing and a stimulus to better living, deeper thinking, and more consecrated serving.

The Seminary Board of Trustees also had its meeting during this week and they were well represented. Those present were: Rev. Emanuel Troyer, Rev. A. J. Neuenschwander, Rev. D. E. Harder, Rev. J. E. Amstutz, Rev. Allen Yoder, Rev. J. W. Kliewer, Rev. Elmer Basinger, Prof. P. C. Hiebert, Rev. N. O. Blosser, Mr. T. H. Brenneman. They found the work of the Seminary going on satisfactorily.

The Seminary work as such is progressing nicely. The students are kept busy with their studies but not so busy that the prayer life and the fellowship of social life is neglected. In our chapel excercises we have had variety through inspiring talks by visitors or by members of the College faculty. During the coming week the students are to take their turn at conducting chapel. In this way time passes rather rapidly. Our second quarter of work comes to a close on February 29 and the final quarter begins March 10 ending with commencement on May 23.

EVOLUTION AN ASSUMPTION, NOT A SCIENCE, SAYS DR. RILEY

An Address in Grace Mennonite Church, Mt. Lake, Minn., as Reported in the Local Paper.

A large gathering assembled at the Bethel church on Friday afternoon, where Dr. W. B. Riley of Minneapolis, who arrived on the 3-o'clock train, delivered a most impressive sermon on the answer to the greatest question Christ ever asked: "Whom do men say that I, the Son of man, am?" This question and the answer that Peter gave, "Thou are the Christ, the Son of the living God", form 3 themes around which all that is said in the New Testament circulates; they are: The Christ of God, the Church of God, and the

Kingdom of God. The natural man will speak in the language of those who deemed Jesus to be John the Baptist, Elias, Jeremias, or one of the prophets—a more than ordinary man. But if Jesus were a man and only a man, He was the greatest deceiver ever lived. He never claimed to be a superman; He said, "I and My Father are one" He was God. Science can never reach down to the truth; it requires the revelation of God, like in Peter's case, to see God in Jesus.

In speaking of the Church of God, the speaker said that the same does not rest upon Peter; although his name was rock, yet he was a mere pebble in comparison with the foundation rock—Christ, upon which the church will stand forever. Any church which denies this rock, the deity of Christ, and the power of His blood, may be called a church, but in God's eyes is a mere structure, which will crumble into the dust. Unitarians, Christian Scientists, can never build a church, for their foundation is not the Christ, the Son of the living God. "Other foundation can no man lay than that which is laid, which is Christ the Lord." This Christ is also Master of the Kingdom. In Revelation we read that He has the keys of hell and death. In other words, He will unlock the grave and bring forth those who are kept in mortality.

The topic of the evening service was: "Shall we longer tolerate the teaching of Evolution in our tax-supported schools?" As an introduction, Dr. Riley showed that he as a minister had a perfect right to talk on a vital subject as this. The speaker then showed how the Darwinian theory is an error, and cannot be maintained. Science cannot offer a single instance of verification for evolution, and the declaration of Scripture that "to each seed is given to bring forth after its kind" cannot be destroyed or nullified by the unprovable hypothesis of this teaching. The theory is false to science as well as to Scripture. If science really is "knowledge of principles or facts", the theory of evolution has no right to be treated as science. To the law of God laid down from the beginning there is no exception whatever. Wm. Bateson, the world's most famous biologist, gives this testimony, "While forty years ago the Darwinian theory was accepted without question, today scientists have come to a point where they are unable to offer any explanation for the genesis of species. Variations of many kinds, often considerable, we witness daily, but no origin of species". Dr. Straton of New York a few days ago won a debate against Rev. Potter, unitarian, the latter failing to prove that the earth and man had their origin in evolution; he insisted that all great evolutionists admitted that the beginning was a mystery.

Dr. Riley has had many opportunities to meet disciples of Darwin and his challenges to prove their theory have always resulted in a defeat for his opponents. The speaker said that he has lived near to the Minnesota University, but so far the board of regents has never invited him to give an address, although the students have sought the opportunity often to hear him. This teaching which undermines the fundamental faith in God, the Creator, and in Jesus Christ, as our Savior, is not only tolerated in our universities and colleges, but it has found its entrance in public schools as well. There are hundreds of text books as well as teachers whose hands ought to be stayed from broadcasting their tares. If our schools have no right to promote and teach religion, they have no right to teach anti-religion and destroy the faith that is dear to our heart. Dr. Riley stated that if we go on tolerating the poisonous teaching of evolution, our younger generation will cease to believe in our God, in an infallible Bible, in the deity of Christ. Already one can note the effect of this teaching. Shall we go on to allow the truth to be trampled under the feet?

In his travels across the continent, Dr. Riley has gathered an almost unlimited source of illustrations and proofs and he is sounding the alarm wherever he comes. This school in Minneapolis, The Northwestern Bible and Training School, was founded about 21 years ago and has an enrollment of about 200. A number of students from Mountain Lake have attended the school and several are at present studying there.

WHAT IT IS ALL ABOUT

A. S. Shelly

Now and then, of late, I have come across expressions in the Mennonite deprecating the controversy going on in the churches, as though it was thought to be but an unseemly wrangling over matters that are not essential, and should therefore be dropped in the interest of harmony, and the energies thus wasted put into united efforts for the promotion of real worth-while religious education. The reference is to the contention between the groups designated by the terms fundamentalists and modernists, and the intimation is that the points about which they differ are not really fundamental nor essential.

If this intimation, which is an echo of the claim very generally made by those on the modernist side, is correct, then the question arises, Are there any things that are fundamental and therefore, essential to be held and taught by the Christian church? Perhaps we all have heard, at one time or another, the absurd assertion that it matters not so much what one believes just so he is sincere. A corollary to this would be—It matters not so much what one teaches just so he sincerely believes it. This, of course, is an extreme and absurd statement. But too lightly set aside as non-essential what one or another is not inclined to accept goes a long way in that direction.

Now the question that lies at the bottom of the whole dispute is this: Do we have a God-given standard of truth to be accepted and taught? Does Christianity have a text-book that is from God and therefore reliable and authoritative? The book we call the Bible claims to be such. Is it to be accepted as such and to be believed? There are those among the would-be teachers in the church who consider themselves qualified to edit the Bible according to their notion of things, throwing out or explaining away what they do not consider acceptable to "the modern mind", whatever that expression signifies. Then there are others who are sure that such destructive criticism undermines the foundation of faith and leaves us at sea without a compass by which to steer our course into harbor. If the Bible, as God has given it, is not a reliable guide to our faith, what is? Can there be any wonder that there is controversy when there is disagreement on so vital a question?

From the Bible the controversy turns upon Christ, the One about whom the revelation of both the Old and the New Testament centers. Those who claim the prerogative of trimming the Bible to suit their fancy, naturally want to do their most drastic trimming in reference to its teaching concerning Him. While they reduce the Bible to a library of fallible human writings, they would make of Him simply a human teacher and an example for us to follow. They want to rule out as spurious and unworthy of modern acceptance, in their plain meaning, all those parts of the record that present Him as the Son of God come into the flesh by supernatural birth, proving His deity by works of supernatural power, but humbling Himself to be the sinbearer and making propitiation for the sin of humanity by His voluntary death on the cross, delivering us from the power of death by a victorious resurrection, and thus becoming the author of eternal salvation to them that believe on Him.

Is there any wonder that such treatment of God's word and such belittling of our blessed Savior should call forth protest and controversy? Shall we say that contending earnestly for the faith against such destructive teaching is only idle wrangling over that which is not fundamental? Is there anything more essential for the endurance of any structure than a good foundation? That surely is fundamental. For the house of our spiritual life, both for the individual and for the church, God has provided the one and only possible foundation. "Other foundation can no man lay than that which is laid, which is Jesus Christ." This is the Christ of the New Testament, preannounced and foreshadowed in the Old, our Lord Jesus Christ, in whom we are justified by faith, and have peace with God, in whom also we have access by faith into the grace wherein we stand, and rejoice in the hope of the glory of God.

Is it enough to have the ethical and social teachings of Christ and try to follow them? Can any soul be justified by keeping the law to the last jot and tittle, which Jesus said must be fulfilled? What part of His teaching was fundamental in the mind of Jesus? A question raised by one of our Mennonite writers. Was it His re-emphasizing of the law and filling it full of subjective application? In the opening verses of the Sermon on the Mount He says, "Blessed are the pure in heart; for they shall see God. But how shall one attain to that purity of heart which will fit him for divine companionship? How shall one reach that high standard of God-likeness expressed in the words, "Be ye perfect even as your Father in heaven is perfect"? To Nicodemus, a man of the law, He said, "Ye must be born again—born from above—except a man be born of water and of the Spirit, he cannot enter the kingdom of God." And further on, He explains that this new relationship is attained by believing in the only begotten Son of God, lifted up even as Moses lifted up the serpent in the wilderness, lifted up a bleeding sacrifice as "the Lamb of God that taketh away the sin of the world." Here the doctrine

of the cross comes clearly into view as a fundamental concept in the mind of Jesus.

Again, how shall any one measure up to the requirement of the law of love, to love God fully and unreservedly, and his neighbor as himself? It is only by the Holy Spirit that the love of God is shed abroad in the hearts of men, and the Holy Spirit is given only on the basis of faith in the crucified, risen, and glorified Savior. Which then is the more fundamental, the knowledge of what the perfect law of God calls for or the faith that brings the attainment of it within our reach?

Let us not then make light of our brethren who feel called upon to make a determined stand against the attacks made upon the foundations of our common faith; but rather let us take our stand with them, and not allow ourselves to be deceived by the show of worldly wisdom that opposes itself to the plain teachings of God's Word.

In conclusion let me direct the attention of the Mennonite readers to the course of Bible readings found in the Mennonite Year Book. The subject for the month of March is "Salvation as Taught in the Scripture". I shall greatly welcome any questions, suggestions, or criticisms regarding my treatment of the subject, by any of the readers.

Germantown, Pa.

CORRESPONDENCE

First Church, Philadelphia, February 10, 1924. Greetings to Mennonite Readers: The year 1924 opened auspiciously for our congregation and auxiliaries. Reports for the last year showed nothing but encouragement to go on with the work of the Master's Kingdom in the community where we are located.

The Sunday school had its biggest year in a decade or more. The church auditorium is filled on a Sunday morning by adults, while the Intermediate, the Junior, and the primary departments are crowding the downstairs rooms. It is a sign of healthy growth, and a result of careful and intelligent planning and up-to-date methods. We have now a reorganized choir and much is expected for the current year.

Last week we experienced a treat in the Palestine lecture given by Rev. J. W. Kliewer, president of the Foreign Mission Board, under the auspices of the Christian Endeavor society.. Bro. Kliewer brought out of his treasure house of knowledge and wide experience, things new and old, and we were delighted and edified. We would say to congregations and societies everywhere, Do not miss Rev. Kliewer's lecture, if the opportunity comes your way.

At the recent communion service more communed than at any mid-winter communion, for a number of years. On this occasion four new members were received. Next Sunday three more are to be received, the pastor reports 30 accessions to church membership during the year 1923.

The pastor attended the Peace Conference at Huntingdon, and presided at one of the sessions. He was named as a member of the committee to arrange for the next conference. During the last weeks he was in attendance at the Board meetings of Bluffton College and Witmarsum Seminary. Rev. N. B. Grubb, pastor emeritus, preached during his absence.

Corr.

Berne, Ind. 37th Annual Meeting of the Christian Temperance Society, Berne, Indiana, February 6, 1924.

The speaker was Dr. J. A. Diekmann, Cincinnati, Ohio, president of the Board of Hospitals and Homes of the Methodist Episcopal church. His theme was "Supreme Service", based on Matt. 20:28. The address was a picture of Jesus in the service of humanity. Moses, according to Heb. 11, served, looking for a reward, but Jesus was satisfied with serving.

1. If we would be dispensers of service we must learn to have compassion on the suffering ones. No compassionate man can be a bad man. Abraham Lincoln's heart went on to the ebony colored neighbor and became his emancipator. People don't want yours as much as you. Another's need must be our reproach. Jesus was not a pessimist, but He was a man of sorrows. Let us not be concerned that we shall be mighty but that we shall be mild.

2. If we would be dispensers of service, we should cultivate a willingness to be helpful to others. Compassion without helpfulness easily degenerates into hypocrisy. Men want not only yourselves but also your substance. The speaker was surprised one time to note that he could keep four hundred men in a rescue mission attentive for a whole hour, but it becamc plain to him when a side door was opened after his address and coffee and buns were brought in. And yet poor people are very sensitive to charity. One child that was washed up by a social service worker, called it "buttin' in", and not "service".

3. But the supreme service is, to have an anxious concern for the soul-life of people. Only born-again people can render supreme service. Jesus Christ was broken in body in Gethsemane through healing and feeding bodies. Angels came to strengthen Him, that He might yet go to the cross for the sins of the people. A preacher must be a saver of souls, otherwise he is a tinkling cymbal. A parishioner must be a saver of souls, otherwise he becomes an unfruitful branch ready for removal. What must become of the world if men do not go after its needy souls with salvation!

The program of the evening was embellished with beautiful music by the High School Orchestra and spiritual songs by the male chorus. The reports of the officers showed that the society was closing another profitable year of monthly meetings.

With greetings,

P. R. Schroeder

Wadsworth, Ohio. Since there has been no correspondence from the church at Wadsworth in nineteen twenty-four, we send heartiest greetings and best wishes to all the readers of the Mennonite.

Our Christmas program was held on Christmas Eve. There were three parts to the program. First the Primaries under the leadership of Mrs. M. G. Houder, sang a beautiful Christmas song. This was followed by a pretty candle drill.

Then came the pageant, "Joy to the World", directed by Mrs. A. J. Krabill. This pageant was given last year and repeated this year by request.

The Men's Bluffton College Glee Club rendered an excellent program in the High School Auditorium on Thursday evening, December 20. We hape they will come again, at a time when the days are not so crowded with programs, that they may be greeted with a larger audience.

On Jan. 3rd, the Fidelity Class entertained their husbands and friends in the basement of the church. A splendid program was arranged and the happy occasion was enjoyed by the large number of people who were present. The class is supporting and educating a native girl in India. A new feature has been added to the Senior boys' and girls' class.

A decision was made at the first executive meeting to have a teacher training class in session during the regular Sunday school hour.

A gist of the Sunday school lesson is given each class session, but most of the time is spent on the training course.

A new feature has also been introduced into the Senior Endeavor work. Instead of taking up the regular topic, a mission study course will be conducted for three or four months. The book that is being used for this new feature is entitled: Building with India.

On the evening of January 27th the Christian Endeavor Society enjoyed a rare treat in the person of Mrs. Crissie Y. Shank. She gave a most interesting address on the subject: India's Millions.

We are glad to report that in this new year seven young people have been received into the church by baptism and one by confession of faith.

Mrs. W. B. Schaub

Bluffton, Ohio, Feb. 18, 1924. Dear Co-workers: It seems so easy to forget your good intentions. Perhaps we can bring you something that may interest our sister churches. We had our annual Bible lectures beginning February third to February eighth.

Prof. Henry E. Dosker was to have given the lectures but he could not on account of sickness. We were to have him last year and he could not come on account of the illness and death of his wife.

Think we were not disappointed so much, as Prof. Quiring consented to give us a series of lectures. We forget sometimes that we have very capable men in our own college and church. We think it would have been difficult to have anyone else deliver better lectures than our Prof. Quiring gave.

Dr. Rollin Walker from Ohio Wesleyan University spoke at the first two numbers of our Bible lecture course. Prof. Quiring's addresses were given under three general divisions: Progressive Revelation, "The Voices of the Past", and "The Voices of the Present." His lectures were all burning messages filled with inspiration and love for mankind.

Our workers' conference which was held during that week was also very well attended, and the lectures were good. We had lectures by Prof. Amos E. Kreider, speaking on Religious Education. Prof. D. E. Harder of Bethel College, spoke on Education. We also had the privilege of having M. C. Lehman, returned Missionary of Dhamtari, India, at our Workers' conference. He gave four lectures. He told us about Life and Religion in India. The last day he spoke about the East and West, and what our duties are to the eastern people.

The Workers' Conference seems to be better attended each year

(Continued on Page 5.)

THE MENNONITE
Rev. S. M. Grubb.....Editor
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HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

When the Mennonites from Southern Russia settled on the plains of central Kansas in 1874, they went through in many respects the same experience as their forefathers had in southern Russia. When their forefathers came from Germany to Russia in 1787, they found hardly any form of local government. There was hardly any form of government what we would call township and county government. Neither were there school districts nor school houses. In Germany they had been subject to the German form of government and to the German school laws. But the Russian government left all the local affairs with little restrictions, to the Mennonites themselves. They had to organize their own village and district form of government. They built and supported their own schools. They built and supervised their own training school for teachers. They chose their own curriculum and daily program.

In America they found themselves in nearly the same circumstances, the different state constitutions provided for county and township government and for a school system; but these counties, townships and school districts were not settled and organized in many places. The requirements for education were very low and the school laws were very lenient, the western states were more interested at this time to find thrifty settlers than to pass and enforce stringent school laws.

The school laws of Kansas in 1874 provided in Section I that every parent, guardian, or other person in the state of Kan., having control of any child or children between the ages of 8 and 14 years, shall be required to send such child or children to a public school or private school, taught by a competent instructor, for the period of at least 12 weeks in each year, six weeks of which time shall be consecutive, unless such child or children are excused from such attendance by the board of the school district or the board of education of the city in which such parent or guardian resides, upon its being shown to their satisfaction that such parent or guardian was not able, by reason of poverty, to clothe such child properly, or that such child's bodily or mental condition has been such as to prevent his attendance at school. In 1877 the laws provided: That in each and every school district shall be taught orthography, reading, writing, English grammar, geography and arithmetic and such other branches as may be determined by the district board. Provided that the instruction given in the several branches taught shall be in the English language. No definite records can be found in regard to the preparation of teachers, in those early days only that he shall be a competent person. In the school laws of 1876, Sec. 6 provided: That certificates issued by the county board shall be of three grades—A, one and two—and shall continue in force respectively two years, one year and six months, according to grades—Those of the A grade shall certify that the person to whom such certificate is given is qualified to teach orthography, reading, writing, English grammar, geography, arithmetic, U. S. History, bookkeeping, industrial drawing, the elements of entomology, the elements of botany and the elements of geology so far as related to the manner of formation of soils and their adaptation to purposes of production. Certificates of grade one and two shall certify that the person to whom such certificate is given is qualified to teach orthography, reading, writing, English grammar, geography, arithmetic and U. S. history. No certificate shall be in force except in the county in which it is issued. The certificate issued under this act may be revoked by the board of examiners on the ground of immorality or any other cause which would have justified the withholding thereof when the same was granted.

School district No. 1, Marion County, Kansas, comprised an area of 31734 square miles. The states of Connecticut, Massachusetts, New Hampshire, Rhode Island and the District of Columbia comprise an area of 31610 square miles, or 124 square miles less than the first school district in Marion County, Kansas. To maintain a school for 3 years, taxes were collected at Fort Dodge, 175 miles distant and at intermediate points along the Old Santa Fe Trail.

No doubt the reader has noticed that this district included over three-eighths of the whole area of the state and that it must have been the most western school district in the state. We have also noticed that the most important requirement of school teachers was that he should be a competent person. Children were permitted to attend either public or private schools. As much as can be ascertained, in the whole Mennonite settlement of Marion county there was but one organized public school district in 1874, district No. 11, today called Gnadenau School, Dist. No. 11. Other districts were soon organized. Some school houses were moved into the Mennonite settlements as they had become a more convenient center.

This situation in the western states had much to do in shaping the mode of life of the Russian Mennonites in Kansas. So when they settled down they followed the same custom to which they were used in the old country, both in their way of farming and in their school system. They grouped themselves together into villages and built their dugouts, sod houses and zeruis (Russian name for stable) close together on both sides of the road. Or they would make a private road across the middle of the section and settle down on both sides. Sometimes farmers owned several narrow strips of land of 20 or 40 acres each, a half or a whole mile in length. They believed that the surrounding country would be left open to pasture their cattle for many years to come. In this way they cut their farms into narrow strips of land. Some farmers owned such strips of land on two or three sections. This made farming very unhandy and uneconomical. They soon saw their mistake and corrected it as much as possible by buying each other out, for the surrounding country was soon bought up by other settlers. Many of these communities are even today known by their village names which they had in these previous days.

The community about four miles northeast of Hillsboro, Marion county, is called "Brudertal", the one five miles northwest, "Johannestal". The community a mile and a half southwest of Hillsboro, is still known by the name "Alexanderfeld", named after Emperor Alexander II of Russia who had been so kind to give them permission to leave. Another community a mile and a half south of Alexanderfeld is called "Hoffnungstal". This community still has its public road half way across the section and has become a legal road. The public school district which was organized, of these last two communities is called "Hopevalley" School, Dist. No. 75.

The community two and a half miles southeast of Hillsboro is called "Gnadenau". This place too has a legal public road across the middle of the section from east to west. The public school house is located on this road in the center of the section. It is called "Gnadenau" School Dist. No. 11. The old school building has been replaced by a modern standard school house costing between $8000.00 and $9000.00.

The communities of New Alexanderwohl, fourteen miles north of Newton, and about the same distance southwest of Hillsboro, were called: Springfeld, Blumenort, Greenfeld, Gnadenfeld, Gnadental, Weidefeld, Steinbach, Hochfeld, Emmental, etc. Some of them were named after villages in the old country. Other settlements in the neighboring counties were also known by their village names, but many of these names have (more) completely disappeared.

However, though these early Mennonite settlers had divided their land into narrow strips in order to settle down in villages this plan had many advantages. It held them close together in groups for mutual assistance and thus reducing their expenses. They could help each other in making their dugouts and "zeruis". Neighbors bought and used reapers, threshing machines and other implements together. The whole community would sometimes hire a cowboy who turned their cattle out in the morning on the free pasture and in again in the evening. The most important advantage, however, of these early village settlements was that it made a very convenient group for starting a church school. The larger settlements at least started schools the first year they came over. Some of those who came over in 1874 started school during the same winter. In Gnadenau a school was opened by Rev. Johann Harder as teacher. In new Alexanderwohl three schools were opened during the winter of 1874, one in the northern part of the community called Springfeld by Rev. Cornelius Wedel. Later this school was taught by his son, C. H. Wedel. A second school was started near the center called Blumental by Rev. Heinrich Bauman, a third school in the south called South Blumental by Rev. Peter Balzer. Those who came in 1875 also started schools during the winter of that year. One was opened in Alexanderfeld by Rev. Abraham Harms another in Hoffnungstal by Rev. John Flaming. Similar schools were started in McPherson County, Reno county and Harvey county.

(To be Continued)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

A church with so much "over-head" that there is nothing left for Missions, The Poor Widow, Education and Publication is like a business with such highly salaried officers that dividends habitually lapse—a poor investment on the long run, not to mention Eternity.

And again, even the O. T. (Deut. 25:4) lays down the fundamental law for beasts: "Thou shalt not muzzle the ox when he treadeth out the corn."

How much more, then, is the laborer worthy of his hire! (I Tim. 5: 18.)

And again, in this connection, in order to keep well balanced, may we recall Prov. 11:24-25, "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat."

This kind of avoirdupois is not harmful to health.

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Some of our church members, whose vocation calls them to places where there are no Mennonite churches, are solving the problem of continuous membership in their own church by holding their permanent membership in their home Mennonite church and becoming "visiting" or "associate" members where they live. We should like to recommend it to all whose vocation takes them out of Mennonite circles. It reveals a missionary spirit. It gives proof of well grounded religious convictions. It is a fine type of loyalty.

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SUNDAY SCHOOL TEACHERS LISTEN!

Today we bring the Symposium on the Sunday School Teacher. Possibly the name Symposium is a little too pretentious, but the short papers give us the viewpoint of half a dozen young people who have been studying Oliver's book on "Preparing for Teaching". We are grateful to Brother P. R. Schroeder for sending them in, and hope they may elicit further thought and expression in other quarters.

And since the subject has been brought up, we should like to have the various text books on Teacher Training discussed in The Sower. In connection with the Sunday School Standard that was presented some time ago in The Sower a reader raised the question, what text book or books should be used or were the best. Will some of those who have had experience in this matter kindly discuss the merits of some of the texts that are on the market?

Brother Schroeder is to direct the "Teacher Training Department" that has been arranged by the Board of Education of the General Conference and Teacher Training credits can thus be gotten through our own Conference. We therefore want to request that he give us a statement along this line for The Sower, so as to bring this important matter before all of the churches.

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THE PLACE OF THE SUNDAY SCHOOL TEACHER IN THE SUNDAY SCHOOL

First of all the Sunday school teacher must live an earnest Christian life, have a liking for that work and be interested in the soul's welfare.

To do efficient work the teacher must unite in the work with the other teachers and officers—such as building up the school—getting new members.

The interest of the pupils must be kept at heart. Arrange the lesson plan according to their need. Avoid monotony. Try to get pupils interested in Special Days.

Attend meetings that will help one to be more efficient in Sunday school work.—Lenora Lehman, Berne, Ind.

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THE PLACE OF THE S. S. TEACHER IN THE S. S.

The Sunday school teacher is holding a position in Sunday school which was appointed to him by God. He is the most important person in Sunday school as he is held responsible for the child's decision for good or bad. What the preacher is to the church the teacher is to the Sunday school. The place of a Sunday school teacher is in the Sunday school.—Laura Lehman, Berne, Ind.

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THE PLACE OF THE S. S. TEACHER IN THE S. S.

He is a consecrated Christian and his motive for teaching is the joy of service.

He is early and regular in attendance with a well prepared lesson, neat in appearance, sincere and sympathetic.

His method of teaching arouses interest and pupils are led to think seriously; he understands them and brings life lessons to them according to their needs.

He is greatly concerned about them and is therefore earnest in this work; goes to God often in prayer and is loyal and true to the church and His Master, his one aim being to bring Jesus to mankind.—Edna Lehman, Berne, Indiana.

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THE PLACE OF THE TEACHER IN THE S. S.

Bishop Vincent says, "Remember, teacher, you are the best teacher some child will ever have." By this quotation every teacher will be the life's influence of some child.

Children do not get much out of sermons given by the minister of the church. The inspiration the pupil gets is what is obtained from the Sunday school teacher.

If the teacher has good morals, is temperate in all things, lives a pure life, thus teaching a good example for his pupils to follow, he is bound to have success and reap a good harvest for Christ.—Howard Lehman, Berne, Indiana.

* * *

WHAT PLACE SHOULD THE S. S. TEACHER HAVE IN THE S. S.

What would the Sunday school be without teachers? It would be a place of disorder; a general assembly of people with no leaders or purpose. What could be accomplished without teachers?

Just as much as each individual would do and even that would be very little if there is no one to go ahead. Each will depend on the next one.

What place should the Sunday school teacher then have? One readily sees that it is a very important place that the teachers hold.

The teacher is responsible for the methods of teaching, for the illustrations, for the truths taught and for the results of their labors to some extent.

According to this the Sunday school teacher should be loved, respected and obeyed in order that they may fulfill their responsibilities. The teacher should be looked up to by all scholars. They should have a voice in the government of the school of which they are the leaders. They should be properly installed by fitting exercises so that the people may know to whom to look up to.

The parents of the pupils should cooperate with the teacher so that they may accomplish more good, by urging the children to be present every Sunday.—Dessie Amstutz, Berne, Ind.

* * *

THE TEACHER IN THE S. S.

A teacher in the Sunday school will feel the responsibility which comes upon him with his work, which he or she will be unable to carry alone.

The teacher will feel the need of prayer, consistent and fervent prayer with a Scriptural promise of answer. Prayer is talking with God.

A good teacher will study the Bible, not for the mere sake of having read and then thinking of having done one's duty, but to gain knowledge, wisdom and understanding and see what God has to speak to us.

A loyal teacher will do his assigned work, whatever the officials of the school may request of him. He will take an interest in the pupils of his class especially and in the school in general.

Above all, the aim of the teacher must be to look after the soul's welfare of the ones entrusted to his care and that is done by very much earnest and devoted prayer.—David O. Liechty, Berne, Indiana.

THE SLIP-SHOD DRIVER

Why did the prodigal go into the far country? To escape home standards and the influence of his father's God—to leave behind the restraints centuries of love and wisdom have formed to steady those who live in slippery places. More terrible than any automobile is a carelessly driven life—the higher powered, the more terrible. The wisdom of God and man combine to form the many linked safeguards that home and religion seek to throw around each life. These are the tire-chains. The man who is leaving these out of his life is leaving the "tire chains in the locker." He is a slip-shod liver. **Put on the tire chains.**

The slip-shod liver "comes recklessly out of the side streets". . . of life. He "cuts the corners" of others' rights. He disregards the rules for making and keeping the honest life, the true home, the square business, the clean city and nation. He "Let's 'er go so long as he gets by with it." Drive carefully. For example, when a man marries the finest girl in town (as we all do) and so prevents any other fellow from making her a good husband, it is up to him to give her the very best husband any girl has. So, **Put on the tire chains and run carefully.**

"The slip-shod driver never inspects his brakes and steering gear." That is, heedless men or women never really consider their own lives carefully, never inspect their self-control—either as to their ability to direct their lives into sane courses or to say and act "No" when they ought to do so for their own good and that of others. One of the primary things in true, sane living is, **"Know thyself."** And a second, **"Control thyself."**

Again, "The slip-shod driver does not give signals." He goes over the road as though his were the only car on the way. So the slip-shod liver has no time for conventions, for what people will think, for the peace and quiet of other lives. Often by this breach of the rules of orderly society he puts lady friends in embarrassing positions and, at times, starts uncalled for scandals that wreck reputations and homes. He may get men companions, dependent for their standing on their reputations, into position that class them with rakes and social outcasts. Possibly no wrong is done or intended, but conventions are violated—the proper social signals are not given—and sharp tongued critics do the rest. In this way, misunderstood and misrepresented, many lives have been wrecked, more yet have been injured. Respect the forms of right conduct. **Give the signals.**

"The greatest menace"—are the talented men and women of high position or "good family" who are so intent on their own wilful way that, claiming all the prestige which their position gives, they sneer at laws and customs that they should respect and obey, and run amuck with pleasures and passions, or grasping and greed. The greatest menace to America today is LAWLESSNESS of one type or another on the part of her own citizens.

The Remedy—is the endless chain of interlinked self-control under the laws of God and man—voluntary upholding of law because everything else is lawbreaking; voluntary doing right because everything else is wrong; voluntary being wise because everything else is foolish.—Christian Herald.

CORRESPONDENCE

(Continued from page 3)

and more interest shown. It also brings quite a few visitors as the college board meets then, and the seminary board. We should be glad to welcome more of the parents of students and workers in S. S. and church work.

Missionary M. C. Lehman preached for us Sunday evening, September 10th.

Mr. L. Hollingsworth Wood, of New York, a philanthropic worker among the Friends or Quakers,

spoke to us on Sunday evening, February 17th, about the work that has been accomplished and remains to be done for the starving children in Germany.

We feel that we have many opportunities here in Bluffton since the college brings us so many good men that have real messages for us.

Our pastor is attending the foreign mission board meeting this week.

Mr. Fast from the Seminary will speak to us in the German language Sunday morning, and Rev. Whitmer in the evening, in the absence of our pastor.

Mrs. D. W. Bixler.

THE C. E. TOPIC

March 9

Dangers of Trifling with God and the Soul

Acts 29:28-32; Luke 12:15-21.

The other day when the ponds were frozen over and many young people were on the ice a policeman in one of our public parks marked a certain section of the pond with a red flag. Every one knew that that meant danger and that the ice could no longer stand a strain. When the officer's back was turned a young man, thinking himself clever, purposely skated out on the forbidden place. He now lies in the cemetery and a home is made very sad. A great many people think they can skate over the thin ice of evil companionship, forbidden pleasures, etc., that God has warned against and forbidden. The time will surely come in their lives when they realize, but too late, that the thing cannot be done.

We all recall the story of the turtle and the hare who were to run a race. The hare did not think the task worth hurrying about and undertook to take a nap. While he was still asleep the turtle walked triumphantly over the goal. It is the lesson of not using one's abilities and wasting valuable time while there is duty to be performed. Even the brightest and best favored men and women may lose all that they have by wasting precious moments and not devoting their energies to the things for which they are best fitted. Wasted lives are always sins for which God will hold men and women strictly to account.

Some years ago a Canadian northwest police was escorting a young Indian to prison for having accidently killed a white man's calf. He was a poor ignorant fellow who knew little of the world and as they approached the jail he asked the officer: "What will they do to me?" "Shoot you" was the reply that was intended to be a big joke on the Indian. The Indian, however, believed him and broke away determined to sell his life as dearly as possible. It cost the lives of five white men before he was overcome. Here we see an extreme case of what trifling with truth, which God commands men to respect, may do. To be untruthful in anything is making light of one of God's most solemn commands.

God impresses us with the absolute necessity of providing for our eternal future. The prophet gives the expression of a man who had neglected the future in the words: "The harvest is past, the summer is ended and I am not saved." Imagine a winter with nothing laid by from the summer to carry one over. Soon famine rears its awful head and in its wake comes disease, misery, helplessness and death. So with the future of the soul. There is no way of insuring its eternal happiness but by laying up treasures in heaven in the shape of a righteous life, faith in God and service in His cause.

The story is told of a trainer of animals who took a young boa constrictor, raised it to a great size and taught it to wrap its coils about him and, then, at a word of command unwrap him again. There was a great performance in a public hall. There were thousands of spectators. The great snake came out, did as it often had done before and completely hid its master in its coils. Then, suddenly they heard a scream and the cracking of breaking bones for the slave had become the master, and he who once might have crushed it in his hands was crushed to death by its now powerful folds. In this way people trifle. They entertain a habit that it is not good for them. They deceive themselves into thinking they can throw it off and then, when it is entirely too late, they find they have been playing with a monster against whom they are powerless.

Perhaps we recall the dream a noted New England minister had. In the dream he saw the Christ enter His church and look in vain for a sign of recognition or respect. Then sadly He turned and left the magnificent building with its wonderful windows, its soft pews and its sweet choir, never again to return. The dream was a parable of a kind of religion that trifles with God. The forms of religion are there, the form of going through worship is carefully and beautifully carried out, but Christ has no place in it. He is neither sought nor honored. Upon such He may sometime turn His back forever.

A man once built a wonderful institution and endowed it with enough money to make it useful to many people. In a conspicuous part of the hall a tablet was erected which read: To the glory of God and the memory of John Smith. The glory of God was carved in small letters, John Smith in large ones. The same eye that saw the difference between the giving of the widow and her mites and the rich man and his thousands saw into the heart of John Smith and he numbered him with those of whom he said: "Verily they have their reward."

THE S. S. LESSON

March 9

The Reign of Saul

I Sam. 15:13-23.

Golden Text:—"Behold, to obey is better than sacrifice." I Sam. 15:22.

Israel took note of what the world was doing and wanted to be like the nations round about. Wanting to be like other people is frequently the beginning of serious difficulties and troubles. Israel thought more of wanting to be like the nations it was commanded to destroy than wanting to be what God wanted it to be. No wonder that it had to pay dearly for this.

The people wanted a change, (1) They were tired of the rule of the Judges which always implied that God was their King. (2) Samuel was old and would soon pass away. It did not occur to them that, while workers may die the work goes on, and God has someone ready to take the place of the one He calls to Himself. (3) They had no confidence in the sons of Samuel, and rightly so, and so they unjustly turned away from Samuel. Children often make the path of their elders hard because of their unfaithfulness. Yet, no greater injustice can be done anyone than to turn him out just because he is old. (4) They wanted to be in syle. Style is a silly and dangerous master. Often the desire to be in style has been behind a variety of sins from hypocrisy and covetousness to theft and nearly every other form of crime. A safe rule is to strive to be what God wants us to be and not to concern ourselves about being what others happen to be.

Israel did not go into its folly blindly. Samuel told them exactly what would happen when once they had a king, but they were in a mind to try new things. It is all right to go after new things with the idea that better things may come out of them, but, when these new things fall under the disapproval of God, they are never all right.

Saul's life began under promising circumstances. He was the son of a "mighty man" in Israel. He had the example of a noteworthy father. He seems to have been a dutiful son, and when on a perplexing errand he shows his confidence in God by turning aside to consult God's prophet. So far he was like any other dutiful son, and began well. Important, as beginnings are, there is more to be considered. No matter where one is, or when it happens to be, one is always in danger of getting off the right track. A respectable and pious parentage, while a valuable asset, in life is no guarantee that one will be all that is expected of one in later life. Many would never start right were it not for their right minded parents and many others become a terrible disappointment in spite of righteous home training. After all, our personal character will be exactly what we make it.

The anointing of Saul, his taking place with the prophets, and his being chosen to be the new king of Israel, follow one another in quick succession. The youth who sought his father's asses became the ruler of the nation. The change in situation changed Saul. He takes his place as a warrior and ruler. Few men ever experienced such changes in their lives as did Saul and none ever more thoroughly blasted the possibilities of a future honorable career as did he.

A change in situation often makes a man arrogant. Saul, not of the priestly class, offered sacrifice. This was forbidden in the law. The act proved his unfitness to be king.

Saul's great sin was the same as that of our first parents—disobedience. He was commanded to destroy the Amalekites, and spared their king and the spoils he was supposed to destroy. Like our first parents, Saul sought to cover his sin. He put on the cloak of hypocrisy by his pious greeting to Samuel. He gave utterance to a lie, by saying, "I have performed the Commandment of the Lord." Untruthfulness is a natural step from disobedience in the scale of sin. Like Adam he attempted to shove the blame on someone else: "for the people spared the best." There are three terms by which Saul is to be condemned, (1) He was disobedient. As a king and general he demanded obedience of his subjects. As a subject of King Jehovah, Saul needed to render the same kind of obedience. To place sacrifice in the stead of obedience was like buying God. All depended upon whether one had the price to pay. (2) He is denounced as rebellious. A rebel has no standing with his king. He may partake of the King's grace and ask pardon in all sincerity. Saul was not sincere in his profession, his confession or his desire for forgiveness. (3) He was stubborn, self-willed, unreasonable and childish. Discipline is the only cure for this folly. Saul did not respond to the discipline and the kingdom passed from him, and his house to one more worthy.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following cable has come from Bro. Miller at Moscow:

"Need February, March, April, four thousand each."

This will give us an estimate of the actual amount needed for each month to keep our relief workers supplied with the necessities of life in sufficient quantities to keep the Mennonite Colonies in Siberia and the needy families in Russia from starvation. It is quite evident that there will be additional demands for May, June and July. The budgets for these months however may be reduced somewhat.

Recent reports from Siberia indicate that the work of administering relief has been carefully organized and that adequate relief is being given which has been made possible through the funds forwarded by the Mennonite Central Committee. The need will continue until the next harvest and final success in the efforts put forth will depend on the support given by our people in this country.

The following letter from Bro. Harold S. Bender, who has been making investigations of the relief work done in Germany by the "Christenpflicht" and reporting to the Mennonite Relief Commission will be of interest to those who have contributed to this work. We wish to call attention to the fact that in Bro. Bender's plea for funds to be sent direct to him during the months of December he stated that he wanted funds only for Christmas Gifts for the German children. He is not giving his time to general relief work and all funds should be sent to your local district treasurer.

Dear Christian friends:

The little note of December 9, 1923, concerning the sad condition of thousands of German children and the opportunity to bring them some Christmas joy touched the hearts of many and many generous gifts have come to my hands for the needy children and others. Naturally not all of the money sent reached here in time for Christmas and could not be used in special Christmas distributions but the need has remained just as great or greater since then and those in need have appreciated the gifts of clothing and food just as much. To date a total of $1,357.08 has been received, of which $309.08 comes from congregations and $1148 from individuals. The money has been used chiefly in Munchen, Nurnberg, Augsburg, in Bavaria, and Worms and Ludwigshaven in the occupied territory, and Annaberg in Saxony. How many little bodies have received warm clothing and serviceable shoes, how many undernourished and hungry little folks now know what it means to have some regular and nourishing food, how many mothers at last can have real milk for their babies, because you kind givers have manifested love toward them. The need is still great and will continue so throughout the winter months into the spring. Let not your hearts and hands close to the appeal of the needy and suffering here.

The Christmas distribution made possible in Munchen by your generous help was a particularly happy one, where some four hundred persons, largely children participated. A description of this work was printed in the Relief Notes in the issue of February 7. Our workers in the "Christenpflicht" over here count it their happy privilege to tell the story of Jesus and His saving power along with the relief they give. Theirs is no mere work of philanthropy, but part of the great work of spreading the Kingdom of God among men.

May the Lord richly reward and bless the generous givers who have helped in this work and may He open many more hearts to the cry of the children and suffering men and women here in this once great and prosperous land of Germany.

Yours, for Christ and His needy ones,

H. S. Bender,

Tübingen, Germany, Jan. 20, 1924.

WORLD-WIDE SUNDAY SCHOOL NEWS

World-Wide Sunday School Survey

In building the program for the Ninth Convention of the World's Sunday School Association which will be held in Glasgow next June consideration is being given to the broad field of Christian education as it relates to the work in the various countries of the earth. The general theme will be "Jesus Christ for the Healing of the Nations." The sessions will continue from June 18 to 26 and speakers of national and international note who are to speak with authority and from experience are to be selected for the different addresses. Some of the subjects will be "The Sunday School and the World Call," "The New World and the Old Gospel," "Christian Education the Hope of Civilization," "Winning the World Through Childhood," "The Place of Religious Education in World Evangelism," "The Sunday School and World Prohibition," "The Sunday School and National Righteousness," "Indigenous Lesson Courses," "Training a Native Leadership," "Adequate Literature for Schools of all Lands," "Organizing Adult Classes in Every Land," etc.

Many constructive features of the Convention in its relation to Sunday school work will be cared for in departmental conferences. Some well known leader is now in charge of each of the special fields of Sunday school activitity, and the completed program will not represent the methods of any one country but will show that department in its world relationships.

As a part of this convention, two full days will be devoted to a Conference of Officials. This will include officers of the World's Sunday School Association, National or International Sunday School Associations and their auxiliaries, and denominational or interdenominational Missionary Sunday School Boards or Councils. Data for this very comprehensive survey is now being gathered from all parts of the world. This data will be put into printed form and will be the basis of the discussion. For consideration by the conference it will be classified by continents and by nations. The findings, after modifications have been made by the Convention, will probably be issued in printed form.

Dr. W. G. Landes, General Secretary of the World's Sunday School Association, and Secretary of the Program Committee, will leave soon for another conference with the Glasgow Convention Committee and the outline of the program will be issued shortly thereafter; meanwhile the speakers and conference leaders are being secured.

Adequate arrangements have been made to care for the about 2,000 delegates who will go from North America. The Transportation Committee has secured the exclusive passenger space on three steamers which will sail from American ports on June 7, going direct to Glasgow. Special tours have been outlined for those who care to travel in Europe either before or after the Convention. Another tour bulletin has been issued which gives the daily itinerary of the 18 carefully prepared tours.

MARRIAGE

Flueckiger-Neuhauser.—On Sunday, February 24, at the Mennonite parsonage, Berne, Ind., Clifford Flueckiger and Ella Neuhauser, by Rev. P. R. Schroeder.

CONTRIBUTIONS

HOME MISSION TREASURY

Report for January

Buds of Promise S. S. Class, Berne, Ind.,$6.66; Elma Sprunger, Berne, Ind., $4; Sichar Ch., Cordell, Okla., $29.41; Friedensberg Ch., Avon, S. D., $40; First Menn. Ch., Mt. Lake, Minn., $10; Bethel Ch., Newton, Kans., $69.43; Summerfield, Ill., Ch., $75; Salem Zion Ch., Marion, S. D., $50; Noah Sprunger, Berne, $35; Mission Boxes, Berne, Ind., $4.35; Zion Ch., Donnellson, Iowa, $37.44; Sew. Soc., Medford, Okla., $40; Grace Miss. Soc., Pandora, O., $51.93; San Marcos Ch., Paso Robles, Cal., $30; Pulaski, Ia., Ch., $4; Jr. C. E. Soc., Donnellson, Ia., $4; Alexanderwohl Ch., Goessel, Kan., $134.93; Menno, Wash., Ch., $50.76; Mrs. O. C. Wehmueller, El Reno, Okla., $7.68; Swiss Ch., Whitewater, Kan., $95.43; Salem Ch., Dalton, O., $11.04; Salem C. E., Dalton, O., $40; Brudertal S. S., Hillsboro, Kan., $48.69; Pretty Prairie, Kan., Ch., $41.61; P. B. Amstutz, Bluffton, O., $14; Inman, Kans., S. S., $50; Herold Ch., Bessie, Okla., $10.20; Hoffnungsan Ch., Inman, Kan., $10.15; Bethany S. S., Quakertown, Pa., $102.38; Saron Ch., Orienta, Okla., $12.33; Quakertown, Pa., Y. P. Soc., $12; Inman, Kan., Ch., $10; Tina P. Peters, Winkler, Man., $5; Garden Tp. Ch., Moundridge, Kan., $14.90; Pratum, Ore., S. S. and Ch., $11.60; F. L. Sprunger, Berne Ind., $25; Mission Boxes, Berne, Ind., $3; Escondido, Cal., S. S., $12.62; Johannestal Sew. Soc., Hillsboro, Kan., $15; First Menn. Ch., Mt. Lake, Minn., $17.92; First Menn. Ch., Upland, Cal., $40.36.

Los Angeles Building Fund:

Geary, Okla., S. S., $10; S. S. Class No. 33, Berne, Ind., $7.91; Salem S. S., Marion, S. D., $53; Los Angeles Mission Ch., $310.69; Flatland S. S., Quakertown, Pa., $15.40; Swiss Ch., Whitewater, Kan., $35; San Marcos Ch., Paso Robles, Cal., $50; Shafter, Cal., S. S., $22.25; Hoffnungsfeld S. S., Moundridge, Kan., $33; Mennonites, Thomas Co., Kan., $5; Vona, Colo., S. S., $14; Los Angeles Mission S. S., $50; Berne, Ind., S. S., $348.91.

Miscellaneous:

Los Angeles Mission Ch., pastor's salary, $30; a Brother, Inman, Kan., for Altoona, $2; S. S. Class No. 44, Berne, Ind., for D. Gerig, Pa., $10; Dividend from J. H. von Steen Stock, $204.

Total Receipts	$2,483.88
Bal. on hand, Jan. 1	1,641.14
Paid out during the month	3,162.10
Borrowed during the month	1,000.00
Total Indebtedness	4,500.00
Cash in Bank, Feb. 1	1,954.92
Deficit	2,545.08

Gratefully Acknowledged,

J. E. Amstutz, Treas.,

Trenton, Ohio.

JOTTINGS

President Langenwalter of Bethel College has just completed a series of five lectures which he delivered before the Y. M. C. A. of Newton, Kansas.

Among the students enrolled in the Freshman class of Bluffton College is Tomaki Nagai, a native of Japan. After completion of his college work Mr. Nagai plans to take a medical course before returning to his native land.

Work on the new Hoffnungsfeld-Eden Church, near Moundridge, Kansas, is progressing rapidly. The new building is located two miles north of the old site. Much of the lumber taken from the old building will be used in constructing the new. The building will be of wood and when completed will be one of the best churches in that community.

In the Alexanderfeld Church, Kansas, they established a school shortly after arriving from Russia. An interesting discription of the way reading was taught by the instructor, Mr. Unruh, is given by Mr. H. P. Peters. He says: "In Mr. Unruh's school the reading exercise was usually on Friday afternoon. The pupils had to bring old letters from home. These letters were all put in a box and then each pupil had to pick one out and study it at his seat. When he thought he could read it well enough he had to go to the teacher in front and read it aloud. I used to pick out the same letter every Friday. It was a very nicely written letter from Landskron, Russia, written to our neighbor, Henry Fast. By and by I learned to read it so fluently that the teacher commended me before the school."

After his retirement from active service, at the Swamp church, Father John Oberholtzer would frequently conduct the opening services for the pastor, Rev. A. B. Shelly. When he had concluded he would step out of the pulpit and take a chair to the side, usually slightly tilting it to lean against the wall. Here with his eyes closed, frequently, he would follow the serman. On one occasion Rev. Shelly felt that Father Oberholtzer must have fallen asleep, and pausing in his serman said, "Will jemand ihn wecken?" (Will some one waken him) fearing he would fall. "Oh nein," said he, "das ist nicht nöthig, Ich bin andächtlich aufmerksam." (No, that is not necessary, I am reverently attentive.)

The contributor of this jotting and the previous one, Prof. S. M. Rosenberger, of Philadelphia, remembers the occasion of a visit to the local public school in Milford Square by Rev. John Oberholtzer and recalls the talk given by him upon the invitation of the teacher. Father Oberholtzer took his place alongside the teacher's desk upon the platform. He looked out of the window and said to the pupils: "Boys and girls I see over yonder in the woods a number of children with little baskets under the trees gathering nuts. I see some of them very industriously picking up the nuts, while others roam about more or less idly. Now they come out of the woods with their baskets, the industrious ones with their baskets filled, the idle ones, some of them, not having their baskets even half filled. So it is with you in school. The industrious ones are filling their minds with knowledge and will go out into the world with their minds well fitted for life, the idle ones will always feel the lack of knowledge."

At a recent Sunday service, Rev. W. S. Gottshall, pastor of the Ebenezer church, near Bluffton, Ohio, announced that this will be the last year in which he will serve the congregation as its pastor.

Rev. J. J. Voth who was stationed at Herbert, Sask. by the Home Mission Board is employed for the present school year in the high school at Rosthern, the congregation at Herbert consenting. By this approval also, Rev. Johann M. Neufeld, one of the immigrants from Russia, is taking Rev. Voth's place during the leave of absence.

For the month of January the Mennonite Bethel Deaconess Hospital at Newton, Kansas, has treated 120 patients. 33 operations were performed and 19 children were born in the institution, among them two sets of twins. The institution serves the immediate community but many patients from other localities are also among its patrons. During January patients came from North Dakota, Oklahoma, Colorado and Minnesota.

According to the Year Book of the Berne, Indiana, church, the total income for congregational purposes was $6509.03. Besides this the amount in the poor fund is $1172.28 while the income for benevolences amounted to $10,876.57. There were 35 new members taken into the congregation. Among other items noted are 16 marriages, 49 births and 9 deaths. The present membership of the church is 979. The C. E. has a membership of 483, the Sewing Society 457, the Temperance Society 600, the Intermediate C. E. 140. The number of pupils in the Sunday school is 1103.

Prof. J. E. Hartzler of Witmarsum Seminary will give a series of lectures in the First Church, Philadelphia, March 30 to April 6. His subject will be Jesus and His Teaching.

Miss Elsie Haury, daughter of Dr. S. S. Haury, who has been living in New York, sailed several weeks ago on a cruise that is to cover the Mediterranean Sea.

A writer in the Chihuahua Radio, Mexico, who has visited the Mennonite Colony (Old Colony) in that state says: "The Mennonites now know that the country is good, that crops can be raised and that it rains. They know that what they plant does not only grow, but that it grows much better than in Canada. Corn grows eight feet high and oats five feet, Flax is being grown and it certainly appears that the experiment has been highly successful. This industry alone, if successful, will put the State of Chihuahua on the map. The Mennonites are putting their shoulders to the wheel and are determined to find out the agricultural possibilities of this state through proper experiment. They have been planting corn, oats, beans, barley, wheat, rye, flax, potatoes, peanuts, water melons and all kinds of vegetables. They are planting fruit trees and are testing out strawberries. They make butter and raise poultry and are putting quantities of eggs on the market. Not a weed can be found in their fields. They are using modern machinery and are strong for any labor saving device. There is no better evidence that the Mennonites believe in the possibilities of this state than the fact that three more trains landed in Chihuahua in November."

THE NEW ENGLISH HYMNAL

The committee which is at work to prepare a new English hymnal publishes below the proposed table of contents, and asks the cooperation of all who are interested in this work, to the end that the best and most serviceable hymnal may be compiled.

The questionnaire is a guide how those who are interested can cooperate. The committee feels this to be the best method of ascertaining just what will be most universally satisfactory. It may not be possible to observe all suggestions, or include all hymns that one or the other may think ought to be included, and the committee does not wish to bind itself by any promises, but hopes that all may help to make the new hymnal the best and most serviceable of its kind.

Questionnaire

1. Name your favorite hymns in order of preference, limiting the number to ten, and state in what hymnal they may be found, and by whom published.

2. Name your favorite tunes in order of preference, giving with them the same information as stated in the first question, and limiting the number to ten.

3. Any other suggestions will be thankfully received by the committee.

All responses to these questions and any further suggestions that may be forthcoming, should be mailed to **The Mennonite Book Concern, Berne, Ind.**, by May 1, 1924.

Proposed Table of Contents for New English Hymnal

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HARVEST AND THANKSGIVING

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A Quarter Speaks: "I am 25 cents. I'm too small to buy a quart of oil; I'm too small to buy a ticket to a good movie show; I'm even too small to buy a box of undetectable rouge; but most people think I'm 'some money' when I come to church."

Does your church just **count** you, or does it count **on** you?

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MARCH 6, 1924. No. 10.

RETURNING HOME

Champa, C. P., India
Jan. 29th, 1924.

Our family is booked to sail by S. S. "Genova" from Bombay on the 15th of Feb., 1924. We cannot tell, when we will arrive in America as this boat stops in Europe, but it is the best we could do.

Will you therefore kindly change the address of my paper and send it to Bluffton, O. This should take immediate effect. I should consider it a personal favor, if you will see that my address of the paper is changed, as frequently, when one's address is changed, we have to write to some editors more than once until the label is changed.

Yours sincerely,
E. B. Steiner.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

The purpose of these schools was as Rev. Johann Harder says: Because we always had schools in the old country, therefore, the different communities or "Dorfgemeinden", wished to begin simliar schools in this country, for the purpose of teaching the children the most essential things in life. The chief purpose, however, was to teach the children the German language, and make them acquainted with the Bible. For this latter reason the Bible was also used as a text book in reading. After the children were through the A. B. C., or chart class and the "Fibelklasse", they were promoted to the New Testament class. From this they passed on to the Old Testament class. The schools were also looked upon as preparatory for church membership. Rev. Harder says: "To prepare and train the children for Christian young people."*

The Mennonites never thought of worshipping in a different language, but in their native tongue, the German language. In Russia, where they had lived among the native Russians for nearly a century, they had preserved their nationality quite well and had worshipped in the German language. Consequently, when the question of education came up, they paid more attention to the German language and religion than to the English language; though later, when the public schools began to be organized in larger numbers, they were were not opposed to the study of the English language. On the contrary, when the first Mennonite Conference in Kansas met on December 14, 1877, a resolution was passed which recommended the teaching and studying of the English language for this double reason:* "(A) To establish a better social communication with the American speaking neighbors, and (B) to work in the interest of the Kingdom of God among the English speaking population." "Elder Rev. Jacob Buller advised his church members to take out their first citizen papers in order that they might have the right to participate in organizing public school districts and be of some influence in the educational development of the community (Rev. Heinrich Bauman). This first conference of teachers and ministers also recommended that, "where the Mennonites are in the majority in a school district to have controling influence, or where they are strong enough to organize a public school district by themselves, to do so. The conference did not wish to interfere, however, with the personal view of taking out the papers of citizenship, but left it to be decided by the community itself. Where a deciding Mennonite influence cannot be obtained, the conference recommends the establishing of church schools." It is easily seen, that as much as religious work among their own people was concerned, the Mennonites believed, it would always be conducted in the German language. Even today it is hard for some of the older brethren to see how religion can be taught in a different language than the German.

In Russia the Mennonites had made great progress in their educational ideals from that of their forefathers who had come from Germany nearly a century ago, though there were a few smaller groups who didn't believe in education at all.* However, the majority of these Russian Mennonites had a high educational ideal. This is evident in the large number of experienced teachers who joined the early groups of immigrants. Among these teachers were such names as Rev. Heinrich Richert, who, however did not teach in this country, Rev. Peter Balzer, Rev. Heinrich Bauman, Rev. Cornelius Wedel, father of C. H. Wedel, late Prof. in Bethel College, Rev. Johann Harder, Rev. Abraham Harms, Rev. Dietrich Gaeddert, Mr. Johann Fast, Sr., Johann Fast, Jr., Andreas Fleming, Gerhard Wiehler, Johann Voth, Johann Unruh, Cornelius Dirksen, Heinrich Dalke, Rev. Johann Harder, Rev. Heinrich Bauman, Andreas Flaming, Heinrich Dalke, and Cornelius Dirksen are still living and can tell of many an interesting experience of those pioneer school days.

Many of these veteran pedagogues were successful and highly esteemed teachers in the old country. They did not come to this country, however, primarily to take up the teaching profession again, but to find them a new home. They responded to the call for teachers only by the pressing need. The training which they had was only a good common school education, "Dorfschule" in Russia. Many of them could speak and teach the Russian language. They had also prepared themselves for the teaching profession by taking advanced work with more professionally trained teachers such as Tobias Voth, Heinrich Hesse, and Heinrich Franz.

When, after two or three years these Mennonite schools began to compete with the increasing numbers of public schools, these teachers ventured to take the county teachers' examination in order to meet the requirements of the law, some even without having attended a day of English school and others only for a few weeks. Rev. Heinrich Bauman and Rev. H. R. Voth then a young prospective teacher, and P. P. Richert, later Dr. Richert in Goessel, took the teachers' examination the second year they had come over. Mr. Voth, who had attended the English public school for some time, acted as interpreter of the examination questions. Mr. Gerhard Wiehler, a pupil of Heinrich Franz, attended the public school in Marion Center, six weeks before taking the county teachers' examination. He then became the first public school teacher of the Hopevalley School, (Hoffnungsthal) District No. 75, and taught there six years in succession. He worked himself up to a first grade certificate and became principal of the graded school in Lehigh. Of course, the requirements for teachers' certificates were very low in those days, as I stated in the beginning. Rev. Bauman tells us, that some of the questions were: For what is the city of New York noted? For what is the city of Chicago noted? Following is a facsimile of Rev. Heinrich Bauman's teacher's cercificate:

Public Schools of the State of Kansas
Teacher's Graded Certificate.

It is hereby certified that Henry Bauman has been examined in all the branches required to be taught in common schools and having furnished evidence of good moral character and ability to govern, is entitled to a second grade certificate for the County of Marion. This certificate shall be valid six months unless sooner revoked.

Dated at Marion Center this 5th day of February, 1876.

Signed, Mrs. J. W. Sharon,
Board of Co. Examiners

*There was different opinion in the communities of Gnadenau, and New Alexanderwohl as to the initiative steps necessary for church membership. In Gnadenau and vicinity young people were admitted as church members only after conversion in a series of emotional revival meetings and upon open confession of faith. They acknowledged immersion as the only form of baptism. They also believed that Christian education was valuable after conversion in Christian life, but not absolutely necessary for conversion. While in New Alexanderwohl and vicinity, they believed that bringing children up in the nurture of the Christian religion and the teaching of Jesus should naturally result into conversion of the non-emotional type. The form of baptism was not considered as essential but usually administered by pouring or sprinkling.

*Zur Heimath, December 1st, 1877, and Kansas Conference report, December 14th, 1877.

*The Kleinegemeinde and the Huttertaler.

The county officials, says Rev. Bauman, saw that the Mennonites had an open mind for education, and that these teachers had experience in their profession, hence they gave them almost free hand in establishing their own schools. These pioneer teachers looked upon their teaching profession as a mission and an opportunity to serve, rather than of financial gain and benefit. Some volunteered to teach without pay, as did Mr. Cornelius Dirksen and Mr. Heinrich Dalke in the Canton church, a little north from the present town of Moundridge. After Mr. Dirksen had taught in this school for three months, he had to go home and help his father on the farm. All the pay that he received was a little free-will offering from other churches. Mr. Heinrich Dalke began three weeks before the Easter Holidays in 1877. The Canton church had to furnish a man to take Mr. Dalke's place to make bricks. When school opened again in fall, Mr. Dalke had a steady job with a good fixed salary, but when the Canton church asked him to teach their school again, he decided to do so with very indefinite compensation. (Rev. Jacob Stucky in "Zur Heimath" June 1, 1877.) In Gnadenau Rev. Johann Harder made an agreement with his patrons that each should haul for him a load of building material either blocks or lumber for a house (from Peabody). A few years later he taught in his own house, when he was paid a certain amount per child. His last school, in 1883 or 84 he taught in the Gnadenau meeting house at $30 per month. Mr. Andreas Flaming began with $20.00 per month. His second year, when he finished in Mr. Frank Goering's home he received a little more. Later in 1877 when he taught in Mr. David Voth's home, in Gnadenfeld, New Alexanderwohl, he received $25.00 a month and board. In New Alexanderwohl teachers received from $15 to $20 per month, which was considered sufficient to make a living. Rev. Peter Balzer taught from four to five months at $20.00 per month. Rev. Heinrich Bauman says: "I earned about $50.00 a school term. One patron owed him $2.50 in all, which he considered too much. In 1877, the members of the Canton church had signed up for $90.00 for Mr. H. Dalke's salary. Then the editor of the "Zur Heimath", by David Goertz, made a motion that the conference authorize the treasurer of the Canton church, Rev. David Goertz, to pay Mr. Dalke enough out of the treasury so as to put him on equal terms with other teachers, or enough to make a living, which was considered to require from $15 to $20 a month.* (First conference report December 14, 1877).

(To be continued)

*Mr. Heinrich Dalke, now in Reedley, Calif., tells the following of his experience in the Canton church:

It was the year of 1876, when on a Sunday afternoon I drove to the Canton church for a visit. I saw that there were many young people in the church, and upon my inquiry whether they had a school, I was told that Bro. C. F. Duerksen had promised to teach for a certain time; but there were too many scholars so that Bro. Duerksen wished to get some help. Also because he could not stay very long on account of other work. Some of the brethren asked me whether I couldn't come and continue the work. I promised as soon as my school in "Franzthal" would close and if it would be the desire of all that I should come, I would try. If I remember correctly I came to the Canton church in April. Bro. Duerksen left us soon. The enrollment rose up to over 150 pupils. The pupils were very industrious, and I enjoyed the work very much. The young people showed great interest in singing and we had singing school on three evenings during the week. This singing school was very well attended so that the church was sometimes filled with visitors. Even during bad weather, old mothers could not be kept from attending these singing schools. Many evenings when the young people came to the singing school, there was no coal, so the young men went into the corn field and broke off corn stalks to heat the stove. They were seldom missing, all wanted to be there. The age of the pupils ranged from 6 to 22 yrs. On account of poverty some of these children came to school in bad weather without socks in their wooden slippers, "Holzpantoffeln". On Sunday afternoon we had Bible study. This too, was very well attended, and we were richly blessed in the work. On Sunday forenoon, ministers from the neighboring churches came and conducted the services. We were especially glad when the old Rev. Jacob Stucky came. He visited us not only on Sundays, but also on week days and took great interest in our work. I was there about three months, when I had to leave on account of helping my father on the farm. We had learned to love each other and it was the desire of the Canton church that I might come back in the fall, and I couldn't say no, as I felt that it was my field of work, because our heavenly Father had blessed us together so much. As the church was so very poor I asked no compensation for the work; but they had given me the board. I can say that this time has been among the best of my life.

CORRESPONDENCE

Salem Menn. Ch., Sonnenberg, O.—In the beginning of the present year, our congregation set its house in order for another year. Our highly esteemed pastor, Rev. Austin Keyser, who came to us last September, was unanimously elected for the ensuing year as our pastor. Bro. Keyser has endeared himself with all of us and is gladly heard by all who come to our house of worship. We rejoice to report some fruits of his tireless ministry in the fact that last Sunday, February 24th, five persons, who have been worshipping with us for some time past, during Brother Keyser's as well as Brother Niswander's ministry, joined our fellowship as members of the congregation, by letters and the right hand of fellowship.

Brother Keyser also instituted a beautiful custom, though new with us, nevertheless Biblical, (Luke 18:15-17) of publicly blessing little children. On Sunday, February 17, six children were brought to the altar to be publicly blessed. Services are conducted by our pastor regularly every Sunday morning after Sunday school and Sunday evening after Christian Endeavor meeting. The latter meets regularly in two divisions, Junior and Senior. The former division always takes the front seats for preaching services, some 25 strong, after their own meeting in the basement. The pastor then usually preaches on a theme that will appeal to them as well as to the adults.

On Friday evenings our pastor conducts a combined teachers', prayer and Bible study meeting. At present we are studying Luke's Gospel.

Grace Mennonite Church, Pandora, O., Feb. 26, 1924.—Since part of the work of our society has previously been reported in our papers, I shall endeavor to give just a brief report.

Although the attendance at our meetings have not always been the best, those interested in the work have tried to do their part.

During the past year our society has sent out 375 lbs. of ready made clothing to our mission station at Lame Deer, Mont., and also 120 lbs. of dried fruit to various other stations.

Besides this, we have sent $157 for missions, which was the offering of our missionary sale.

The society had the privilege of having Mrs. Haury in our midst, who very interestingly gave a report of the work of the Executive Committee of our mission societies. It is always a treat to have a report given in person.

The year has opened with a greater vision of faith and a fuller consecration of heart in the faith of the growing work, and the appeals of the great needs all over the world. May this year be a great harvest in our Master's service.

Mrs. Elizabeth Amstutz, Sec.

Beatrice, Nebr., Feb. 20, 1924.—Greetings. Through the grace of God we have been permitted to enter upon another year and receive the blessings and fulfill our duties which are incurred in the daily routine. A number of families have been bothered with measles, but apparently all are on the road to recovery.

A few weeks ago our congregation held the annual business meeting, in order to renew the budget, receive the reports from the various committees and officers, and outline the work for the future. In the preliminary remarks our attention was called to Eph. 2:19-22. Emphasis was placed upon spiritual growth and development. Our attention was directed along practical lines, and we received many hints as food for thoughts to take home.

Our Committee on School and Education offered a resolution to continue the schooling of the youth of our congregation in Bible, religious and kindred subjects as has been done in the past, which was adopted.

The report from our Deaconess Hospital showed a steady flow of active service, and a pleasing and desirable increase among the numbers of the sisters. Three sisters were added to their number at the consecration services on New-year's Eve.

A special committee was created to formulate a plan whereby practical assistance might be rendered to our preachers to lighten the burden of sacrifice for the service.

Our Sunday school arrangements and routine received a thorough inspection. We held several special meetings where Sunday school matters were discussed. A number of topics were presented, in the form of papers read by the Superintendents of the three sub-divisions of our Sunday school. A general discussion of the subject followed each paper. The subjects were based on the duties of the children, the parents, and the teachers toward the Word of God and each other.

Not long ago the dwelling of our Elder, Rev. Albrecht, located on the farm, burned down, a complete loss. Origin of the fire is unknown. Efforts to extinguish the fire were useless. The family escaped with their lives, but nothing of clothing or furniture was saved, on account of the dense acrid smoke caused by the chemicals from the fire extinguisher. Rev. Albrecht was very ill from the effects of inhaling the smoke and fumes, but is now regaining his health, although his recovery was somewhat retarded.

The four subdivisions of our sewing society have taken hold energetically and have demonstrated practical charity to our Elder.

In conclusion we must acknowledge and give thanks to God, from whom all blessings flow. With best regards to the Editor and all readers.

I remain,
John von Riesen.

OUR MISSION IN JANJGIR

Janjgir, C. P. India
via Naila, B. N. Ry.
Jan. 14, 1924.

Joy to the world the Lord has come, let earth receive her King.

This and other familiar songs greeted our ears on Christmas Eve just as they did at one time in America. We have had a very blessed Christmas season and as you, the friends at home, have helped to make it so by your prayers, gifts and labor, it may interest you a little to hear about it. We feel that the friends are praying for us because the Lord has been good to us. He has given us everything that we need in the physical line and all the riches in Christ Jesus are ours if we will appropriate them.

Your gifts helped to make the children happy as well as the grown-ups. Even the best educated of them are very much like children. We were able to give every one a little gift on Christmas Eve.

As is the custom on all the stations, our out-station people are all invited to come in at this time. For them it is a treat both in a spiritual and intellectual way. They are the only Christians in their respective villages and have no Christian fellowship unless they come in or some of the Christians go out. Our farthest out-station is 20 miles from the Compound and it is almost impossible for the mothers to come in with their small children. For that reason they come only about once a year. Our two-wheeled buffalo carts are sent out after them at this time. All their luggage, children and other belongings are packed on the top of this cart.

The first program was given by the girls of the school in the village of Janjgir and was given for the women of the village. Some of these women are purdah women. Purdah means curtain and purdah women are those who always live behind closed doors. Only their husbands are allowed to look on their faces. They never leave their houses for any other purpose than to travel and then their faces are thickly veiled. Sometimes on very special occasions their husbands permit them to go to some thing like this program. But our oxcart had to be draped all around with shawls and blankets. It may seem ridiculous to you but they are certainly to be pitied as these poor women naturally remain very ignorant. They have no opportunity of learning. It is in the homes that our Bible women try to gain an entrance. They teach them the Gospel story, songs and sometimes reading and some sewing. It is often because of these women that some of the members of their families are held back from accepting Christ publicly. Although they are treated little better than slaves nevertheless in the home they reign supreme. From our stand point it is not much of a home, only a place to come in from the street. The children are taught nothing good. It was for these women that the girls gave a Christmas program.

The Sunday before Christmas nine babies, all except one less than a year old were consecrated to the Lord. It was an impressive ceremony, when the mother and father promised to bring up their child in the fear of the Lord. Their knowledge of the Word may not be very extensive but they promise to do it the best way that they know, with the help of the Lord.

All of the Christians and their family members were present at the Christmas program as well as the non-Christians that were able to get inside of our small church. The benches were all removed, except a few along the wall, to make more room. The church is too small for all the Christians at ordinary times. So it was very crowded at that time. The program consists of songs, recitations, etc. The ones who wish to take part are asked to practice their parts before some worker so that nothing unsuitable may be rendered in God's house. On the whole the Indian Christians are very reverent in the House of God.

During the week following there was one day set apart for bazaar preaching. Nearly all the Christians went. Even the babies were carried on somebody's arm. In all of these villages there is one day when they have the big bazaar. Then the villagers bring their produce and wares in from the surrounding villages. Their shops are easily set up. All that is needed is a cloth spread on the ground and the articles, which they wish to sell, placed on it. If they have vegetables or foodstuffs, they even dispense with the cloth, they only need to set the basket on the ground. The basket is carried on the head, when the shop moves. It is at these bazaars that the evangelists and missionaries go to preach the Gospel, week after week.

As usual the annual Thanksgiving day was also celebrated during this week. They have often been told about the American Thanksgiving day and its original purpose. It seems to grip their hearts and for their means, the collection is usually quite good.

New-year's night was ushered in by a watch night service after which the men went around in the villages singing Christians "Bhajans". New-year's day a double wedding was the main feature of the morning service, one of the orphan girls and another school girl, were married and the week following still another girl was married. So there are three girls less in the school. The first week of the new year had been set apart for the Indian Congress, which took place in Champa. It had to be postponed in the autumn because of the irregular rains. This is very interesting, instructive and sometimes enlightening to the missionary because it reveals the Indian mind. The important work done at this Congress was the decision that the Indian churches open a mission station that will be entirely in the hands of the Indian Christians, supported by the different churches in our district. The missionaries will be permitted to give advice and aid in so far as they give into the church treasury. This will be a big thing for the Christians and a laudable one. As they will not only have to give of their surplus to maintain this station. It will probably be located some thirty miles north of Korba, in the Matin district. This week the committee, consisting of representatives from each church will look for a location with the intention of buying land. The authorities in that locality are favorably inclined toward the mission and not much trouble is anticipated. This work needs your prayer that it may prosper, that God may bless the work there.

The 5th of January was a notable day for the mission because we were permitted to welcome Brother and Sister P. A. Penner as they arrived at Champa from their American trip. They appeared to be very happy to be back in their field of labor and all were happy to see them. Sunday Thanksgiving services were held in the church to praise God for their return. Judging from their appearance they must have found the Fountain of Youth while away. They do not have a "missionary face" at all. We were all happy to receive all the greetings from home and hear about the friends in the home land. Although India is really home now, there is still something that binds us all to America.

Now Christmas or "bera din" the big day is past and everybody is settling down to more or less of a routine again. Although many unexpected things turn up in a day much of the work is routine. All the stations are sending their people out on tour again to use the remainder of the cool for evangelistic work. The schools are again in session and the people back at their ordinary work.

Another item that may be generally known is that we were also permitted to welcome Brother Paul Wenger to India the last day of November and he has become one of the Missionary family, being stationed at Janjgir for language study.

Will you pray more earnestly for India that more people may accept Christ as their Savior in 1924. Many are near the kingdom but caste holds them back.

Greetings from
Clara Kuehny.

THE RAINFALL FOLLOWS THE PLOUGH

I heard an old farmer talk one day,
Telling his listeners how
In the wide, new country far away,
The rainfall follows the plough.

As fast as they break it up, you see,
And turn the heart to the sun,
As they open the furrows deep and free,
And the tillage is begun,—

The earth grows mellow, and more and more
It holds and sends to the sky
A moisture it never had before
When its face was hard and dry.

And so, whenever the plough shares run,
The clouds run overhead!
And the soil that works, and lets in the sun,
With water is always fed.

I wondow if that old farmer knew
The half of his simple word;
Or guessed the message that heavenly true
Within it was hidden and heard?

It fell on my ear by chance, that day,
But the gladness lingers now;
To think it is always God's dear way,—
That the rainfall follows the plough.

"Come ye out from among them, and be ye separate and apart" might well be uttered to some Endeavorers who are going wild after pleasure and excitement, and are neglecting the things that relate to real living.

One who serves through a sense of duty may not be actuated by the highest motive; but vastly different is his life from the one who renders no service at all!

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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EDITORIAL

For many years we were accustomed to regard the settlement of our brethren in Russia as the largest and most prosperous Mennonite community in the world. There our brethren had succeeded in demonstrating the worth of Mennonite diligence and character. In this community, before the war, they had splendid educational institutions, hospitals and other plants for the relief of the distressed which were models of their kind. Their material prosperity was a revelation to all who were in a position to observe it. The land they cultivated made it the choice spot in the garden of Europe. In business there were remarkable developments that were bringing wealth. Now all these things are in ruin. Factories are useless, farms are ruined, schools are gone, churches are not permitted to function, we doubt whether there is a single Mennonite family in Russia that does not hope and pray for the way to open for them to leave the land of their shattered fortunes and hopes so that they may make another start under more favorable circumstances than that the land of their birth has to offer or will be able to offer for generations to come. The hardships of war, anarchy, famine and disease, as well as the insanity of the forces in political power, combine to paint the recent history of the Russian Colonists as one of the worst, if not the worst, that ever assailed a Mennonite community. The fair villages of the steppes that once were so full of happy and busy people will never again appear as they once were.

It has been the good fortune of the American and Canadian Mennonites to find themselves settled in lands where there is opportunity to develope with no one to interfere with their religious beliefs or to hinder their worshipping God as their consciences dictate. Fortunately, too, have they been to be able to contribute their mites to the relief of their distressed brethren. It has cost something to be sure to send for the relief of the needy, but, in proportion to what the Lord has made it possible for them to possess, no one has had to suffer for what he or she has given. It was simply repeating a process that has on several occasions been necessary among Mennonites, as for example, when the Dutch Mennonites had to help the Swiss and German refugees on their way to America through the efforts of their Commission for Foreign needs or when the American Mennonites assisted the newly arrived Russian brethren who came here in the early 70's, not to mention the number of other times when Mennonites on one part of Continental Europe responded to the call for help that was needed by brethren in some other part.

The arrival of some hundreds of our brethren in Canada during the past year through the efforts of the brethren there will be remembered as a striking epoch in our church history as well as in the history of modern Christianity. A generous arrangement with the Canadian Pacific Railroad has given the opportunity for these brethren to cross the sea and take a new start in a new land where the future possibilities are so great that their results are beyond the possibility to speculate. Hard work, and a steady application to that hard work coupled with a stout heart and a mighty faith in God will in a few years make these brethren independent and comfortable. There never has been a real failure whenever there was a mass-movement on the part of Mennonites to colonize and here, aside from the cold winters, there are better prospects for pioneer life than Mennonites ever enjoyed.

We have always realized that to make such a start it is necessary that some kind of assistance be given in the beginning. The Colonization Board and our various relief organizations and efforts have been cheerfully placed at the disposal of the Russian brethren. None of this has been charity, or ever will be charity. Help to our own is a duty and should never be classed as benevolence. This also is true. Whatever the American and Canadian Mennonites have done for the Russian brethren must be regarded in the nature of an investment. These brethren are a zealous missionary people. When prosperity overtakes them again they will lead in the mission activities and support missions of the Mennonite church. They left behind them noble institutions of learning and brought with them the knowledge and culture acquired there which will soon be recognized as one of the most valuable assets of the Mennonites. Their benevolences were perhaps as far advanced as ours if not further. After they have done all that is possible for them to do for their brethren left behind they will not stop. It is not of the nature of man to break off a habit of generosity when once acquired. The communities in which they are located will surely come to realize that a Mennonite settlement in their neighborhood is a blessing whose worth cannot be estimated.

The laws that govern the Immigration Office in this country make it impossible for a mass movement of Mennonites to flow into the United States. Many, however, are coming in and many more will come. Having been of the nature of a country gentry in Russia many of the most enterprising of the newcomers are by training and by inclination unsuited for farm labor. People of this class will soon scatter, most of them drifting to the cities. The great misfortune is that Mennonites have so very few churches in the large cities and so in many instances these people will get out of touch with the church and the brethren. We hope that whenever they find themselves away from Mennonite churches, where there are enough of them to do so, they will effect a Mennonite church organization of their own which will progress in Americanization as rapidly as they do.

While there is every prospect that Mennonite communities everywhere in Europe as well as in Russia will continue to be weak there should be a determination on our part that the church should grow and maintain itself and be ready to take into its fellowship the unfortunate brethren whose prospects in the lands across the sea have been so terribly blasted.

FRENCH PROTESTANTS ASSISTING GERMANY

Washington, March 2.—Protestants in France have for some time been aiding Protestants in Germany, according to a statement issued by the Committee on Mercy and Relief in presenting the call for funds for the relief of the starving children of Germany. The Rev. Dr. Chauncey W. Goodrich, who during the war was pastor of the American church in Paris, is responsible for the statement.

In the appeal, which has been sent to the clergy of the country, the Committee quotes Dr. Goodrich, who says:

"As American Representative of the Central Bureau for Relief of the Evangelical Churches of Europe, which will provide the channel through which will pass a portion of the relief fund now being sought for the hungry in Germany, I wish to express my heartiest sympathy with this effort.

"Before such a need American Christianity cannot remain inactive. We must help. It is especially desirable that such relief given by American churches should so far as possible reach those ministered to through the efficient agencies connected with the churches of Germany in order that what is done may be unmistakably a witness to the reality and power of Christian sympathy and helpfulness. Moreover, all that strengthens Christian institutions and extends their range of usefulness amid these distressed people helps at a vital point in the process of recovery.

"It is to be remembered that among those once counted as enemies of Germany the Protestants of France have for some time been aiding their brethren in the faith beyond the Rhine, and that they have formally urged upon others the necessity of such relief. American Christians cannot do less."

"Every woman student in Germany is facing real hunger," according to Miss Ruth Rouse, secretary of the World's Student Christian Federation, who reports to the Federal Council as follows:

"I have just paid a brief visit to Dresden and Berlin. Here is what I saw: Food conditions are worse in Dresden and Berlin than in Austria in 1920 when we began student relief.

"Professional, middle class, working class alike, nine out of ten people one meets in the street are gaunt, drawn-faced, hollow-eyed and with the curious grey look of starvation which one knew so well in Austria in 1920. It is ghastly to have educated, cultured women lying in wait for you in the street begging you to buy their possessions. As far as I can find out, every woman student in Germany is facing daily hunger, not shortage, but real hunger."

How does the money which you give for religious purposes compare with that which you use for the gratification of momentary pleasures?

COMMITTEE
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Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

WHY NOT NOSE RINGS?

Some people treat themselves as though they were shop windows from which to display promiscuously the greatest possible assortment of so-called finery, finger rings, arm bands, hair pins, stick pins, brooches, chains, buttons and other glittering paraphernalia.

Seeing them thus bedecked one almost regrets that the good Lord did not give them two pairs of arms, an extra set of fingers and toes and longer ears.—Of course, the Darfur dames of today, as the Israelites of old, wear nose rings, but. . . Well, read Isaiah 3 to 5 on the male and female flapper.

* * *

Humbly lead—
Sow good seed.

* * *

A LETTER TO "DAD"

There is a piece of the Prodigal in every one of us, but most of us put off writing that "Letter to Dad" till it is too late. Here is one taken out of "Commerce and Finance" to which, doubtless many a wayward son would subscribe if he were absolutely honest with himself and fair to his declining father. What is said here may apply to mothers and daughters equally well.

Here is the letter:
Dear Dad:

I am writing this to you though I have been gone all these years. I feel I must say some things to you, things that I did not know when I was a boy in your house, and things I was too stupid to say. It is only now after passing through the long, hard school of years, only now when my hair is gray, that I understand how you felt. I must have been a bitter trial to you. I believed my own petty wisdom, and I know how ridiculous it was compared to that calm, ripe, wholesome wisdom of yours.

Most of all, I want to confess my worst sin against you. It was the feeling I had that you "did not understand." When I look back over it now, I know you did understand. You understood me better than I did myself. Your wisdom flowed around mine like the ocean around an island. How patient you were with me! How full of long suffering and kindness. And how pathetic, now comes home to me, were your efforts to get close to me, to win my confidence, to be my pal! I wouldn't let you. I couldn't. What was it that held me aloof? I didn't know. But it is tragic—that wall that rises between a boy and his father, and their frantic attempts to see through it and climb over it.

I wish you were here now, across the table from me, just for an hour, so that I could tell you how there is no wall any more; I understand you fully now, Dad, and God! how I love you, and wish I could go back and be your boy again. I know now how I could make you happy every day. I know how you felt. It took a good many years for this prodigal son—and all sons are in a measure prodigal—to come to himself. I've come, I see it all now. I know what a rich and priceless thing, and one least understood, is that mighty love and tenderness and caring to help which a father feels toward his boy. For I have a boy of my own. And it makes me want to go back to you, get down on my knees to you and ask you to hear me, Dad, and believe me.

* * *

MAYBE HE KNEW HIM

"Bill," the poet gasped to his friend, "I wrote a poem about my little boy and began the first verse with these words: 'My son, my pigmy counterpart.'"

"Yes, yes?"

The poet drew a newspaper from his pocket. "Read," he blazed; "see what that compositor did to my opening line."

The friend read aloud: "My son, my pigs, my counterpart."—Central Wesleyan Star.

* * *

A WORD TO THE OFFICERS OF YOUR C. E. SOCIETY

We desire the name and exact address of every Mennonite (man or woman, young man or young lady) who lives in any city, town or hamlet or at any other place where there is no Mennonite church; or who does not affiliate with a Mennonite church any more.

Will you officers make it your business—no, we will put it a little more definite—will the secretary of your society kindly send us the names of all such persons who once were or now are members, but are absent, probably permanently, from your church. We want to get a complete list, and then we want to see whether we cannot get them to 'enlist' in the interest of their church.

But give us the exact name and address. If you don't know it, ask their relatives.

And will the president of the society please inquire of the secretary whether this has been done, or whether he or she can be of any assistance in getting all of the names and sending them to us just as soon as possible, which means right away.

And don't be afraid you will send in a name that someone else has already sent. We will gladly take care of the duplicates.

And you other members, who read this, will you kindly write down any names of such persons that you know and hand them to your secretary to send to us? There, thank you! If you all help, you will be agreeably surprised at the list.

* * *

You Endeavorer—Have you ever brought a stranger, or even a friend to your C. E. meeting? Or if you haven't brought him or her, have you invited him to come with you? Well, why not? Don't you love your friend, or don't you love your society? If you don't, do; and if you do, come through! It will not only please you two, but more than two times two: Jesus, your church, and me, yourself and the whole C. E.

CHURCH BOOKS

Most of our churches have a so-called "Church Book" (Gemeinde Buch). The object of these books is to keep a perfect family and church record of all connected with a given church. And where this is done as it should be done, these books become valuable for historic data.

The books of the Alexanderwohl church, Goessel, Kansas, are a case in point. They are models of neatness and accuracy and they go back into the seventeenth century. They contain a real fund of valuable information.

Unfortunately not all of our churches keep such books; and in some cases where books are furnished the pastors neglect keeping them up to date. Where pastors receive no remuneration for their services, they might with some justice take the attitude that they cannot spare the time for such work. Churches are doing them an injustice to expect them to do this work as well as the pastoral work without remuneration.

But the pastors who are on salary, it seems to us, should look upon the keeping of these books up-to-date, as just as much their duty as the filling of the pulpit. It would be well for churches at their annual meetings to have reports on this point.

How are your church books kept?

This book should really contain a historical sketch of the church.

* * *

A RECORD FOR 21 YEARS

Prof. J. W. Bixel, at one time vocal teacher at Bethel College, who for some years had charge of the choir in the largest Presbyterian church in Tacoma, Wash., and who was ably assisted by Prof. B. F. Welty (the first music teacher at Bethel) at the organ, has lately removed to Seattle and has charge of a church choir in that city. Prof. Bixel told us last summer when we made a short stop with both professors, that he now is teaching 21 years and in all that time has never, on account of ill health, failed to meet an appointment either with choir or chorus or with an individual. Certainly a good health record and more!

Such devotion to duty today is almost as rare as oranges growing on telegraph poles in California.

* * *

HAVE YOU THE COURAGE

To meet failure and obstacles on every hand?

To meet your enemies with love for hate, good for evil?

To move steadily toward your goal with a serene mind when you know that others ridicule and consider your failure?

To remain in obscurity to support a parent or a helpless sister or brother, when you have the consciousness of the ability to do big things?

To bear the blame which belongs to another because you do not want to bring pain to others?

To speak the truth when a lie would help you out of a difficulty?

To forego extravagance so that you may provide for the future welfare of those dependent upon you?—Tid Bits.

THE MOST USEFUL PERSON IN THE WORLD

When you drop a ten-dollar bill or a ten-cent piece in the collection being taken up for missions, you sometimes wonder where the money goes, whether the missionaries are worthy of their hire. To the average layman the "ambassador to the heathen" is a little known character in the world drama. Occasionally his name crops up in the current news; generally it appears only in the reports sent back to the boards. Yet a writer in a recent New York paper makes "no bones of saying that the Christian missionary is about the most useful person in the world." His article, comments the New York **Christian Advocate**, shows signs that his point of view is not that of the ordinary church-goer and giver to missions. But "somewhere, somehow, somehow, he has gotten near enough to the missionary to size him up, to measure his motive and to understand what he is about." **The Advocate** thus gives the pith of this layman's view of the missionary:

"He is the one figure that gives me the most hope for the world's future.

"The motive that actuates him is the only one I find in the multitude of human motives that gives promise of the eventual peaceable organization of the world.

"There are plenty of heroes who are ready to fight and die for Americans, or Frenchmen, or Irish, or Bulgarians, many noble Jews who wish to help Jews, Catholics who want to be of use to Catholics, Methodists full of charity to Methodists, Whites who are for the Whites, and Blacks who are for the Blacks, and all that sort of thing. But I know of but one group who are for human beings just because they are human beings.

"These are the missionaries.

"The missionary idea has had about as hard sledding as falls to the lot of most great ideas. It was ridiculed most unmercifully at its birth. . . .

"Every supercilious writer from Dickens down to the man who wrote the latest, most cynical and septic play, 'Rain,' which for a long season just recently has enjoyed the approval of the critics and the hee-haws of the mob, has held up to ridicule the missionary idea.

"All that these smart ones can see in it is an attempt of one set of fanatics to impose their opinions upon another set. . . .

"But the missionaries as a rule are working away at the same task in which Jesus seemed to be engaged.

"For they are healing the sick, teaching the ignorant, training the little children, and steadily spreading through the dark places of the earth those fundamental principles of decency, humanity, kindness, honesty and courage upon which civilization rests.

"Best of all, they are planting everywhere the only idea upon which any practical internationalism can ever be founded, the only thought upon which humanity can ever be organized."—Literary Digest.

ON THE AFRICAN PATH

How would it seem to be born on the Equator? writes Edith A. Talbot on the Christian Herald. Remembering our childhood in temperate climes, it would seem a strange fate; but I have been looking at pictures of James and Arthur, children of African missionaries, who appear as healthy as children could be. Their baby eyes looked out over the great stretches of the Congo River, where hippos waded big gray heads just showing as they sunned themselves back-deep in water; where snouts of crocodiles projected from the shallows near shore as they slept the equatorial day away. Jimmy and Arthur loved to poke them into life and then run away screaming as they began to move their snouts about looking for the foe.

Their father and mother had been at their post in the Belgian Congo in Central Africa for many years, since they were first married. Belgian Congo, their field, they found to be half as large as the United States and to have a negro population equal to that of the United States. Few and far between were the mission stations, and they were often called upon to take the boat and traverse the great river, preaching the Gospel of Jesus to men and women of black skin and intelligence scarcely able to grasp the full import of their teaching, but still abe to cling for comfort and cheer to anything that lifted them out of the religion of fear in which they had been reared.

When at home father and mother were always busy, thought Jimmy and Arthur. Hardly ever had they time to play; it was just work, work all the time, for they had a school at home—several small buildings with wide verandas round the compound. There day after day the hum of voices went on, as boys and girls were taught the rudiments of education as Americans understood it, together with some of the elements of household arts and gardening for the girls.

The girls were often planning to go straight from this school to their own homes—mere huts probably. They were betrothed very young or some were already married, for the young black men wanted wives who had been trained in the mission school so that they shared the belief in Christianity which they themselves had gained.

Perhaps after going to school for several years, they would return to the home village by way of the African Path, trodden for centuries through the heart of the forest. Great fallen trees intercept it, but generations of human bodies straddling their trunks have worn smooth places. Deep holes occur along the side of the path, made by some frantic searcher after gold, and woe to him who falls into such a hole, for it is considered bad luck to help a person out. The way lies over streams through spring holes, where perhaps a party from a neighboring village has come, dressed only in short skirt or loin cloth to get water in a big gourd. The white traveler enjoys the shadow of these paths, but the native African loves the sun and regards it as a cure-all for his sickness, lying down at full length in it when ill.

On reaching the cluster of mud huts which is the home town, superstitions dark and dreadful meet the young student of Christianity. The fetish, only half believed in perhaps but still feared; the awful juju, where enemies are tortured; worst of all possibly, the listless negative life of the village so devoid of anything to cheer, purify and interest one whose soul has been partially awakened. Under these circumstances many no doubt succumb, but still many survive the test, showing true heroism of soul.

MAKING MEN: THE SUPREME TEST OF CHRISTIANITY

By Tom A. Sykes

This topic was suggested by the common assertions that this generation is not producing men of the caliber of former times, that Christianity has failed to produce men, and that intellectual development is the true solvent of the problems that confront us.

The truth is we have rediscovered the fact that life with Christless men in a Christian world order is not worth living. Answers to the personal query, "What think ye of Christ?" show that men generally have a favorable sentiment toward him. Yet they are slow to realize that individuals and nations have failed because they have forgotten Christ's example and teaching and did not dare to trust wholly to the law of love. Much of our so-called Christian civilization has proven to be very largely sentiment.

The whole world is calling desperately for a Gospel of reconciliation, a greater spirit of faith and a keener spiritual development. We have learned that intellectual development, trade prosperity, scientific invention, and narrow nationalistic patriotism are not enough to save the world.

Have we really learned it, though, when we accept a preparedness program with its big army and navy? . . Isn't it wise to do a little thinking, as the women are certainly doing, when we see our high school boys parading the streets with rifles over their shoulders?

As outstanding evidence of the ability to put off the old man and put on the new man in Christ, we have St. Paul, whose hands were stained with blood when he came to Christ in the Damascus road experience.

If men say they can't eliminate their lower natures they don't know God. The spirit of Jesus Christ is the only power which can uplift and transform a man.

Christianity today, as always, opposes over-valuation of the economic and material that is showing itself in the senseless luxury and prodigality of our modern life.

The trouble is that Christianity has allowed itself to take second place in these latter days. The church of the world has lost strength because it has permitted politics to gain the leadership. It has become an institution and a name, but is lacking in the throb of Christian experience.

The hope lies in the plain, common Christian man, and in the establishment of relationships in which the spirit of Christ will rule rather than the spirit of politics and economics.

We do not want loyalty to one idea, or the worship of a fragment of truth, which always means bigotry and intolerance.

We need loyalty to a living, loving, transforming Christ, and a realization that we have a whole lifetime in which to prepare for an eternal existence. We should feel that low aim is a crime and knowing that we are not perfect, say with Paul, "I press toward the mark."—American Friend.

THE S. S. LESSON

March 16

The Reign of David

II Sam. 7:18-26; 8:14-15

Golden Text: "I delight to do Thy Will, O my God." Psa. 40:8.

God has a way of calling obscure men to high places. This does not mean that the ones so called are men lacking ability, but, it does show that God has a way of recognizing ability before men suspect that it exists. In the case of David his worth is to be seen in his faithfulness and bravery in caring for his father's sheep, as well as in his sublime piety as reflected in the Twenty-Third Psalm, which bears all the ear marks of having been composed during his shepherd career. The shepherd life was particularly fitted for developing men of God. The Patriarchs, Moses and David were shepherds. It was to shepherds that the angels of heaven declared the glory of the new-born Son of God. Jesus calls Himself the Good Shepherd and compares the tender and personal relation between the shepherd and his sheep to the relation of the disciple and Himself.

Obscure though David's station was, he nevertheless had behind him a worthy ancestry that had absorbed into it some foreign blood. Both Rahab, the harlot of Jericho, and Ruth the Moabitess, were in his line. Since through him was the world to receive its Savior, we note that in the line of this Savior there were others besides Israelites, because Jesus was to become the Savior of all men and provision was thus made for the Gentile world having a part. In this we too see that the grace of God was working. It was not from those who had made names for themselves, or had a claim upon distinction that God chose one to be the greatest king of Israel he was called from the obscure sheepfold.

God called David to be a king and as such he attained to a greatness that no other ruler ever had. What David became is in part to be attributed to his life and conduct, but the great reason why he became so mighty a king was because the Great King of all the earth and all the universes willed it so. It was the Divine Sovereign God that made David king and as king, gave him a glory that no other earthly ruler ever enjoyed. We must never forget that, no matter to how much power some men may rise, it is always because God ruled that it shall be so. It is for Him to raise or cast down whomsoever He pleases, but He makes His decrees in accord to the way those so honored behave.

David was a great warrior. Sometimes leading his forces, but also meeting the enemy of God in single combat. In his battle with Goliath he exclaimed, "The battle is the Lord's." This was the secret of all his victories in battle. He left all in the hands of the Lord valiantly doing his part without fear, knowing that God will always win. To the Christian there is a higher and better warfare. We are soldiers of the cross, fighting under the Captain of our Salvation. Our foes are more powerful than those that David met on the field of battle, but we may be just as certain of the victory. We are armed with the spiritual armor that God provides and our weapons are the most effective that may be used against the might of the devil. The reward awaiting the Christian soldier is an

eternal one in which he shall inherit the glories of heaven.

As a king David ranks higher than all the kings of Israel. He united his people into one solid rule, he compelled the enemies round about to respect him, he met the opposition that developed and mastered it. No name of all those preserved for us in the Old Testament receives greater honor, yet, the humblest child of God may be a glorious king too. As king he will rule his own passions and desires and establish for himself a glorious character. As a king on earth he becomes a glorious child of God the Almighty King of the Universe.

To David also belongs the glory of being one of the greatest poets the world ever knew. The sweet Psalms depicting the various emotions of the soul belong to the first rank in literature. They are of a nature that makes them a part of the spiritual experiences of the child of God. They become the words by comfort, faith, hope, joy, sorrow and confession are expressed. Their messages are for all time and in them are contained the sweet promises of God including His Great One, the Christ, whose life, work, passion and victory are described. No other written works of men so wonderfully fit into the lives of the men and the women of the age as do the Psalms of David.

In verse 23 David asks: "What nation on earth is like unto Thy people?" To him who appreciated the greatness of his God it was no mystery that made Israel great. Behind of it all was the greatness of God as manifested in His deeds, and in the works of nature, in His dealings with nations and particularly His dealings with Israel. Israel's greatness is portrayed in its deliverance from Egypt and its other enemies, in its separation from all the peoples of the earth during all the ages and in its future destiny in the plans of God revealed and yet to be revealed.

The career of David might be summed up as follows: He was the great national hero who won a permanent place for his country among the nations; he was the personality that reunited a separated people; as a ruler he led his country to greatness and gave it a righteous rule; as a poet he enriched the literature of the world.

THE C. E. TOPIC

March 16

The Bible in All the World: How It Is Sent Forth and What It Does

Psa. 43:1-5.

When Solomon remarked that of the making of books there is no end he little thought, wise man that he was, of the possibilities we possess in our day for turning out books a million times the number of books in his day, the day when each letter had to be laboriously written out by human hand. Even that crude process of that time seemed an endless one but with our modern presses turning out literature in sheets so rapidly that the eye can scarcely follow them the limitations of speed are the only things to hinder a more rapid production.

Speaking of books there is really only one Book. You scarcely remember the titles of the books that were rated the best sellers a year ago and you positively cannot remember the name of one of the best sellers of five years ago. It has been said that of all the books that are printed only five or six will survive a century. The great works of the ages may easily be assembled on a five-foot shelf and if printed on light India paper a twelve-year-old boy could carry them to school without suffering fatigue. But the Bible has been printed and is printed oftener and in greater quanties than any other book. There are enough Bibles in the homes of America to place one in every one's hand. No library is complete without one. There are dozens of Bible societies every one of them producing Bibles and distributing them. There are agents in every locality selling Bibles and finding plenty of customers. Besides this there are numerous publishing houses who make it a business to sell Bibles. The cheapest books produced are Bibles. The most costly ones are Bibles. The writer recalls seeing one that was sold to a rich man that cost $5,000.00. Not so long ago a leaf from a first edition of the printed Bible was sold for $100.00. The most valuable manuscripts are those of Bibles, for example the Codex Vaticanus now in the Vatican library and the Codex Sinaiticus which was the chief treasure of the library of the late Emperor of Russia.

In the library of the writer of this article there are two copies of the Sauer Bible, the first Bible printed in America in a European language. Most of these Bibles were seized during the Revolutionary War and used as gunwads by the soldiers but that did not by any means hinder the distribution of these sacred books. There is scarcely a family that does not value a Bible that has been in the family for several generations and if these books could speak they could tell a wonderful story of tears and joys of faith and triumph as these emotions passed through the frame of devout readers.

A wonderful thing about Bibles is that they enter into the everyday life of people. Many of the most effective figures of speech owe their origin to expressions found in the Bible. The Bible because it enters so intimately into the life of the people fixes the speech of the nation. When Martin Luther translated the Bible into the dialect he was accustomed to use, it became the standard of German speech. When the 1611 version of our Bible came into common acceptance it fixed its language upon the English speaking world so thoroughly that it has become the standard of good English. Missionaries have translated the Bible into the tongues of the people with whom they worked. This, as the Bible came to be read more and more always had an influence upon the language and literature of that people. In some countries and among some tribes there was no written language and one had to be created for them. In this case the missionary not only gave a revelation from God for that peculiar people but he also gave a model for the language. It is no small tribute to the work of our own missions to be able to say that through Missionary Petter the Cheyennes received not only a Bible but a written language as well.

The Bible is a message from God and so must like preaching be carried to all men all over the earth. So long as there is a single country in which the Bible is not to be had in the tongue of that country that long have the Christians the world over a task waiting for them that should be hastened to completion. As it is there are hundreds of languages and dialects in which the Bible has been printed. The next step must be to see to it that these Bibles are distributed and the people taught how to read them if they are not able to do so. Education and work must go hand in hand on the missionary field. Missionaries have found that a convert is hardly ready for church membership until he is able to read his Bible. With us in the home land we should insist that no one be permitted to retain his church membership who does not read his or her Bible regularly.

However the Bible is but the book of our religion. To make our profession real and consistent we must live the Bible. There is an old proverb that says, "The Christian is the only Bible that the world will read." Paul must have this idea in mind when he speaks of the child of God being the living epistle known and read of all men.

MARRIAGE

Gerber-Hofstetter—On Jan. 12, Sylvia, daughter of Mr. and Mrs. P. P. Hofstetter, and Alvin, son of Mr. and Mrs. P. P. Gerber, their pastor, Rev. Austin Keyser, of the Salem Mennonite church, Sonnenberg, Ohio.

DEATHS

Horsch—Elisabeth Horsch nee Schmutz was born at Wimpffan Baden, Germany, December 15, 1863. At the age of 15 she united with the Mennonite church, of which she remained a faithful member until her death.

She came to America in 1885, and was united in marriage the next year with John Horsch, at Halstead, Kansas. They made their home near Halstead until the spirng 1892 when they moved on to a homestead near Geary, Oklahoma.

Here the husband died in 1916, and the next year the widow moved to California to make her home with her brother Heinrich Schmutz at Alta Loma. After only a few days of serious illness she quietly fell asleep Feb. 16, 1924, having reached the age of 60 years and 2 months.

The funeral services at the Mennonite church in Upland were in charge of Rev. J. C. Mehl. He spoke in English, having for his text, "Let me die the death of the righteous." Rev. D. B. Hess spoke in German on Prov. 14:26 and Isa. 3:10.

Burial was at Belle View cemetery.

Schmutz.—Henry Schmutz was born March 3, 1857 in Weilerhof Baden, Germany. In the spring of the year 1871 he was baptized upon his confession of faith and received into the fellowship of Mennonite church. To the end he remained a faithful disciple of his Master.

In 1884 he immigrated to America and made his home in and about Halstead, Kansas, a few years. Then he received a call by the Mission Board to serve as farmer upon the Indian Mission field of Oklahoma. Here he endeared himself to the workers and the Indians, by his quiet, humble, unassuming ways and faithful work.

November 28, 1895, he entered the holy state of matrimony with Christian Schmutz. The family lived on a farm near Geary, Oklahoma till 1903. In fall of the same year the family moved to California and established a home in Alta Loma. Here also he was held in high esteem by all who knew him, because of his integrity and faithfulness, both in material and religious matters. He leaves to mourn his loss, his beloved now widowed companion, five sons, four sisters and a large number of other relatives.

About five years ago an insidious disease began to trouble our departed brother. About a month ago this disease became very active and Friday, February 8th, 3:20 in the morning, his soul left the weary and exhausted body, to take its flight to the eternal home, to Him whom he so faithfully served here below.

His age he brought to 66 years, 11 months and 4 days.

Funeral services in the Mennonite church at Upland. Words of comfort were spoken by Rev. M. Horsch in German and Rev. J. C. Mehl in English. Texts Isaiah 35:10 and Matt. 5:9.

JOTTINGS

The Men's Bible Class of the First church, Philadelphia, will hold their annual banquet in a neighboring Y. M. C. A. hall on March 1.

The Alexanderwohl congregation, Goessel, Kansas, is planning a celebration of the 50th year of the immigration of its fathers from Russia to its present location in Kansas. The celebration will be held sometime in May. The membership of this congregation is more than 700.

At the monthly social of Witmarsum Seminary, held in the home of Mrs. Burkhalter, several short talks were given by members of the College and Seminary faculties. Prof. Fast gave a short talk on the origin of Valentine Day. Dr. Smith spoke on "Lincoln", and why he is held in such high esteem, not only by America, but the whole world. Dean Byers gave a talk on "Washington", and his chances of becoming president were he living today.

J. H. S. in a communication from La Junta, Colorado, writes to the Gospel Herald that the citizens of La Junta are taking considerable interest in the plan of the (Old) Mennonite church to erect a general hospital at La Junta, and have offered their assistance in every way possible. The present hospital building is too small for the work, and is also very poorly designed for the purpose. A hospital in which they could finish their training course without the necessity of spending a year or more in Pueblo and Denver hospitals would also be greatly appreciated by the sisters, who are taking the training course.

First Church, Philadelphia, announces a membership of 472. During the year 21 were added by baptism and 9 by letter. The loss during this period was 5 by death and 12 by letter.

Miss Agnes Williams, for many years one of our missionaries, located at Fonda, Oklahoma, has recently resigned. She severs her connection with the work to return to Oberlin, Ohio, where she will live with her mother.

At a meeting of the Emergency Relief Committee, held in Newton, Kansas, it was determined to appropriate $300 per month for three months to the German Mennonite Relief. This Committee also assumed its moral support of the Colonization work.

An old scrap book that came into possession of the editor yields the following account of a minister being called to office through the lot:

"A writer in the **Christian at Work** gives an account of the method of making ministers among the Mennonites, which is remarkably different from the methods practiced in any other denominations. The Mennonites expect their ministers to serve without pecuniary reward, and hold that both their appointment and the matter of their discourse are directly from the Lord. They, therefore, choose by lot, believing that the choice is thus made the act of God. In Virginia, two ministers having died, the congregation met for the purpose of proposing suitable names. The meeting was opened with prayer and the first of Acts was read and commented upon. Then followed a season of silence, during which time each person was counseled to heed the promptings of the Spirit and to announce whatever name any one might feel constrained to regard as a person fit to minister. Sixteen brethren were nominated. A week was allowed the nominees to reflect upon the question of duty. All consented to go into the lot when the congregation met again. Sixteen copies of the New Testament, uniform in size and binding, were counted out and placed in the hands of two ministers, who retired with them into the vestry. Slips of paper were put into two of the volumes. The books were laid upon a table promiscuously, and left there while the two ministers should return to their places in the church. The President directed two other ministers to go and bring the books in. These went at once into the vestry, and, having shuffled the books, they carried them into the church and set them up in a row upon the long table in front of the stand. The sixteen books being duly arranged, and the candidates placed near them, prayer was offered that the Head of the Church would show which two of those sixteen brethren should be called into the ministry. Prayer ended, each of the candidates arose in order and took down a book. And when each had taken a book the next thing was to see who had the lot. While the books are being examined the interest and suspense are almost painful to witness. The brethren who find the lot in their books are sometimes very much overcome by an overpowering sense of the duties laid upon them. Others again seem greatly pleased with the call to preach. The chosen ones are ordained on the spot, and from that moment they are regarded as the authorized messengers of Christ, to witness for Him in the presence of the people."

Ex-governor of Kansas, Henry J. Allen, who has recently returned from a trip to Europe and the Near East, lectured at Bluffton College on the Near East last week.

The Danvers Mennonite church, at Danvers, Ill. has extended a call to Rev. Harvey Nunemaker, of Sterling, Ill., to become its pastor. The call was accepted and the brother expects to assume charge about March 1.

Sister Florence Cooprider Friesen, returning missionary to India of the (Old) Mennonite Board was taken sick with pneumonia while on the Red Sea. Later she was placed in a hospital in Bombay. She was reported as recovering nicely.

The First Church, Philadelphia, is in the midst of a series of community services in connection with several neighboring churches. Rev. Neuenschwander reports splendid interest and full houses.

In Mennonite villages in Russia, years ago, the village herder would pass through the village blowing his horn. This was a warning to the girls to have their cows milked and out on the road. When he had reached the end of the village he started toward the other end driving the cows before him. If the farmers did not have their cows on the road when he passed by they had to drive them to the pasture themselves. Sometimes when he, the herder, was in good humor he drove his herd so fast that the boys and girls had to follow way out to the pasture. They might give him a good scolding after they caught up with him, but it was generally agreed that he was entitled to the joke.

Easter Services for Sunday School

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Our Risen King (L)
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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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CONCERNING THE LOS ANGELES MISSION

Los Angeles, California
Feb. 26, 1924.

Dear Mission Friends:

The question, why must the location of the Los Angeles Mission be changed now, is doubtless in many of your hearts. May we try to tell you a few of the reasons for this move in order that you may be fully informed, and understanding the situation be wholeheartedly with us. Your prayers, your cooperation and fellowship in the work is of inestimable value to us in the efforts to carry out the Lord's work as He gives it.

Many years ago, when the General Conference took up the work in Los Angeles, it was with the prayer and hope that the lost and the churchless be invited to come to our Saviour and that the Lord, who alone can save them, may unite them into His church. To this end much prayer, labor and gifts have been expended by those who labored here before us and you who have given of yourselves and substance to this work. And we trust that we may be found and accounted faithful as your fellow-laborers in the cause of our Lord. But the Lord Himself has graciously given His blessing and the increase to the work in addition to a goodly number, who have been the fruits of our mutual labors, and are still with us and those many who have been brought to the Lord and since moved out of the reach of this mission, the Lord has also brought a steadily increasing number of such, who come from churches elsewhere in the United States and beyond people of our Mennonite faith, to join this church. These constitute the congregation, known as the Mennonite Mission Church. The membership of this church is not large and our prefection is only in Him, who saved us and imputes unto us His righteousness. But there is an earnest effort and desire in all to be well pleasing unto the Lord in all things. The place of worship and fellowship of this congregation is the Mennonite Mission, known here in the city by the name "Whosoever Will Mission," on Ave. 19 and Albion St. The place has become very dear to many of us because of experiences and association which are sacred. We would not seek for another place of worship if all could live near this mission or reach it easily. But as it is, none of our number, who own their homes, live nearer than about four miles distance. Most of them live ten to twenty miles away and only very few have found their temporary or rented homes near. Now in rural conditions such would not be considered hindering or forbidding circumstances. But there most of the people have their own vehicles. Here this is the case only with a very few and just a small per cent. of them care to risk the traffic congestion on the streets of the down-town section, through which most of them must pass. And those dependent on street cars find these so crowded that they must expect to stand part or all of the trip, which renders a regular attendance with their families at the distant mission most impossible. For this and other reasons we were instructed by our Mission Board upon our entering this work to secure a committee from this church and study with them the situation and suggest such changes of location as we could recommend as beneficial to the cause of this mission and church. This was an extremely difficult task. With our people scattered over the whole wide area of this large city and a "Council of Denominational Superintendents," representing the various Protestant denominations, attempting to regulate the placing of churches in the city and southern California so that no district is overchurched nor any left without churches, the chances for us to secure a suitable location for our needs and where we could do missionary work in our immediate vicinity, were very rare. The many desirable new subdivisions which were open for churches, were spoken for and given to the large and prosperous denominations. Naturally the Methodist Church would claim a new district where a number of Methodists had bought their home-sites. So would the other denominations claim each their locations. As Mennonites we were having at best just a very few in such new places, how could we make proper claims for a district? Well what is impossible with men is not impossible with God. We have earnestly and persistently laid our petitions at His throne and He has heard us. He led us to pass through or by the Goodyear tract last spring when work in this subdivision was scarcely begun. This district being relatively near in to the city center and the industrial districts and around which at that time about a dozen Mennonite families were already living, appealed to us. We investigated the prospects of the tract, the church possibilities, the lay of the land and countless other phases of the work, and finding conditions favorable for our needs, we took the matter to the Lord. He gave us courage to place the matter before our local committee, before the Counsel of Denominational Superintendents, before the Mission Board, before the local church and before the General Conference. Strangely it happened that all of these various bodies agreed to the prosposition of setting a Mennonite Church therein without a dissenting vote. We secured the lots for the church in the tract and the Lord granted us to find those who gave and lent us the financial means to buy, till by this time the lots are more than paid for. But now we must build a chapel thereon and a mission-worker's home. Where will the means for these come from?

We can take the matter only to Him who so signally gave us the work and the place. And we know He will not desert us. But when He calls upon you to help us, will you refuse Him?—Our Mission Board has called upon the Sunday schools to give us 35 to 40 cents a member. Can you, will you respond to this call not only with your finances but also with your prayers before Him who gives to all of us this work?

But may be you are questioning still, the need and wisdom of the move. Remember that Los Angeles is a very rapidly growing city. People flock here from all the world. Many of our Mennonite families are among them that make their homes here. What home and what congregation is there which is not duly concerned for the spiritual welfare of these? Are you agreed that these many can properly be left for the other denominations and cults to enlist their services for their own needs? Have we no duty toward them? "But if any provideth not for his own, and especially them of his own household, he hath denied the faith and is worse than an unbeliever." Does this word have any application to these our own brethren? But more than this, you know that Los Angeles is known as a very wicked city. Religions and cults of every description work this place to a finish. Should our own brethren be exposed to the dangers thereof without a proper Mennonite church home to invite, welcome and warn them?

Furthermore the Lord has given to the Mennonite church, unto our Conference, a definite and a great task to do for Him on our mission fields, both home and foreign, on the educational fields, our colleges, preparatory and parochial schools, our hospitals and deaconess homes. Who of you do not feel the burden of the work represented by these fields and the empty treasuries for them? Should we not seek earnestly and prayerfully and systematically to enlist every single number of our faith to help wholeheartedly in this God-entrusted work to us? Can we afford to lose any of our brethren going into the city here in order to find their employment? I feel we must all join hands in the great work the Lord entrusts to our small denomination. For this reason we need a church home here. We look unto you to help us in this undertaking as those whom the Lord has placed by our side in the carrying out of this great cause!

But some may ask, will it pay, will the desired result be secured thereby? This, beloved, depends on my and your faithfulness to the Lord. He calls upon us to do a certain work. If we or some of you fail, can He give success to our efforts? But if we are faithful He will perform that which He has promised. He never gave a duty, which, being faithfully carried out by us. He did not crown with much greater suc-

cess than we had faith to foresee. This little mission church, the gift of God to the faithful performance of the work He gave to our brethren before us in this field, is gladly sharing the burdens of the work the Lord has entrusted to our Conference. The Conference treasurers will know the extent to which this church is sharing the burdens of the work. Our Master teaches that the left hand shall not know what the right hand is doing. And I would not rob the blessing coming to them who in glad obedience to Him have placed in their contributions to His cause by publishing them; the Father who seeth in secret will reward openly. But aside from this consideration the Lord's work pays in higher dividends than financiers are able to figure.

And once more, is it really necessary to make this move? Dear friends, the Lord is the Mover of the plans before our Mission Board. They did not originate in our little minds. If our congregation is to be preserved and serve its purpose we must have a church home in the southern part of this great and overcrowded city. We need to mantain the work here at the mission until the Lord shows us what to do and when to sell the property, which would more than pay for the new station. But the work which He gives must not be interupted. With greetings and thanks for all your support we are yours, The Mission Workers,

Albert and Catharine Claassen, Mr. and Mrs. Henry B. Dirks, Levina Burkhalter.

MINISTERIAL CONFERENCE

Ministers, deacons and quite a number of lay members were in attendance at a ministerial meeting on March 3rd, 1924, in the Bethel church, Perkasie, Pa. President A. J. Neuenschwander announced hymn 150, which was sung, the secretary read Psalm 132, S. M. Grubb offered prayer. The interesting topics indicated on the program were interestingly discussed. First topic: "What attitude should a pastor take toward church members living in his parish who are far removed from their own churches?" A. S. Shelly said, "This is an old problem that comes up repeatedly." Considered from the standpoint of such members, he gave his own experience, in moving away from his own church, for a while drifting, but then later uniting with a church of another denomination to the great blessing of himself and family. The attitude of the pastor to such members should be one encouraging such members to unite with some other church. But the query of the topic is as to the attitude of the pastor where such members are now living. His attitude should be one of cordiality, friendliness, and fearlessness. The brethren, Franz and Neuenschwander, also made appropriate suggestions.

Second topic: S. M. Grubb in an elegantly prepared paper discussed "What ought we as Mennonites do to help the work of peace along?"

(This paper will appear on another page of this issue.)

Third topic: "The advantages to be gained by cooperating with local, county or city federations of churches", were presented by P. E. Franz. The advantages may be grouped under two heads, 1. harmony, 2. strength. In most all enterprises cooperation is considered important—except—at least with some, in church work in a community; but cooperation is a matter of wisdom for Christians. Such cooperation creates a friendly spirit toward other churches; dispels sectarianism. Jesus was no sectarian, His followers should not be; makes us more tolerant. It gives the churches strength in works of reform, in protestation against evils, in religious educational attempts.

Dinner was provided for the guests in the homes connected with the church. The afternoon session was opened with singing, "What a Friend We Have in Jesus", reading of Phil. 3:7-16 and prayer by Rev. Soldner. The topic, "Advantages and disadvantages of a budget system in our churches to support the various needs in our General Conference", was opened by V. B. Boyer. Haphazard methods are to be condemned, a system in finance is commended. Have a plan and seek to follow it. Disadvantages arise often from unreasonable demands. Know what is expected per member, but be reasonable in claiming it. Grover Soldner called attention to a resolution passed at General Conference in 1920 authorizing a budget and then read the budget, prepared by General Conference executive committee for the current year as printed in the Mennonite, January 10th. This budget includes foreign mission, home mission, the conference treasury, and needs of Board of Education and amounts to $5.73 per member, as a minimum requirement, and does not include the very much needed relief work. But now, the speaker said we must take into consideration our Eastern Conference needs, there is the problem for us, shall we continue with a budget as we have the past several years? J. D. Moyer, H. S. Stauffer, A. S. Shelly and others spoke on the plan.

Following this discussion, there was a general discussion on the "Forward Movement Fund" of $10,000 inaugurated at our last district conference, opened by Chairman Neuenschwander. The discussion, together with the printed reports of receipts showed that the whole amount has not yet been reached by at least one-third; additional efforts should be made toward reaching the amount.

The last topic on the program, "The Church Bus", was opened by E. S. Shelly, assistant pastor of the Bally church. He told how the plan originated and how successful it is in the Bally church. The meeting closed with prayer by E. S. Shelly.

A. M. Fretz, Sec.

CORRESPONDENCE

Salem Mennonite Church, Ruff, Washington, February 27, 1924. Dear Readers: We are glad to say that the Lord has richly blessed us in this New Year. Nothing along the line of bad weather or epidemics has hindered us in holding our religious meetings. All the new officers in our Sunday school and C. E. are busy trying hard to do the best they can to progress the work in our small congregation. Some of us have been living here for twenty-two years, always hoping from year to year that some more Mennonites would come and settle in this community, but the poor crops in the past have caused more to leave until the past year, where we were richly blessed. The few that are still living here live so scattered that it is difficult to come together as much as we would like to.

Since New Year we have an hour of instruction in music every other Friday evening conducted by our Rev. D. D. King. From February 14 to 19 we had the privilege of having Bro. Aeschliman with us feeding us with the Word of God. He delivered ten sermons, five in the English language and five in the German language. His texts in the German sermons were taken from the following books: Matt. 11:28-30; Luke 13:3; Luke 15:1-2; John 5:6-9; John 14:2 and the texts for the English sermons were as follows: Acts 12:12; Luke 19:10; Matt. 14:25, 28. I am sure I can say that the hours passed too quickly for the listeners. May God bless all that was spoken at these meetings so that it may bear fruit. In March our Rev. King is going to Almota to return the call.

Spring came exceptionally early this year. Many of the farmers were not ready, but now all are busy putting in another crop. The weather as a whole was very nice this year with the exception of the first week in January we had cold weather without any snow on the ground which did some damage to the winter wheat.

A number of our members have been on the sick list this winter, but most are off the list and those still on the list are improving nicely. **Corr.**

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

The reason why some of these pioneer teachers took the county examination was, to take their schools over into the public school houses and to receive financial aid from the county. Rev. Heinrich Bauman says, "The last year, even when I taught school in my own home, I received financial support from the county; and after I had taken the county examination, I taught only German school in the public school house, with financial aid from the county treasury." Or in some places, as in Gnadenau, Mr. Andreas Flaming says: "They tried to engage two teachers, one English and one German." He took the county examination in order, as a second teacher, to be permitted to teach the German language. This plan, however, met too much opposition. The last school year of Rev. Johann Harder, when he taught in the Gnadenau Meeting House, the county superintendent once visited his school and was so pleased with the work done, especially with the singing, that she allowed Rev. Harder financial aid from the county; but this caused so much ill-feeling among the American neighbors that the community decided to pay it back. These lenient school laws of pioneer days seem to be the reason why some Mennoninte communities are persistently seeking to attach the church school some way or another to the public schools in order to save time and money, either by crowding German and religion into the English school term or by supporting the church school in an indirect way from public funds by raising the teacher's salary. As time advanced, and as the public schools began to increase in numbers and the standard of public instruction began to

rise, the different nature and scope of activity of the two schools became more and more apparent; also the different sources of their financial support. In general it may be said, that the financial support of these early Mennonite schools was left to the local community itself, but if they were not financially strong enough, the Kansas Conference lent them a helping hand. Then too, we must not forget that many of these early teachers taught in their own homes, charged no rent, and furnished their own fuel.

Equipment

As much as can be ascertained only one school house was built for teaching purposes during the first year, for, as has just been said, many of these pioneer teachers taught school in their own home, usually in the best room of the house, the sitting room, or "grosse Stube". This first school house was a sod house in Gnadenau, in which Rev. Johann Harder taught during the winter of 1874, '75. It was built across the road from the present Gnadenau public school, District No. 11. The sods were laid on the flat ground with no other foundation underneath. It was thatched with long reed-grass found in the ravines near by. Beside the school room, it had a few small rooms for the teacher. The children of Rev. Harder had to sleep on benches in the school room. The school desks were pushed aside and the benches set together for the bed. The second and third year Mr. Andreas Flaming taught in this sod school house. During his last year, on account of a heavy rain, the walls began to cave in at one corner, and Mr. Flaming was compelled to move. He finished the school year in the "grosse Stube" of Mr. Frank Goering's home, near the end of the village.

Rev. Bauman also taught in his own home during the first years in this country. His house is a frame house, pretty well preserved yet, and kept in repair. The original structure is about 20 feet by 30 feet, and the walls are lined up on the inside by a raw brick masonry about 6 inches wide. The sitting room which he used for school room is only 11 feet by 20 feet. In Alexanderwohl, Rev. Abraham Harms started school during the winter of 1875-'76 in the home of Rev. Abraham Klaassen, his neighbor. The next two years he taught school in his own home. The house of Rev. Abr. Harms was a mud house*, about 26 feet by 48 feet. The walls were about two feet thick and seven ft. high. On the inside as well as on the outside the walls were plastered with mud and then whitewashed. On the outside the walls had to be replastered, and whitewashed nearly every year. The ceiling was very strong, made of planks two inches thick. The roof was shingled, quite steep and high. The garret furnished a large storage room, sometimes large enough to store the whole wheat crop. When this house was torn down about 12 years ago, the walls had to be torn down in small sections by a strong team. There was enough rough lumber in the roof and floor for a frame house of 26 feet, 30 feet by 18 feet. During the fourth year Mr. John Unruh taught school in the home of Mr. Abraham Hiebert, across the road from Rev. Harms. Thus, in one settlement during the period of four years school was taught in three different homes. "In Hoffnungstal school was started in 1875 by Mr. Johann Flaming in his own home. He taught two years. A few years later he was called to the ministry. In 1877 Rev. Heinrich Wiebe began school in his own home. But on account of illness he had to give up and the term was finished by Mr. Abr. Klaassen, who lived near by." Mr. C. D. Klaassen, who was the most advanced pupil in this school says that Mr. Klaassen's stock of knowledge was soon exhausted; especially in arithmetic.

In New Alexanderwohl, besides the school started by Rev. Heinrich Bauman just mentioned before, another school was begun by Rev. Cornelius Wedel in Springfeld in the "Sommerstube" of Rev. Peter Wiebe. Rev. Peter Balzer's school in Südblumental was destined to become the nucleus of the preparatory schools in Emmental and Halstead, which have developed into Bethel College. Rev. Balzer began the preparatory school by taking in advanced pupils from other communities to train them for the teaching profession. Many of them he took in board and they had to sleep in narrow compartments in the attic. In the same way schools were started in Mennonite communities of McPherson county, Reno county, Harvey county and Butler county. Wherever schools were started in those early days, most of them were held in private homes, usually in the home of the teacher. There was a school spirit and a willingness to serve and to sacrifice. Where should we find as many owners of homes today, willing to give up the best room of the house for a whole school year and have a few dozen youngsters tramp in and around the house?

Text Books and Other Equipments

Text books and other equipments were very few. The most important text book used was the Bible, which was used both as a reading book and as a text book on Bible history. The teacher usually had a text book on Bible history, but the pupil who could not afford to buy a text book, had to study the Bible story from the Old or New Testament. For writing and figuring they used slate and pencil, of which many had been brought over from the old country. Important rules in grammar and orthography the pupils had to copy in notebooks. Beginners were taught to read from charts (Wandfibel) and primer (Fibel). Copy books were often made of fools-cap paper, sewed together and ruled by the teachers themselves, also the specimens for penmanship were often prepared by the teachers. School desks, seats and black boards were all home-made. The desks were from 8 to 12 feet long. Most of them had large shelves underneath for the books. They were made with little regard to the age of the pupil; but were nearly all of the same size. Often the seats were fastened on the same block with the desk like the modern desks. Rev. Heinrich Bauman had just one long wide desk with cross legs, and no shelf for the books. It stood alongside the room. The pupils were seated on both sides of the desk while the teacher had his seat at the upper end. The black board consisted of boards nailed together and painted black. It was hung up on the wall by two strings just behind the teacher's desk. It was almost exclusively used by the teacher, except now and then, when a pupil had to write the solution of a problem in arithmetic, or write the sentences for correction in orthography on the board. Of course, after a few years many improvements were made in regard to text books and equipment.

Daily Program and Curriculum

The daily program and curriculum of these early Mennonite schools in Kansas were patterned very much after those which they had left in the old country. Text books were not on hand and too expensive. In Gnadenau Rev. Harder taught the following branches: Bible History, Reading (Old and New Testament), Penmanship, Arithmetic, Geography, Singing (instead of learning the melody by singing notes, they learned it by numbers), Grammar (Sprachlehre), Orthography (dictation exercise), Construction of Sentences, Composition, Memorizing of the Mennonite Catechism.

In his daily program Rev. Harder observed the following routine:

The first hour on Monday, Wednesday and Friday, Bible History.

Second hour—Reading, two classes, one in the Old Testament and one in the New Testament. One "Buchstabier" or A. B. C. class.

Third hour—Penmanship, advanced classes. The A. B. C. class was heard by one of the advanced pupils during this hour.

The first hour in the afternoon on M. W. and F. he had arithmetic both mental (Kopfrechnen) and written (Tafelrechnen).

After arithmetic there was another hour in reading. The third hour there were singing exercises or geography.

On Tuesday and Thursday there was German Grammar the first hour in the morning. Then followed construction of sentences, arithmetic and penmanship. In the afternoon again arithmetic, dictation exercises and reading each one hour.

In New Alexanderwohl, Rev. Peter Balzer, Heinrich Bauman, and others adopted a similar program with a few changes on Tuesday and Thursday. On Tuesday and Thursday there was Bible History as on Monday and the second hour German Grammar, while the beginners had self study (Ueberlernen) at their seats. The third hour the advanced classes had geography while the beginners had written exercises, usually copying.

In the afternoon the first hour arithmetic as on Monday. The second hour the advanced classes had reading, the beginners had "Ueberlernen" and oral language drill. During this language drill the advanced classes copied their notes on grammar, Bible quotations, etc.

(To be continued)

Education that trains body, mind, and heart, and fully equips one for the more abundant life is a great thing; but how about that kind which disregards the heart and leaves the body a nervous wreck?

*The mud was a mixture of sand, dirt and some fine straw or hay. It was prepared near the walls in order to save the labor of hauling. The straw or hay was for the purpose of keeping the walls from cracking. After the ingredients had been properly proportioned and mixed, water was poured upon the mixture and thoroughly kneaded by driving horses through it in a circle until the horses could hardly move. Then the "dough" was considered O. K. The mud for the raw bricks was made about the same way, only that the bricks for the hearths and fireplaces contained more sand. This made them more durable and better radiators.

THE MENNONITE

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WHAT OUGHT WE AS MENNONITES DO TO HELP THE WORK OF PEACE ALONG?

According to the teaching of the Mennonite church we are to accept the command to love our enemies literally. Our church teaches that the command to turn one's cheek when the other is smitten is more than a mere figure of speech. It sees in the statement made by Jesus that "Blessed are the peacemakers for they shall be called the children of God" a prospect of attaining the highest form of good that nothing earth has to offer can surpass. Anything that will lessen the force of the literal interpretation of thes statements, as contained in the Sermon on the Mount, is, in our opinion, a deliberate effort to make our Lord's words mean less than He intended them to mean.

We find satisfaction in the fact that the doctrine of Peace, as proclaimed by the great Prince of Peace, has alays been a cardinal point in our teaching and we have accepted it as the great truth which must be declared to a world that sadly stands in need of it. The practical application of this principle we accept, and our fathers have always accepted it. as something which must consistently be practiced in every relation with fellowman. In a word, the doctrine of peace is fundamental. We hold that it should be accepted without question and that it should be asserted under every condition and in the face of every circumstance. It is our conviction, and we stand by it without fear of succesful contradiction, that the peace that involves a love of ones enemies and non-resistance must be a part of every expression of Christianity if it is to be a real Christianity without the Christ taken out of it.

With the other "Peace Sects" we recognize that we are but a minority and the so-called Christian world has never been ready to come to the position that the minority holds and, even today when peace talk is common in the ranks of those who a few years ago piously were condemning the enemy and its rulers to the nethermost pit of perdition, we can scarcely hope that a large part of the professed Christian community and its leadership will exhibit unusual haste or energy in coming to our position. Nevertheless, we feel that we are a people with a message and that, until that message finds general acceptance, Christianity will be lacking something that is both vital and consistent with the teachings of Jesus Christ.

That there is abundant Scripture to sustain our position needs only an appeal to the intelligence and honesty of Bible students to show. That our church has always voiced this principle only requires an appeal to our doctrinal and historical literature to demonstrate. That our fathers have seriously and honestly believed that peace—the peace that Jesus commanded—must manifest itself in the lives of all who identified themselves with the church is without question. Sacrifices of lives and goods, migrations to distant lands and the testimony of thousands establish this.

Since we draw so strongly on the Sermon on the Mount our church has to recognize another duty laid down by our Lord in that remarkable utterance. We must not hide our light under a bushel. And, because we must not, it is our imperative duty to impress the outside world with the consistency, reasonableness and duty of peace as a basic principle for the individual Christian, the church, the community and the country. The fact that the public so often asks: "Who are the Mennonites?" gives us the opportunity to reach the public ear. The fact that many Mennonites came into uncomfortable contact with the military authorities during the late war somewhat advertised one of our peculiarities and left room for us to give a reason for the faith that is in us. The favorable character which Mennonites generally bear with their neighbors opens the door, if we will but use it, by which we may find easy access to their hearts.

For centuries Mennonites have rated themselves as the "quiet ones in the land". Perhaps we have been quiet too long. At any rate it should be expected that we give to the world a clear statement of what we hold in this connection. No wonder the world knows so little about us. We have been best satisfied when we were left severely alone and a minding of our own business has been carried to the extent that our business has suffered severely. True, there have been a number of so-called Confessions, as well as Catetchisms and resolutions of Conferences and representative gatherings, that have defined a position of peace, but these were rather for the edification of our own people than for the purpose of aggressively bringing a doctrine to the notice of the world. Generally these statements have been fortified by an array of Scripture texts. This should suffice to show that we base our beliefs on God's Word, some might say, but is of the nature of Protestantism to claim the right to interpret Scripture and, if we believe in the literal interpretation of Scripture, it still remains for us to show why we believe ourselves right in this and that those who disagree with us are wrong. I have had some acquaintance with Mennonite literature, but in proportion to the esteem with which we regard the doctrine of Peace and non-resistance I have found very little that would be of great value for publicity purposes. Experiences of late have also shown that the attitude of many Mennonites toward this belief is far from uniform.

As Editor, I have earned considerable dislike, from persons, who, on the one hand, submitted articles approving the war program of our country and, others on the other, who, denounced our Russian brethren for maintaining law and government when the bands of the unspeakable Machno were ravishing their women and torturing their aged and helpless to death with the most hellish instruments. Roughly speaking, Mennonites have, in many instances, straddled their non-resistant principles from an object surrender to anarchy to approval of participations in aggressive warfare, provided they were allowed non-participation as a class privilege. A clear statement of the attitude of the whole church toward all that goes with a war machine, from the making of guns and the tools that make the gun down to service in Y. M. C. A. or other non-combatant participation, should be in order. If we are for peace, in the name of common sense, we should declare ourselves as to how much we are against war and the things that are needed in making war.

Many great ideas fail to impress the world or gain general acceptance because those who hold to them lack a program. I have a suspicion that the lack of a peace program, in time of peace, was largely responsible for the confusion of ideas that betrayed itself among Mennonite young men when our nation was drawn into the war. From many sides we heard the expression: "We never thought it would happen." Perhaps we didn't, but the military people thought it would happen and they prepared for it with an efficiency that amazed the world long before the first shot was fired. When it is known that the robber is buying his tools and has laid in a supply of explosives to be ready when his chance comes, it is the height of absurdity to ignore his preparations and go on as though he surely would never have the nerve to use the dangerous implements of his trade. One should at least notify the police. Yet, we allowed the war to come on with scarcely a warning syllable for those who certainly would be called upon to meet its demands. A peace program for the Mennonite church is as much in order today as ever. It should be comprehensive, beginning with the individual, who should be impressed with the responsibility he owes to the injunction, "As much as lieth in you, live peaceably with all men." So that he would exemplify the Prince of Peace in his conduct and witness concerning His teaching and work for the establishment of a government upon earth which would make this Prince of Peace King and Ruler over all.

A peace program should be a part of every congregational life. This would involve securing and giving publicity to matters relating to the whole subject. It would also call for inspirational activities, including frequent sermons and addresses on the subject and should prompt attendance upon Peace Conferences and fellowship with approved peace associations.

If regrets are in order, it is a matter of greatest regret to know that the Great War had to come on before the historic peace sects found one another. Our Quaker friends were alive to the situation, but there was very little acquaintance with the Quakers in our church. Our Dunker brethren have always been in contact with Mennonites but it was not in the interest of peace. Our Schwenkfelder brethren were only too ready to have us participate in their school project, to which we did not warm up, but it did not occur to them, or to us, that we

(Continued on Page 5.)

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CHRIST FEEDING THE MULTITUDE

Among all the wondrous works which our Lord performed while here on earth, there is none perhaps more full of picturesque beauty than the miracle of the five loaves. Recorded with varying details by each of the four evangelists, it evidently took firm hold of the hearts and memories of those that witnessed it.

John the Baptist had been imprisoned and slain by the cruel hand of Herod, and now the tyrant was making inquiries about Christ, and desiring to see Him. The Saviour, not coveting such an interview, called His disciples to come apart into a desert place and rest, — but the people thronged Him in multitudes, — poor sheep without a shepherd, — and He began to teach them many things, and spake unto them the kingdom of God; for He was moved with compassion toward them, and He healed such as had need of healing.

The Savior was the prince of field preachers. By the seaside and in the wilderness, away from the haunts of men, He poured forth the tender sympathies of His loving heart, to refresh the weary and heavy-laden multitudes who surrounded Him. For this was God's flock. Long they had sung, "We are His people, and the sheep of His pasture," and yet they were untended and unfed, despised by proud Pharisees and godless priests, and left to seek sympathy and help at the hands of the despised Nazarene.

It was a motley throng that came. Not many mighty or noble mingled in it, though here and there might be seen the curled lip of the haughty Sadducee, and the self-satisfied sneer of the Pharisee or scribe; but the poor were here, the broken-hearted and the sick. From their hovels of poverty and houses of shame came also the outcasts and wanderers. Here and there mingled in the throng sinful ones with fair faces and aching hearts; for all who were distressed, or sad, or needy, found an indescribable charm in the teachings of Him who was a man of sorrows, and acquainted with grief.

The day wore away. It was time that the assembly should disperse, and the disciples came to Him and said, "Send the multitudes away, that they may go into the towns and country round about and lodge, and get victuals, for we are here in a desert place." But Jesus said unto them, "They need not depart, give ye them to eat." And turning to Philip, who was a native of the region, He said, "Whence shall we buy bread that these may eat?" And this He said to prove Him for He Himself knew the secrets of His own power, and understood well what He would do. Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may take a little." He said unto them, "How many loaves have ye? Go and see." And when they knew, Andrew saith unto Him, "There is a lad here which hath five barley loaves, and two small fishes, but what are they among so many?" And Jesus said, "Make the men sit down." And so in a hundred ranks, of fifty each, the men were disposed in order; and when He had taken the five loaves and the two fishes He looked up to heaven and gave thanks, and distributed them to the disciples, and the disciples to those that were set down, and likewise of the fishes, as much as they would.

It was a strange sight. Each little fragment of a loaf grew larger and larger as it was divided and subdivided, and as the disciples passed along, the people gazed to see the wonder grow. All were astonished, and were pleased, and all were filled. and when the wants of all had been supplied—five thousand men besides women and children, — He, giving them a lesson of wise and careful economy, said to them, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together and filled twelve baskets with the fragments of the five barley loaves and two fishes which remained over and above unto them which had eaten.

There are many lessons in this wonderful occurrence. We see the power fo Christ, who still by perpetual miracle year after year multiplies the seed we sow till it returns to us thirty, sixty, and an hundred fold, repeating again and again the miracle of the loaves before our admiring gaze. We see here the utter and absolute power of Christ over the elements of nature. We see also His tender compassion for weary, hungry men and women; His sympathy for those in distress; and that His desire to benefit them was not confined to the supply of their spiritual needs, but took in the bodily necessities of all those hungry, fainting men and women.

We see also that little and unlooked for instrumentalities, under His directing hand, become memorable through all the ages; and she who bakes five barley cakes for her little boy, and he who, hurrying away into the wilderness carries his scanty provision, both contribute to the miracle by which Christ feeds the multitude. He needs our help. He asks of us all that we can do, nor does He begin to exercise His power until we have reached the limit of our own. Our little loaves must be devoted to feed the hungry thousands, before He interposes with the might of His omnipotence to accomplish the work; but with His blessings what great results come from most insignificant sources. No matter how small our loaves, if Christ shall break them, the hungry multitude shall be fed. And yet with all this bounty there is no excess, no waste; every fragment is gathered up, and a sacred awe makes carelessness and indifference impossible.

Then those men who had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world"; greater than Moses, mightier than any of those who had worn the prophetic mantle, — at last He had come and could do all things; for His victorious power could govern the very elements of nature and subdue the world to Himself. They sought to take Him by force and make Him a king, but He eluded their grasp, and though some of them afterwards followed Him for the loaves and the fishes, others, lifted to a higher and more adoring reverence, turned their thoughts to the true bread from heaven, the bread of God which cometh down from heaven and giveth life unto the world, and said unto Him, "Lord, evermore give us this bread." — The Common People.

THE CHRISTIAN SABBATH

The First Day Sabbath among Christians stands for the beginning of things, the new creation. The Jew symbolizes in the Sabbath his deliverance from Egyptian bondage. "Thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by a stretched-out arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." Deut. 5:15. That was physical deliverance, wonderful, miraculous indeed, and never to be forgotten. But for the Christian a far greater joy of deliverance. The shackles, not of material or physical slavery, but of spiritual bondage, were broken. The bondage of sin is set aside and they are brought into the liberty of the sons of God.

The first day is the day of the resurrection. On this day the Lord broke the bands of death asunder. For Him and for us the fast barred gates of death were riven from their hinges and He came forth bringing life and immortality to light. All the post-resurrection appearances of the Lord Jesus occurred on this day, according to the records of the Gospels and the Epistles. Upon this day from time immemorial the church has assembled for its worship. Joyous testimony from redeemed lips and lives, for the singing of psalms and spiritual songs; for prayer and the preaching of the Word; for the solemn though joyous observance of the Lord's Supper showing forth the Lord's death until He come, have been held upon this day. Through the preaching of the Word this day has become the birthday of millions upon millions of souls who have believed the word spoken. For innumerable saints it has been the day of comfort, instruction, inspiration and fellowship. It is the day of our hope of immortality. There can hardly be a doubt that while the time is unknown, the day of the Lord's return will be this day, when the whole creation waiting now with groanings for our redemption, that is, the redemption of our bodies, will rise in new glory of body forever beyond the reach of sin, forever delivered from the power of death.

As I come to the close of this challenging thought, my mind is filled with memories of the past as well as anticipations of the future. Always on the Lord's Day the family gathered in an unbroken circle. We were together there in the old home. Each had gone his way for the week, one to school, another to work, another upon his visit, but it was an unfailing rule of the home that when the Lord's Day came the children should be at home. One by one they came in with their stories of their service, their pleasure or their pain. Together they gathered about the fireside, told their experiences and found in the family circle comfort for their pains, and the fellowship of joy for their pleasures. "There remaineth a rest for the people of God." Thank God, there is a home-coming day for the heavenly mansions. One day when the weariness of earth is over; when the pursuit of pleasure is ended, all the weary feet of the saints of God will turn home again and we shall sit down with our Elder Brother and our Heavenly Father and with the saints who have gone before, or those who go with us, in the home of our Father's rest. God grant that no one shall miss the gathering, or forfeit the right to a place in the family. — The Gospel of the Ten Commandments. By J. C. Massee, D.D.

GOD'S WILL FOR YOU AND ME

Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful as a child:
Just be gentle, kind and sweet,
Just to be helpful with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Just to have faith through darkness or light,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in His promises ever rest;
Just to let love be our daily key,—
That is God's will for you and for me.
Sel.

WHAT OUGHT WE AS MENNONITES DO TO HELP THE WORK OF PEACE ALONG?

(Continued from page 4)

held in common a mighty blessing of peace which together we might have proclaimed as something the world greatly needed. We missed the chance we had and had to suffer, not only for our principles—which would have been expected anyway,—but we also had to suffer the humiliation of being found out, for it was soon discovered by the military people that while some of our boys did claim the privileges for being members of peace sects many of them could not give a reason for the faith that was in them and they were unfamiliar with the teachings of other C. O.s so that some found it hard, or impossible, to distinguish between the peace principles of Christians and those of the Philosophical Objectors who included anything between rabid anarchist to parlor socialists. Had we and our fathers been in touch with the peace movements that have been common since the beginning of last century our boys would not have

gone into the camps uninformed. Let it not happen again that a war will find the Mennonites completely out of touch with other Christians who regard war as the accursed thing with which they must have no part whatsoever.

Our denomination has the educational machinery at hand by which intelligent peace information and leadership might be developed. Nevertheless it is a matter of regret that they have not developed very much, if anything, in that direction. We should have professorships whose specialty would be this cardinal doctrine of our church. Scholarships and Fellowships along the same line should be offered. Cost should not be a consideration. To me it is more important to have our schools be noted for the distinctive Mennonite items of faith emphasized by them than to bleed our sources of income white in the effort to make them standard colleges and it would be more to the credit of the institutions if they could turn their brightest minds in directions that would make their apostles of what our church stands for, instead of leading them to hanker after Ph. D.'s in nearly anything else, which eventually will lead them to seek occupations in institutions outside the church and finally lead them away from the church itself. As it is, we have yet to discover the Mennonite has made a notable contribution to the peace literature of the world.

Propaganda is a word that gained a greater importance in its relation to the Great War than it ever before had received. We Americans have observed its power when used to the limit in a cause of which we believe a Christian should not approve. Why are we so slow in using it in a matter which we believe to be an imperative duty? Where are the Mennonites who have been willing to become soap-box orators in the interest of peace? Who of our people have tried to break into print with peace arguments? What church provides for peace information in making up its budget? Who is the minister who informs himself and keeps his people informed on the progress peace is making? How many peace periodicals gain access into our homes? I raise these questions, I do not answer them. Let us reconcile ourselves to the fact that peace is not made by law. It must be born in the heart. As a political issue it savors of the things of Caesar. The League of Nations is worth trying out as an experiment, but peace is a deeper thing than a governmental policy. We don't expect to change governments, we hope to reach the intelligence and the heart of the individual. Governments follow as the thinking of the intelligent masses. A real sincerity on our part in the the matter of peace and a sincere statement of what we believe, giving reasons for the faith that is in us, is the best influence we can bring to bear on the outside world.

Recently the Bok prize was announced. A great many say it is not worth anything. To the winner it is worth $50,000. It was also pointed out that Mr. Bok has paid $50,000 for something that he might have secured by sending 10c and a stamped self-addressed envelope to the League for one of its pamphlets. Be that as it may. It has led the world, that has not championed peace, to think of peace. We who have behind us centuries of peace loving people are striking a popular chord today. Another war may come on. If it does some of us must suffer. That will be the best testimony we may give to the doctrine of peace. nothing will impress the world more and bring out a more favorable appreciation of a cause, as when those who believe in it are ready to live it and fearlessly prepared to die for it.

S. M. G.

THE S. S. LESSON
March 23

The Reign of Solomon

II Chron. 1:7-12; I Kings 11:6-11.

Golden Text: "The fear of Jehovah is the beginning of wisdom." Prov. 1:7.

Between the passages that begin and end our lesson text there lies the story of a life that commenced under most favorable circumstances and ended in gloom. We note that it is not everything in life to start right, although that is of the highest importance. We see how that it is possible for one who has attained to the highest place to fall into the lowest depth. The moral is, "Let him that standeth take heed lest he fall."

Solomon began his reign with worship. He went to sacrifice. This is a right way to begin life. The king who ruled by the grace of God could do nothing better than begin his reign by glorifying God. Rulers everywhere and at all times should realize that for their own prosperity, and for the blessing of their people, they can set no better example than to take the lead in worship. How much worse would the state of Israel have been had Solomon not began his reign with service to Jehovah?

It was a critical period for one so young as he, but then, the critical period of most people is in their youth. Few come to be kings, but, in a way, all of us are the rulers over our own destinies and the way we plan them from the beginning is the way by which our future will develop. Solomon's youth was no reason why he should not make a decision. It remains for every one to decide how his life's course is to flow and, when it is turned in the right direction in the beginning, the difficulty of keeping it right will not be so great.

Solomon had his first great revelation through a dream. In this case the dream was a vision that opened opportunities open for him and left it for him to make the vision come true. Not all dreams are visions. Many of them are to be attributed to a disordered stomach, or some other irregularity in living. Yet, God can use a dream to serve His purpose as well as any other thing. It is interesting to observe that Solomon began his career with a vision. To every Christian starting out in the Christian life there are visions more glorious than Solomon's. We have visions of redeemed lives devoted to the glory of our Savior, and the service of our fellowmen here, and of glorified lives with our Lord in Eternity. The making of them come true lies in our own hands and the difficulties that the future may have in store will be overcome through the grace and the power bestowed upon us by God. Solomon's desire includes a recognition of the fact that he was what God made him. For often people who come into positions of influence and power have their heads turned and think that they are what they have made themselves, consequently they are proud and forgetful of their Maker. One cannot too often have it impressed upon one's self that, no matter what one's success or position may be, he should always confess with St. Paul: "By the grace of God I am what I am." Solomon's request is remarkable for what he omitted. The natural desire of men is for a long life made easy with riches and pleasant with honors. It is the atmosphere in which all others, as well as kings would like to live. Nevertheless, these are the most unsatisfying of earthly things. A long life may be a miserable one, riches cannot purchase the things that are most desirable, such as health, esteem of one's fellows and a clear conscience, and honors are at best nothing but vain shadows that may disappear in a minute. The things, wisdom and knowledge, that Solomon did choose, are the choice gifts of God. Any one having these is a prince among his fellows wherever he may happen to be. This wisdom is of a kind that differs from worldly wisdom. To the world it seems like so much foolishness, but it is a wisdom that provides for present and future happiness. We may lose nearly anything else, but, having wisdom, none can take it from us. If it is lost, it is because we throw it away. This is what happened in the case of Solomon. He began his rule as a wise man; he ended it as a fool. God opened the door to wonderful things for him. He closed it against God.

Scripture not only tells us how Solomon fell, but from it we may be able to note the influences that contributed to his fall even before he was born. The lust of his great father, David, was transmitted to him working out the law that, "the iniquities of the fathers are visited upon the children." Solomon was not the only one of David's children who were thus affected.

Solomon violated the law of the God to whom he had built a glorious temple, and married foreign wives. His wonderful gift did not save him from a just condemnation. No man, no matter how rich he may be, can honor God with his gifts and then go on sinning as though he had purchased the right to do so as a special privilege and get away with it. Solomon goes down forever under a cloud. He forgot the vows of his youth, he changed his attitude toward the God who had made him great and again the iniquity of the father was visited upon his children. Future generations not only of Solomon's children, but of Israel as well, had to bear the curse for which he was responsible.

THE C. E. TOPIC
March 23

The Personal Touch in Winning Others to Christ.

John 1:40-51; James 5:20

If the Gospel is to find acceptance in the hearts of men it must come through the personal touch. It may be proclaimed ever so beautifully and eloquently and, yet not find acceptance, because masses and not individuals are appealed to. Frequently men regard that belonging to everybody as belonging to nobody. In making this statement, however, we do not wish to be understood as depreciating preaching. What we want to emphasize is that, even in preaching, the personal element must be made prominent as in the case of Peter on the Day of Pentecost, where he brought his sermon to a climax in the words: "Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." As man to man the bringing of souls to Jesus involves a personal experience. The one who proclaims Him must have learned to know Him and found in Him the assurances that make him a child of God. The one who is brought must have stirred up within himself a soul hunger that nothing but an intimate knowledge of Jesus as Redeemer can satisfy. In the call of the disciples we note that when two had found Jesus they immediately set out to find others. It is of the nature of true faith to prove its earnestness by seeking to win others to the Lord Jesus Christ. A sense of the need of the souls of men for Jesus is born as soon as the soul has been in saving touch with Him. A feeling of personal gratitude touches the heart of those who have found their Savior and, if that one does what he knows is right, he will show this gratitude by bringing others—as many as he can reach—to know their Lord. When once one has come to a realization of the state in which his unsaved soul is he is sure to seek salvation from the only one who can make right his relation with God. To him the Savior is real. He is the only hope he may possibly know. He is like the man who has been snatched out of the burning hours in which his dear ones still remain unrescued. He will want to go back immediately and carry them out of harm's way. No one would want to see his own brother doomed to destruction. One who has been close to Jesus and been touched with His Spirit is sure to realize that all men, no matter what their state or condition are, his brethren and he will do all in his power and at his command to effect their salvation.

There is one important factor always to be taken into consideration when it comes to winning men to Christ. The winner must know Jesus. It is not enough just to know about Jesus, plenty know about Him but it makes no effect upon their spiritual condition. I may know much about the president of the United States. It will give me an intelligent knowledge of what his powers are, but, if I want the fullest benefit of his help, I must know him. So it is with our relation to Jesus. Knowing about Him is valuable only for what it adds to our store of information, but knowing Him is the assurance of our eternal salvation.

The soul-winner must love Jesus in order that he may bring the soul to be won to love Him. There the true feeling. It is His love that Jesus has for all men, but there are many who love themselves, the world, their pleasures, or their possessions better than they love their Lord. Persons of this kind are powerless to inspire love for the Christ. They do not set the right example, they cannot have the true feeling. It is His love that is the greatest thing in the world --the one thing that all men may share—but, if they are without love for Him, they have nothing to share.

The personal touch in the first disciples showed itself in their desire to reach their own immediate relatives. Let the reader carefully note how many men spoken of in the first chapter of John were brought to Jesus by their own brothers. The best proof of one's thorough earnestness is portrayed in the regard that the Christian can win from those of his own household, although it must be admitted that the mission field offering the greatest difficulties lies under the roof of one's own home. The opportunities for work for the salvation of souls are great among those with whom one comes into contact in one's daily social and business relations. God surrounds us with men and women who need the Gospel. He places the Christian among them that he may bring to them the message of the salvation there is in our Lord and Savior, Jesus Christ. We know these people best. We come into contact with them every day. In a measure we are sharing the sunshine and the shadow that comes in their lives and our lives. We live with them and we toil with them. As we share the conditions under which they live, so we ought also share in every possible way the joy of salvation and service and make them fellow-workers in the work that glorifies God and turns the soul from everlasting destruction to eternal life.

MARRIAGE

Dirks-Strohmeier. — On January 15, 1924, in the home of the pastor in Lind, Wash., John W. Dirks of Warden, Wash., and Emma Strohmeier of Lind, Wash.

Graf-Hirschler.—At the home of the bride's parents, Donnellson, Ia., on Feb. 19, occurred the marriage of their youngest daughter, Olga Barbara Hirschler, and Clarence Harry Graf from Wayland, Mo. The marriage ceremony was performed by the bride's pastor who used the impressive single ring ceremony.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES
For February, 1924

Sew. soc., Rosthern, Sask., Foreign Mission Treasury, $75; Oakleaf Sew. Soc., Mt. Lake, Minn., do., $130; Sew. Soc., Gretna, Man., do., $40; Y. W. C. A., Bethel College, Newton, Kan., Native Worker, India, $25; C. E. Soc., Pretty Prairie, Kans., Zacharias, India, $30; Ebenezer Mission Soc., Bluffton, O., Bible Woman, China, $30; St. John's Ladies' Aid, Pandora, O., Bible Woman, India, $30; Tabea Sew. Soc., Tampa, Kan., Relief in Siberia, $10; Mission Sew. Soc., Los Angeles, Calif., do., $10; do., for Hutchinson, Kan., Mission, $5; Sew. Soc., Perry, Okla., Starving Children, Germany, $9; Bethlehem Sew. Soc., Bloomfield, Mont., China Bldg. Fund, $25; Sew. Soc., Hoffnungsau, Inman, Kan., Postage for Ex. Com., $1; Liberty Sew. Soc., Hebron Ch., Buhler, Kan., India, $20; do., for China, $25; Sew. Soc., Ft. Cobb, Okla., Evangelist, India, $10.25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR FEBRUARY
General Gifts

S. S. Class, No. 26, Berne, Ind., $6.90; F. L. Sprunger, Berne, Ind., $25; H. P. Ray, Berne, Ind., $36; Friend, Berne, Ind., $13; Mission Boxes, Berne, Ind., $46.96; Two Sisters, St. John ch., Pandora, O., $31; Henry R. Schroeder, Goessel, Kan., $13; C. A. Krehbiel, Long Beach, Calif., $25; Bethel College ch., Newton, Kan., $67.53; Bethesda ch., Henderson, Nebr., $139.42; Menn. ch., Burrton, Kan., $10; Bethany ch., Freeman, S. Dak., $50; S. S. Salem ch., Wisner, Nebr., $33.57; Menn. ch., Lake Charles, La., $6.63; Menn. ch., Halstead, Kan., $58.65; Menn. ch., Hutchinson, Kan., $4.50; Alexanderwohl ch., Goessel, Kan., $103.03; S. S. Johannestal ch., Hillsboro, Kan., $63.76; Bethany ch., Kingman, Kan., $10.69; Gnadenberg ch., Whitewater, Kan., $36.75; Tabor ch., Goessel, Kan., $73.04; Menn. ch., Buhler, Kan., $50.40; Einsiedel ch., Hanston, Kan., $9.20; First Menn. ch., Mt. Lake, Minn., $32.20; Menn. ch., Escondido, Calif., $7.60; Bergtal ch., Corn, Okla., $21.97; Interest Conference Funds, $252.23; S. S. Brudertal ch., Hillsboro, Kan., $71.10; S. S. Bethel ch., Fortuna, Mo., $44.47; S. S. & ch., Pratum, Oregon, $10; Grace ch., Pandora, O., $115; Bethlehem ch., Bloomfield, Mont., $221.78; Christian ch., Moundridge, Kan., $294.32; Menn. ch., Ruff, Wash., $9.59; Newhopedale ch., Meno, Okla., $22.02; Menn. ch., Upland, Calif., $44.81; Sichar ch., Cordell, Okla., $17.60; Bethel ch., Perryton, Texas, $17.30; Menn. ch., Hillsboro, Kan., $50.80; Salem ch., Marion, S. Dak., $276.22; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Men. ch., Deer Creek, Okla., $17.40; Menn. ch., Beatrice, Nebr., $103.80; Bergfeld ch., Mt. Lake, Minn., $65.95; S. S. First Menn. ch., Newton, Kan., $112.88; Bethlehem ch., Bloomfield, Mont., $40; First Menn. ch., Monroe, Wash., $38.50; S. S., Deep Run, ch., Perkasie, Pa., $20; Hoffnungsau ch., Inman, Kan., $68.54; Bergtal ch., & S. S., Pawnee Rock, Kan., $43.86; Henry T. Reimer, Holmesville, Nebr., $25; I. I. Penner, Laird, Sask., $8.50; St. John ch., Pandora, O., $100; Menn. ch., Lehigh, Kan., $11.05; Friend, Elbing, Kan., $80; Mrs. P. C. Wedel, Galva, Kan., $40; S. S., Upland, Calif., $1; Karl & Mrs. Friesen, Oraibi, Ariz., $5; S. S., Menn. ch., Inman, Kan., $17.87; Johan H. Schmidt, Hillsboro, Kan., $10; Bethesda ch., Marion, S. Dak., $75; Swiss ch., Whitewater, Kan., $200; Menn. ch., Upland, Calif., $30; Menn. ch., Minidoka, Ida., $2.75; S. S., Upland, Calif., $10.35; Mrs. August Leisy, Mission Fund, Wisner, Nebr., $50; Birthday money, Berne, Ind., $1.23; Mrs. Ben Sprunger, Berne, Ind., $5; Mission Boxes, Berne, Ind., $24.15. Total, $4.007.35.

Special Gifts

S. S. Class, No. 44, Berne, Ind., for Habegger, $10; S. S., Los Angeles, Calif., for Nellie, India, $5; S. S., Los Angeles, Calif., for Flora, $30; Sr. Frieda A. Franz, Beatrice, Nebr., for Orphan, $60; Fidelity Class, Wadsworth, Ohio, for Orphan, $13; Mrs. H. J. Franz, Goessel, Kan., for Orphan, $30; Hutterdorf ch., Freeman, S. Dak., for Orphan, $30.38; L. M. & Katie B. Schmidt, Halstead, Kan., for Orphan, $25; C. E. Soc., Ebenezer ch., Bluffton, Ohio, for Orphan, $60; S. S. First Menn. ch., Mt. Lake, Minn., for Boy, China, $20; Rudolph Mueller, Halstead, Kan., for Jakob, $15; Daniel Meschberger, Stafford, Kan., for 2 Orphans, $60; John Bergen, Bloomfield, Mont., for Orphan, $7; C. E. Soc., Hcreford ch., Bally, Pa., for Orphan, $30; M. A. Bechtel, Bally, Pa., for Orphan, $30; C. R. Voth, Canton, Kan., for Orphan, $10; J. C. Haldemann, Reedley, Calif., for Orphan, $30; D. G. Dyck, Lamanda Park, Calif., for Orphan, $30; S. S. Ebenezer ch., Bluffton, O., for Orphan, $30; C. E. Soc., Hoffnungsau ch., Inman, Kan., for Orphans and Worker, $16; Fidelity Class, Wadsworth, Ohio, for Orphan, $2; C. E. Soc., Avon, S. Dak., for Orphan, $20; S. S. Class, Hereford ch., Bally, Pa., for Orphan, $30; Edison Diller, Bluffton, O., for Orphan, $25; C. E. Soc., Bethel ch., Inman, Kan., for Orphan, $35; Ebenezer ch., Mt. View, Okla., for Orphan, $30; S. S. Class, Upland, Calif., for Nellie, India, $5.77; Adah Burkhalter, Bluffton, Ohio, for Jangjir ch., $20; C. E. Soc., Willow Creek, Calif., for Orphan, $30. Total, $864.15.

Kuhlmann's Mission

Herman Janzen, Elbing, Kan., for Worker, $50.

India's New Station

Jr. C. E. Soc., West Swamp ch., Quakertown, Pa., $13; Menn. ch., Didsbury, Alberta, $36; C. E. Soc., Silberfeld, Sask., $10.55; C. E. Soc., First Menn. ch., Aberdeen, Ida., $69; C. E. Soc., Zion ch., Donnellson, Iowa, $13.45; S. S. Class, No. 33, Berne, Indiana, $21.01. Total, $163.01.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Feb. 1, 1924, balance in bank	$509.99
Receipts During February:	
Treasury for Gen. Gifts	$4.007.35
Treas. for Special Gifts	864.15
Treas. for China Bldg., Fund	88.50
Treas. for India's New Station	163.01
Treas. for Kuhlmann's Mission	50.00
Total receipts during mo.	$5,173.01
Receipts and bal. in bank	$5,683.00
Paid on debt during Feb.	4,000.00
Paid during the month	1,390.78
Total	$5,390.78

March 1, 1924, bal. in bank $292.22
On March 1, 1924, our Board has a debt of $7,300.00.

Gratefully acknowledged,
J. G. Regier, Treas.

JOTTINGS

According to the report rendered at the meeting of the Foreign Mission Board, the total income was $99,000.00, for the year 1923.

Rev. N. G. Grubb preached in the Second Church, Philadelphia, March 2. He is still ready to be useful in the work of the Lord wherever opportunity offers itself.

The (Old) Mennonite brethren dedicated a new church building for their mission at Los Angeles on Feb. 17. Among the ministers present were J. P. Bontrager and S. E. Allgyer of West Liberty, O. and D. D. Kaufman of Creston, Mont.

A committee of the First Church, Philadelphia, is at work on a revision of its membership list. The Sunday school of this congregation reports that on Feb. 24 the attendance surpassed the banner attendance of April 22, 1922, by 3, the attendance was 287.

Rev. D. D. Zehr, (Old) Mennonite Bishop and minister of Mason, Iowa, while crossing a railroad track on February 8, with his son, was struck and killed by a passing fast freight train. His son who was also struck is expected to recover from his injuries.

At this time when there are so many efforts being made to close up the door of opportunity to America to the many peoples of Europe it is interesting to note that when our Mennonite ancestors were first coming into Pennsylvania they were not always greeted with enthusiasm. Clare's account of the immigration into Lancaster County, Penn., is interesting in this connection. We are told that Governor Keith was suspicious of the Swiss and German settlers and treated their application for naturalization with indifference. They applied for naturalization as early as 1721, but the Governor delayed granting their request until 1724. A bill was then brought before the Assembly which granted them naturalization on condition that they obtain from a Justice of the Peace a certificate of the value of their property and the nature of their religious faith. In 1727 Governor Patrick Gordon, Keith's successor, was informed that "a large number of Germans, peculiar in their dress, religion, and notions of political governments, had settled on the Pequea, and were determined not to obey the lawful authorities of government; that they had resolved to speak their own language and to acknowledge no sovereign but the Great Creator of the Universe."

To keep alive the jealousies and to excite suspicion against the Germans, it was reported that some thousands were expected to arrive in Pennsylvania in 1727. In all 348 Palatine families, numbering 1240 persons, did come, at the invitation of the Penn family, to settle and improve the country. The report of this immigration was laid before the Assembly at Philadelphia: and William Webb, Samuel Hollingsworth and John Carter were appointed a committee to investigate the charges against these people, and report the facts to the next Assembly. This committee did so and in 1728 made a final report favorable to the Germans and Swiss, who had been invited by William Penn to settle in his province. The reporter stated that they had honestly paid for their lands, and were a quiet and industrious people, faithfully discharging their civil and religious duties.

The Mennonites of Lancaster Co., Pa. are reported to have already subscribed $20,000.00 toward the immigration of our Russian brethren.

Mennonites of the vicinity of Reedley, Calif., have contributed a large quanity of dried fruits for the relief of the sufferers in Russia and Germany.

Rev. P. H. Unruh of Goessel, Kansas, who was scheduled to conduct a series of meetings at Goltry, Okla., was compelled to abandon the plan on account of the snow and bad condition of the roads, which prevented his getting out of Enid to Goltry.

The subject of Pres. J. E. Hartzler's lecture in the First church, Philadelphia, March 30 to April 6, will be: Jesus, the Historic Person; Jesus and His Credentials; Jesus, the Master Leader; Jesus and Christian Doctrines; Jesus and the Atonement; Jesus and Christian Conduct; Jesus and the Kingdom; Jesus, the Supreme Good; and Jesus and the Cross.

The Volunteer Band of Hesston, Kansas (Old) Mennonite College, gave a program in the Peabody church, Sunday, February 10. The following Monday evening a public literary program was rendered in the chapel hall. The theme of this entire program was the Twenty-Third Psalm. The Psalm was read in thirteen different languages, dialects and versions. The beautiful interpretation of this Psalm by Knight was also read. All the music was merely different renditions of this same sweet, satisfying, yet picturesque little Psalm. The program will not soon be forgotten.

Protestantism, Its Principles and Reasons, by Rev. R. Ditterich, a pamphlet of 62 pages, published by the Bible Institute Colportage Association, Chicago, is a valuable book that every Christian worker should have at hand and know. It presents the Protestant position clearly and meets the objections that Roman Catholics raise against Protestantism. The book states facts and avoids appealing to passions.

According to an item in the Mennonite Weekly Review, 300 horses were stolen from the Russian Mennonites in the Molotschna district by the Soviet authorities. These animals represent the gifts of Americans to the Russian Mennonites, as well as direct purchases by the farmers themselves. They had come into possession of about 400 horses since the passing of the worst days following the coming of the Bolshevists. Without this stock, living conditions will again become increasingly difficult.

The Congo Inland Mission is the name of the mission work carried on by the Central Conference of Mennonites and the Defenseless Mennonite Conference. The origin of this work goes back to March 22, 1911, when the mission boards representing the two bodies met and effected the origin of the Congo Inland Mission. Each of these two conferences pays half of the station budget and sends its own missionaries who are responsible to the joint board. Four stations are operated and twenty-one missionaries are on the field who are supported by several conferences and individual churches. There are also 66 native teachers at the various stations.

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The Mennonite

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VOL. XXXIX BERNE, INDIANA, MARCH 20, 1924. No. 11

TEACHER TRAINING

For several years it has been difficult to get teacher training credit, since the interdenominational Sunday school agencies delegated this matter to the denominational boards. Now, the Board of Education of our General Conference has taken this work in hand. The undersigned is to direct it for the present.

All classes or persons pursuing such studies can arrange for examinations and credit by sending in their names and adresses, names and sections of text books used, and probable date of examination. This should be done at least two weeks ahead. Credit will be given for the Elementary as well as for the Standard International courses. Whether you are ready for examinations or not, it will be much appreciated if you will inform us at once, if you have a class in your school.

It is probable that approved text books will be adopted before long, but for the present we shall try to deal with texts and methods as they prevail in the local churches.

Examinations will be given after the completion of every unit in a course. These units usually cover ten lessons—so that there are five units in the one-year Elementary Course, and twelve in the three-year Standard Course.

Since Oliver's "Preparation for Teaching" has the largest sale through our Book Concern, we have made preparations to supply questions on each of the five parts of this text for immediate use.

Have you a teacher training class? If not, organize one. In places they are held during the Sunday school hour, in others during the week. For such that have never had thorough training the one-year course will be very satisfactory. Many prefer a more extensive course, and take the standard three-year work. Credit in the former cannot be applied to the latter.

All efforts will be made to comply with the International requisites. Of text books there is a great variety, and a suitable series should be found for our needs. Are you acquainted with a commendable one?

For those who would rather study in the German, Oliver's text can be supplied in translation through the Book Concern.

P. R. Schroeder.

Berne, Indiana

REV. I. A. SOMMER

As we are ready to go to press, we receive the sad news of the departure of Bro. I. A. Sommer, for many years editor of the "Christliche Bundesbote", and several years of the "Mennonite" and "Kinderbote". Another of our old faithful workers has gone to his reward. Bro. Sommer was born January 17, 1851 and died March 19, 1924 at Berne, Indiana.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

On Friday there was a change in the program. The first hour there was church history. The second hour practice in reading script language, which consisted in reading old letters from Russia. The third hour the upper classes had penmanship, while the teacher had reading exercises with the beginners. In some schools the afternoon was devoted to general exercises. In the first hour the teacher read a short story or a part from general history, etc., to show the pupils how to read distinctly and with emphasis. During this hour the beginners occupied themselves with their slates as they pleased. The second hour the advanced classes recited the memorized lessons of the week, such as songs, Catechism, etc. The beginners had "Ueberlernen". The third hour the teacher gave information to the advanced classes on a composition which was to be handed in on a certain day the next week. The beginners did copying from the chart or blackboard. Then followed closing exercises for the week.

To an occasional visitor the religious character of these early Mennonite schools must have been apparent. When the county superintendent of Marion county, Mrs. J. M. Shawn, visited Rev. Johann Harder's school one day. She was very much impressed by the songs they sang to her. Every daily session, morning as well as afternoon, was opened and closed by song and prayer. In Gnadenau, in Rev. Harder's school the pupils were required to respond with an "Amen" when the teacher closed a prayer.*

Bible History was the most important study. The whole school was considered as one class. The beginners were listeners and sat in front. They were encouraged to memorize the Bible verse for the story. The middle class had to answer questions and memorize names of persons and places. The advanced class had to tell the story as a whole or in parts. The application of the story centered in a Bible verse to be memorized by the whole school, also in a short poem or a few stanzas from a familiar hymn. For example: the application of the story of "The Fall" was centered in I John 5:3, "For this is the love of God that we keep His Commandments; and His Commandments are not grievous." To this story Rev. Harder still remembers the following poem:

"Des Menschen Unschuld währt nicht lange,
Weil er des Herrn Gebot vergisst.
Er steht am Baume, ihn lockt die Schlange,
Er schaut an; er nimmt und isst.
Er wird mit Scham und Angst erfüllt.
Verloren ist des Schöpfers Bild.
Auch uns hat Adams schwere Süude
In Elend, Not und Tod gebracht.
Es drohte jedem Menschenkinde:
Ein banger Tod der Höllenangst.
Doch Gott sei Dank! Dass Jesus Christ
Der Weg zum ew'gen Leben ist."

Bible History was followed by reading in Old and New Testaments. Each pupil read a verse or a number of verses. The other members of the class were expected to follow very closely and minutely. If a pupil was found napping or looking around, he was asked to read and if he had lost the place where the class was reading, he had to stand till his next turn came, and if he had found the place he was permitted to sit down. Sometimes pupils got very confused till the class was dismissed. New songs were learned by singing the melody in numbers instead of notes. After the pupils could sing the melody without help, the words were memorized and sung.

After two years the teachers saw the need of a more uniform text-book series. This problem came to be one of the most important questions to be discussed at the first Kansas Mennonite Conference on December 14, 1877. According to instructions received at the first teachers and ministerial meeting, a month before the conference, November 15, 1877, a number of teachers met on November 24 to select a list of text books and make out a daily program for elementary schools which might be presented to the first Kansas Mennonite Conference on December 14, for examination. It was the opinion of the teachers in this committee: "That if a central teachers' training school can be started, the teachers of this school should select and recommend text books for Mennonite elementary schools, so that the whole school system, elementary and central could be made uniform. In this way the elementary schools, and the central school would cooperate hand in hand, so that students coming from the elementary schools could go into the proper higher grade in the Central school. And having finished the Central school to take up the teaching profession they would be acquainted with the work required in the elementary schools.

"But as the building of a Central school may take several years yet,

(Continued on page 3.)

*In Gnadenau and vicinity the people were more emotional than at other places. There was more individual expression in their meetings. Though they valued an elementary education, they discouraged higher education. They gave no value to Catechetical instruction necessary to church membership. While in New Alexanderwohl and other communities the joining of the church (church membership) was preceded by baptismal instruction based on the Catechism studied in the elementary school, emphasizing the meaning of God, man, in God's plan of salvation through Jesus Christ, and Christian conduct as church members.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held in the Home of Bro. and Sister J. W. Kliewer, Newton Kansas, February 20th-22nd, 1924

The president, Bro. Kliewer, opened the meeting by reading Ephes. 3, followed by a brief season of prayer in which all present took part.

The members present were, J. W. Kliewer, H. D. Penner, S. M. Musselman, J. G. Regier, and P. H. Richert. On account of a funeral, Bro. M. M. Horsch came the second day.

First, the treasurer, Bro. Regier, read the financial report, which was then discussed.

The following is a condensed report of the Foreign Mission Treasury for the year, 1923:

Jan. 1, 1923, balances in the different funds	$7,647.58

Receipts

Gifts for the General Treasury	$83,001.46
Gifts for the Special Treasury	10,753.48
Gifts for China Building Fund	1,255.95
Gifts for India's New Station	3,642.06
Gifts for Girls' School, China	58.60
Gifts for Russian Bibles	25.00
Gifts for Kuhlmann's Mission	646.62
Total receipts during the year, 1923	$99,383.17
Balances and total receipts	$107,030.75

Disbursements

Paid to Missionaries	$86,245.26
Paid to Mission Candidates	750.00
Paid for Interest	853.04
Paid for Board Expenses	1,129.79
Paid for Special Gifts	26.50
Paid for Bibles to G. Enns	25.00
Paid for Kuhlmann's Mission, part	143.93
Total disbursements	$89,173.52
Transferred Von Steen Lumber Co. stock	4,000.00
Deficit, January 1st, 1923	14,330.25
Balance in Bank, January 1st, 1924	26.98
Total disbursements, transfers, deficit and balance	$107,530.75
Subtracting the receipts and the balances	107,030.75
Amount borrowed on January 1st, 1924	$ 500.00

Besides the $2,000, we owe on the Ashland, Montana, house.

(Note: The above is the statement of January 1st, since then the debt has again increased, so that it is now (March) 14,000.00. The next quarter is soon here, when about $18,000.00 will have to be paid.)

Resolved to accept the treasurer's report with thanks to both, the donors for the gifts, and the treasurer for his work.

Oklahoma

The reports and problems of the Oklahoma field were next presented and acted upon.

2. Resolved that Bro. and Sister Linscheid may take their furlough this year, provided the necessary arrangements can be made for taking care of the station.

3. In answer to Sister Williams' resignation, and in order to meet Bro. Petter's urgent invitation to send Miss Williams to the Montana field, we vote to transfer Sister Williams from Oklahoma to Montana, there being just now great need for special help at Lame Deer on account of translation work planned by Bro. Petter.

4. Resolved to accept the following budgets for Oklahoma:

Canton, $120 current expenses; $480.00 for native help.
Cantonment, $100.00 current expenses; $240.00 for native help.
Clinton, $125.00 current expenses; $180.00 for native help.
Deer Creek, $420.00 for native help.
Hammon, $100.00 current expenses; $180.00 for native help.
Fonda, $80.00 current expenses; $420.00 for native help.

(The increased amount for native help is caused by the plans to do more intensive work in the Deer Creek District and to have Fonda worked by a native helper from Cantonment.)

5. Resolved, to allow Harry Bates at Canton, $25.00 as a recognition for past services.

Arizona

6. Resolved, to allow $75.00 for moving the orphanage from Oak Creek to Oraibi.

7. Resolved, that Bro. Otto Lomavitu is to help in the mission work at Oraibi in its various phases and that his salary remain unchanged. He is also to help in translation work as needed.

8. The following budgets were allowed: Tuba, $25; Oraibi, $30.

9. Resolved that in view of the information from our missionaries that the four Gospels can be printed in Hopi without any expense to the board, we welcome this opportunity to have the printing done.

10. Resolved to have 1000 copies of the Catechism, as translated into Hopi, printed with the understanding that the Baptists pay at least one-half of the expenses, i. e., $220.00.

11. Resolved to ask for an estimate of cost for reprinting the song book in Hopi.

12. Resolved, that in the opinion of the board the translation of the Gospels into Hopi should not be delayed by attempting a critical rendering. But we rather wish to have the translation based on versions extant in the English and German languages.

13. Resolved to approve of the plan that the brethren Duerksen and Otto move to Tuba for translation work, and Fred Johnson move to Hotevilla temporarily.

14. Resolved to ask the trustees of the General Conference to get in touch with Bro. Karl Friesen regarding the deeding of the Oraibi station land.

15. Resolved to ask for information about the orphanages as follows:

a. What suggestion have the missionaries to make as to the age limit to be set for the support of orphans?

b. Are the missionaries on the lookout for other orphan children that should be taken in?

c. What limit is there as to the number of children that can be properly cared for with the present facilities?

d. What is the cost per year to support a child?

e. Do you know of any government institutions for such orphans?

16. Resolved to allow the regular auto money only for one car at Tuba.

Montana

After reading and discussing the reports from Montana it was

17. Resolved, to allow the following budgets:

Lame Deer, Current expenses, $200; Repairs, $135; Chimney, $100.
Busby, Current expenses, $200; Repairs, $400.
Birney, Current expenses, $200.

18. Resolved to accept Bro. P. A. Kliewer's resignation with regret, his health demanding a change of climate. We wish him God's blessing in the new field of labor.

19. Resolved to accept the offer of the Bible Society of New York to print the four Gospels in Cheyenne (2000 copies) for half price, $1500.00, for which purpose $500.00 have already been donated.

20. Resolved, that we answer Bro. Habegger that, while we look sympathetically upon his plan for a year's vacation, before making final decision we would refer the matter to the workers' conference to propose a feasible plan for taking care of the station during his absence, and present it to the board.

India

21. Resolved, to accept the India budgets as follows, and deduct from the total amount $3,000, making it $15,156, instead of $18,156.

Champa	Rs. 12,000
Janjgir	Rs. 13,508
Mauhadei	Rs. 15,370
Korba	Rs. 10,890
Phuljhar	Rs. 5,423

Total, Rs. 57,191, or $18,156.00.

22. Inasmuch as we do not expect the missionaries in India to take a hill furlough every year, unless it is really necessary, we do not figure on any accumulation of unused furlough time, because such accumulation would represent time not intended for furlough. The furlough should not exceed six weeks, unless there are legitimate reasons.

23. "Living expenses" for hill furlough, as mentioned in our rules, include only board (or eatables) and lodging.

24. Ordinarily, between light house keeping and boarding out the more economical way should be chosen.

25. The "mothers' allowance" during hill furlough drops out under the new regulations.

26. The decision whether or not a missionary is to have a hill furlough at shorter intervals than three years shall rest with the executive committee on the field.

27. Resolved, to accept Mrs. Mary Burkhard's application to go to India with the understanding and for the time that her support is guaranteed by her friends who have requested us to send her to India.

28. Resolved, to accept the fall report of the Workers' Conference in India (of 1923).

China

29. Resolved, to allow the China budget of 12,500 gold, itemized as follows:

Medical budget	$1200.00
Kai Chow Evangelistic	500.00
Taming-Nanlo Evangelistic	975.00
K. Ch. Tsingfeng-Tungming Ch. Evangelistic	1255.00
Kai Chow Boys' School	190.00
Kai Chow Girls' Boarding School	900.00
Taming Nanlo Girls' Boarding and Day School	1200.00
Kai Chow Boys, Junior High and Normal School	1300.00
Kai Chow Tsingfeng Boys' Day School and Summer Institute	1195.00
Boys Attending Higher Educational Institutions	660.00
Taming Nanlo Boys' School	1300.00
Kai Chow City Girls' School	75.00
Taming Changyuan School	300.00
Property Committee	1000.00
Total	$12,050.00

30. Resolved, to allow the balance of the Pannebecker traveling expenses of 159.95 g. and 250.14 Mex. ($285.05).

32. Resolved, to accept the report of the seventh annual workers' conference in China.

33. Resolved, to allow $3000.00 for building purposes in China on account of the urgent need for more homes there.

34. Since Mrs. Leiper and Mrs. Dean claim that the amount requested of them to be refunded into the treasury is too large, it was resolved to reduce that amount by one-half.

35. Resolved to send Dr. Rosella Biedermann to China the coming fall, if she can get there in time for entering the Peking language school. Her salary is to be $600.00.

(Although this may seem contrary to our policy of non-expansion for the present, yet the demand and the call for medical missionaries has been so urgent for many years, that the board feels it to be in accordance with the wishes of the conference to send her as soon as she is ready, especially in view of the fact that our last year's income was about $7000.00 more than this year's budget.)

General Matters

35. Resolved that such special gifts that cannot be used for the purpose designated by the donor naturally flow into the general treasury.

36. Regarding the question of ordination of missionaries to eldership for such missionaries that have not been sent out as elders, the board votes that as long as so many of our churches require a second ordination of ministers, we follow our former ruling in the matter requiring an other ordination.

37. Resolved, that each missionary on furlough hand in a list of the churches he has visited in order to avoid as much as possible oversight or duplications by missionaries coming after him.

38. Resolved that we do not feel under obligations to pay interest on special gifts paid into the general treasury subject to call, unless the payment of interest is specifically stipulated at the time the gift is made.

Thus another year of our missionary activity with all its problems, its toil and prayers, its hardships and its blessings at home and on the field has come to a close. Under the circumstances we have reasons for unusual gratitude to God and to our churches, because the support and the blessings have at times been greater than we could hope for.

In the beginning of the year 1923 we had a deficit of over $14,000, which could be reduced by over $7,000.00 in spite of the hard times. If our churches continue to support the cause of missions this year as they did last year, we will have no debt at the end of the year 1924.

Just now, when the quarterly payments had to be made, our debt is again quite large, and we have to ask again for all possible support. It is a paying work, as can also be seen from the statistics below.

Some 20 churches have already reported that they expect to collect the published quota, as given in connection with the budget.

Resolved, to express our hearty thanks to Bro. and Sister Kliewer, for the kind hospitality, and entertainment of the board.

With praise and gratitude to Him who has entrusted us with this precious work of saving the lost, the meeting came to a close.

J. W. Kliewer, President
P. H. Richert, Secretary

STATISTICS FROM OUR FOREIGN MISSIONS

Stations	When Established	Number of Workers Missionaries' Children Receiving Support		Native Helpers	Day School Pupils	S. School Pupils	Approximate Number of Patients Treated	Baptised Members	Value of Property
OKLAHOMA									
Cantonment	1883	2	2	1		110		58	$ 6,500.00
Fonda	1904	1		1				28	6,500.00
Hammon	1898	1	1	1				38	4,500.00
Clinton		2	6	2				33	4,500.00
Canton	1907	2	5	1				75	4,000.00
ARIZ.									
Tuba	1905	2	6	1		30		7	11,500.00
Oraibi	1903	3	1	1				28	4,100.00
Hotevilla	1914	2	4						2,500.00
MONTANA									
Lame Deer	1908	2		4		68		96	5,000.00
Busby	1904	2	4	4		100		80	4,500.00
Ashland	1910	2	6	1					6,000.00
Birney	1908	2	2					38	4,500.00
INDIA									
Champa	1901	5	3	32	254	654	2,000	464	
Janjgir	1901	5	1	29	226	238	2,000	85	All stations
Mauhadei	1911	2	5	31	457	400	2,400	476	about
Korba	1915	2	2	14	85	210	1,137	102	75,000.00
Basna	1924	4	2	12	(This is the new station to be built) (Its outstations number 7)				
CHINA									
Kai Chow	1911	8	3	24	54	1,250	2,000	268	All stations
Kai Chow City	1911	3		8	59				about
Tamingfu	1921	5	2	25	372				75,000.00
Totals 20 stations		57	54	345	1,507	3,060	9,537	1,876	$214,100.00

HISTORY AND DEVELOPMENT OF EDUCATION

(Continued from page 1)

the teachers recommend the following books:

"First—As text book in Bible History the teachers recommend the Bible History—by a number of ministers in the Canton Basel, Switzerland.

"Second—Instead of the 'Buchstabier-Fibel', by B. Eby the teachers recommend for instruction in the German language a more suitable book for beginners before they pass into the New Testament and Old Testament classes.

"Third—For instruction in German grammar the teachers desire for the present to keep the book they are using now, but where a new book has to be introduced they recommend 'Die grosse deutsche Sprach und Rechtschreibeschule', by Dr. F. D. Dessar.

"Fourth—As text book in arithmetic the teachers wish to recommend Philipp Roehm's practical arithmetic for the intermediate and Senior classes.

"Fifth—It is not possible for the teachers to recommend a suitable text book in Geography for our schools, because they have too few books on hand to examine. However, they do hope that this study will not be neglected but the study be taken up by using the text book on hand."*

At the thirteenth Kansas Conference, November 5-6, 1889, a committee was elected to work out a curriculum and daily program for the church schools and report at the next conference. This was done and at the next conference in 1890 the report of the committee was adopted. At the same time the conference elected a committee on school and education to assist church schools to put this curriculum and program into practice; also to assume supervision over such schools if the churches should so desire. It was also agreed that 1000 copies of this teaching-plan should be printed. At the 15th conference, November 11-12, 1891, the committee reported that the teaching plans had been printed and were in the hands of nearly all of the teachers.

(To be continued)

The Men's Class of the Second Church, Philadelphia, enjoyed an excellent address on mission work in South America by Rev. Philip Landis on the evening of the sixth. Brother Daniel Landis, whom many of our readers remember as the man in charge of the Dining Hall at the Prekasie Conference in 1920, is the teacher of this splendid class of men.

*Zur Heimath. December 1, 1877. Zur Heimath, January 1, 1878. First Kansas Mennonite Conference report, December 14, 1877.

THE MENNONITE

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EDITORIAL

The matter of crime committed by youths all over our nation is something that needs the serious prayer, attention and investigation of all right thinking men and women at this time. It is no unusual matter to pick up a morning paper and read of a carnival of crime, or several of them, of the day before. There may be many reasons why such things occur with such startling frequency, but, if an analysis of the cause may be determined, the cure has yet to be found. Hold ups, murders, gun-running and every other type of crime continue, the guilty ones being generally young men and women many of whom escape capture and no doubt continue their criminal careers. Some days ago Justice James C. Cropsey of New York sentenced four young youths to the electric chair for the murder of a bank messenger in the commission of a robber of $43,600.00. In reporting the matter in its issue of March 1, the Brooklyn Eagle prints the comments made by the Judge from the bench at the time sentence was pronounced. Justice Cropsey has been noted for the friendly interest he has always taken in boys and on this occasion could speak with feeling that a judge in the performance of his duty seldom shows. As reported, the Judges remarks are an appeal to the conscience of the manhood of America and emphasize the absolute importance of giving boys the manly and guiding hand of real and true men. We quote from what Judge Cropsey said:

"One of the outstanding facts in this affair is the age of the offenders. Three of them are but a little more than 21 years old—the fourth one only a few years older. While all of them are young in years they are old in experience. Two of them have previously been convicted and served terms of imprisonment. The other two have long associated with criminals.

"The equally distressing fact is that the age of these offenders is not unusual. Most of the criminals are boys and young men. To be exact, over 80 per cent. of them are less than 25 years of age. If the people of Brooklyn ask why so many youths become criminals I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of 12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is they follow the wrong leaders.

"This condition is a challenge to the manhood of our community. What are we men doing? Tens of thousands of boys are nightly on our streets looking for amusement, seeking adventure, yearning for companionship. Many of them have no fathers and the parents of many others give little or no heed to the places their boys visit or the companions they choose. Do we men owe no duty to those boys? Can we longer remain blind to the perils that beset them? Should we not provide places where such boys may meet and play and be entertained and instructed and all the time be under the influence of men of the right kind?

"This is a practical thing. It can be done. It has been done in a small way and with wonderful results. Why should not we undertake it in a big way? We can lessen the crime in our midst by giving our attention to the youths. They need a real man's guiding hand and helpful personality. They need the example of a true man's life in forming their character.

"Brooklyn can be made better. Whether it will be depends upon us—its men. Shall we turn our backs and ignore existing conditions or shall we accept the challenge and lend ourselves to the task? It's a man's job and it needs red-blooded men who will put something of themselves into the undertaking.

"Men this is a call to us! Are we awake? Do we hear it? Will our consciences let us ignore it? Shall we not help to make better the boys of today? Should we not begin at once?"

CORRESPONDENCE

Perkasie, Pa., March 5th, 1924. On Tuesday evening, Feb. 11th, Rev. J. W. Kliewer, president of the Foreign Mission Board, gave his illustrated lecture in the Bethel Mennonite church. In spite of the stormy weather a fair-sized audience gathered and all were well pleased with the lecture.

Our pastor has organized a catechetical class with four members. We hope that there may be some others ready and willing to take this important step.

On Sunday afternoon a large audience gathered in our church to hear Dr. D. Leigh Colvin of New York of the Flying Squadron and National Legislative Superintendent. Dr. Colvin is a most forceful speaker and an authority on prohibition and law enforcement. The subject of his address was, "The Present Prohibition Situation." William J. Bryan says: "Mr. Colvin's history of the Prohibition movement presented facts with which many were not acquainted—facts which furnish the background and convincing proof of the permanency of Prohibition."

The speaker said in discussing the Prohibition situation, we do not want to forget the pioneer workers, Frances Willard, Neal Dow, Finch and others.

One reason there is so much difficulty in law enforcement is because most of the officeholders are the same old type of officeholders we had before the 18th Amendment was passed. They are in sympathy with the wets and some even owe their election to the fact that they favored the wets.

A law has two functions, i. e., 1st, expression of the public will; 2nd, execution of the public will. The Volstead Law has functioned in the first particular. It remains for us to see that it also functions in the second particular, or that the public will is executed. To prove how difficult a thing it is to amend our constitution, let us bear in mind that of 3,000 proposed amendments only 19 have been adopted. Two-thirds of both houses must vote for an amendment before it can become a law.

The 18th Amendment was ratified by 46 out of 48 states. This vote shows it was the most popular of all the amendments. Previous to this there had been thirty-three states which had state prohibition laws.

A professor of science has made investigations and has found that alcohol affects the brain, the seat of the intellect and will. What could be a more serious thing to mankind and civilization?

The attitude of society towards alcohol should be prohibition and not permission.

Contrary to the propaganda of the wets there are great economic benefits accruing from prohibition. Statistics show that there never were more than 51,000 men engaged in the manufacture of liquor.

All the money that was wasted through the liquor traffic is now turned into channels of trade. The women of our country will vote almost unanimously for prohibition, because they are experiencing better living conditions since prohibition went into effect.

The liquor business degraded our politics. Liquor was destroying the citizenship of our country, and the liquor business is doing its utmost to come back. And as the liquor traffic always was inherently lawless it still will not hesitate to defy our laws to carry out its purpose to reinstate itself. Some forty wet organizations have been formed to fight prohibition. The Volstead Law has four chief purposes:

1. To prohibit all liquor containing one-half of one per cent. alcohol. (In doing this the Volstead Act merely continues what had been the legal standard for years.)

2. To provide a penalty for violations.

3. To provide for "surgeon's issue" provision.

4. To provide for federal prohibition officers.

The wets are now doing their utmost to cause prejudice against the Volstead Law, and to get a majority of wets in Congress. Dr. Colvin stated that the Flying Squadron had visited every state and capital city in the Union, and in sixteen states the chief Federal officer to enforce prohibition was himself known as a wet.

We should see to it that we vote for candidates who are not allied with the wets, then we can hope to see prohibition enforced. Some argue that as much liquor is drunk as was consumed before prohibition went into effect. This is impossible. Before prohibition the amount of liquor consumed gradually increased until the consumption was 23 gallon per capita for every man, woman and child.

The little the moonshine stills are making will not nearly equal that amount.

This is the most critical period

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

There are enough people in Los Angeles who once belonged to Mennonite churches and may still hold membership in some distant church, to make a fine, live, self-supporting Mennonite church. Wouldn't it be fine, folks, to have just such a church there? No better time to begin than right now. Join the church organized there; they want you; they need you. Lend a hand. There's a challenge there for the best and noblest in any man.

* * *

How does it come that a few of our congregations are furnishing such a large proportion of the church and mission workers, and so many furnish only a few? Have you thought about it? Is that solely the work of the Spirit, or do you think the pastor, the parents, the Sunday school and ronments have anything to do with it? other teachers and the general envi- Do the localities where such schools or colleges are found furnish more or fewer than their quota?

* * *

CONNECT UP

The automobile stood beside the road, as automobiles are sometimes wont to do. The driver stood helpless, beside the car—as so many drivers do upon occasion.

"What's the matter?" asked a passing tourist as he slowed down to help a comrade in distress.

"Can't crank her up," answered the helpless one. "Don't know what is the matter, either."

The tourist found the gasoline supply all right. He tested the spark plugs and found them dead.

"Magneto is out of business," said he, as he switched the ignition over on the batteries. "Batteries out too," he muttered.

With trained fingers he disconnected the little dry cell batteries under the driver's seat and replaced them with fresh batteries which he took from his tool box. When the crank was whirled the engine began to throb with power.

"Well, I'll be—" began the helpless one.

"No juice," explained the Good Samaritan. "Batteries wore out. Just a question of replacing them with new ones. Well, so long and better luck next time."

The helpless one could only stammer his thanks and marvel at the superior knowledge of the man who was fast fading from sight down the dusty turnpike.—Ex.

Your spiritual batteries out?
Connect up!

* * *

Help those in need—
Sow good seed!

* * *

CHAPEL TALK 3—SOUL KILLERS

Deut. 19:5—"He shall flee unto one of these cities and live."

Many years ago there was a custom in England very much like the one described in Deut. the 19th chapter. In the county of Durham there was a Cathedral in which were buried the bones of old St. Cuthbert. At that time there were no trains or automobiles and people would cover long distances on foot. On a hot summer day you might have seen a man running breathlessly along a foot-path over the hills. His face looked frightened and he was covered with sweat. Frequently he looked over his shoulders to see whether someone followed him. He barely took time for a drink for fear that his enemies might overtake him. There were occasional signs marking the way to the "Sanctuarium". With haggard face and bloodshot eyes he pressed onward until he finally reached the church of St. Cuthbert. He took hold of the hammer and loudly knocked against the door, and a moment later he was safely on the inside.

What was this all for? By an accident he had slain another and the friends of the dead man were seeking vengeance. If a man could reach the church and "take sanctuary" he was safe until his case could be tried by law. Three things were necessary in order to get admittance into the sanctuary. He had to confess his crime, lay down his arms, and promise to keep the rules of the house.

The Hebrew people had six cities of refuge in their land into which men could flee who had accidentally killed another person and were being pursued by the relatives of the one so killed. However, if a man had killed another out of hatred he found no protection in these cities of refgue.

Our country has no such cities of refuge. We have a much fairer system of justice under which persons can find protection who have accidentally killed another man.

In our Christian life, however, we sorely need a city of refuge, and thanks be to God, we have such a place. "God is our refuge and strength a very present help in trouble. Therefore will we not fear though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled; though the mountain tremble with the swelling thereof." (Ps. 46:1-3). To make this refuge more real to us, God sent His Son into this world. A life that is intimately linked up with the Master's is not in danger of being killed when the would-be murderers pursue it. And these enemies are many and dangerous, but a person can always find safety when he flees to that City of Refuge.

The conditions for entering are similar to those that were found in the British Isles centuries ago. If the fugitive will confess his sins, repent, and ask God for forgiveness he will be admitted into the City of Refuge.

Who are these would-be murderers? What are some of the things that would kill us if they could? There are many, but we will mention only a few. One that is slaying many men and women is **Greed.** You can scarcely pick up a daily paper in which you will not find a number of victims slain by this enemy. Jesus tells of a rich man who tore down his barns and built greater ones, flattering himself that he would now be supplied for many years to come. He did not think of helping the poor. He was too greedy. His life was cut off abruptly. Jesus says that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. The unequaled scandal among the higher officials in our country is evidence that the old enemy is hard at work. But even they could enter the City of Refuge if they were only willing to fulfill the conditions by which one can obtain admission. Greed is killing so many men and women morally and spiritually, which is far worse than physical death.

Another murderer who is constantly pursuing young and old, but it seems especially the young, and who demands an enormous toll of victims, is **Lust,** impure desires. It is an awful tragedy that people will not flee into the City of Refuge, but permit themselves to be overtaken by this treacherous foe, and be slain in the best and most promising years of their lives. Thousands of bodies are ruined and thousands of souls sent to perdition annually by this awful enemy. Surrender to Jesus Christ will protect you. "Walk by the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16).

Another army of would-be murderers that follow us individually and in groups are **Habits.** We could almost say this enemy's name is legion, because there are so many of them. If we give them a chance to fasten their cords about us, they will drag us into the dust and kill us body and soul. What are some of these habits? The drinking habit is dangerous, although our people are not so much subjected to it any longer in our land as they are in other countries. Still it demands many victims every year. How very common is the habit of cursing and swearing. A person that falls into its clutches will find pure thinking very difficult. Young boys form this habit so readily if they do not flee from it. Another habit that is quietly and continuously working under the surface is that of fault-finding. The victim becomes almost unable to see the good in others after this foe has taken possession of him. Another one is **jealousy.** How unhappy is a person that is always jealous! He may even permit himself to be led into deeper sin. Flee from this group of enemies and enter the City of Refuge where you will receive protection day by day.

One enemy with a very attractive appearance, but a very subtle influence is **Pleasure.** If you have ever visited popular summer resorts or attractive amusement places, you will have noted the throngs that gather here, apparently forgetting all thoughts of service and usefulness, and indulging only in selfish enjoyment. In cities many Sunday schools are dismissed for the summer months since people are seeking for something that affords more pleasure. Moving picture theaters are large and spacious and very comfortably arranged and usually filled to the limit with people, old and young. When you glance over the news in the daily paper under the heading, "Among the Clubs" you are again convinced that very few of the clubs are there for profit or service, but many are they whose aim is simply **pleasure** and self-enjoyment. Can we in such a time of needs spend our time and energies for pleasures mostly and still be Christians? Let us flee from this would-be murderer to the Refuge that will give deeper satisfaction.

In striking contrast to the former enemy comes another would-be murderer, **Grief.** He is hard at work, trying to kill body and soul. One person he attacks when he has suffered financial loss. The person will keep on worrying till he gets sick and tired. Another person discovers that his opportunities are wasted and they will not come to him again. He begins to grieve over this situation. Instead of putting forth determined effort to do better in other opportunities he keeps on fretting over those that he cannot recall. This enemy, Grief, takes hold of many people who have been overtaken by ill health. He makes them despondent, even to the extent that they will end their own lives, and sometimes also the lives of their dear ones. When the angel of death has entered a home, this enemy will immediately intrude also, and see whether he cannot obtain a victim for himself. But again we must warn, flee from this murderer. "Cast thy burden upon the Lord and He will sustain thee."

These are a few of the dangers to which we are constantly subjected. We need a city of refuge. We live this life but once and we do not want it cut off prematurely. When the enemies pursue us, let us flee into the City of Refuge. Let us link up with the Master. Jesus never became a victim of such enemies. "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body into hell." **J. M. R.**

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ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

CORRESPONDENCE

(Continued from page 4)

of the Prohibition movement. They are even trying to intimidate the president.

Outside of Daniels, McAdoo is the dryest of the Democratic candidates.

Though a lax enforcement of the prohibition law they will bring the prohibition movement into disrepute and thus the wets hope to win.

The Flying Squadron was organized in 1913. Their first slogan was, "We stand for the destruction of the liquor business and on that issue we fight."

Our present slogan is "Law Enforcement and Civic Righteousness". If we fail there will be a collapse of civilization itself.

Dr. Colvin is writing a six hundred-page book on the history of the Prohibition movement.

Fannie E. Landes, Corr.

Zionsville, Pa., March 10, 1924. —Our annual business meeting of the congregation was held the first Saturday in January. Monroe Geissinger was elected deacon, and John Geissinger a trustee to fill the office of those whose term had expired. In the Sunday school mostly all the old officers were re-elected, at our C. E. Society business meeting we decided to have Bible study classes again in the coming year. One meeting was held so far on account of the weather, we expect soon to have better weather and nicer roads, the roads were in a very bad condition the last few weeks. This coming Sunday Home Mission day will be observed in our church. Rev. Unruh of Altoona, Pa., will be the speaker. Our C. E. Society held its 12th anniversary meeting on Feb. 17, a good program was rendered, Dr. Harvey Bauman was present and gave an address, a missionary offering was taken which amounted to $22.76.

Corr.

OUR WOMAN'S WORK

Kai Chow, Chihli, China

Dear Members of our Women's Mission Societies: Greetings in Jesus Name!

We have received the good news from various sources that the Women's Societies of our churches have taken it upon themselves to put forth special effort to secure funds for the much needed buildings in our China Mission. We here on the field are grateful to our Lord that someone has taken this great need to heart in such a special way. At our last Mission Workers' Conference, held at KaiChow, Nov. 5-14, 1923, this matter came up for discussion and the following resolution was passed: "That with appreciation and thankfulness we take cognizance of the fact that the sewing societies in the homeland are undertaking to collect funds for the buildings in China and that we instruct the Chairman to inform them of this, and to call their attention to the great need for the Lohrentz and Voth houses."

We also wish again to thank you for all you have done for the Lord's work here in our field in the past. May the Master of the Harvest richly bless you all in your noble efforts. The harvest is ripe and great. In the last years the lack of funds to supply proper equipment for the workers already here was one of the great drawbacks. Naturally one of the first and most necessary requirements for anyone to do effective work is a place to live, hence the great need of the two dwelling houses we call your especial attention to in the above resolution.

With sincere thanks for all your past efforts in behalf of the Master's cause here, and praying that you may find joy in continued sacrifice in the future, we remain, in the name of our Mission Workers' Conference, your coworkers in the Vineyard,

E. G. Kaufman, Chairman,
Frieda N. Sprunger, Sec.

Dear Sisters:

The above letter speaks for itself. Let us all deny ourselves some luxury if need be and try to raise the $1.00 per member for the China Building Fund as was mentioned in the "Annual Letter" sent to each society at New-year's. The need for missionary homes is very urgent.

In another letter received by the Executive Committee the China workers are very emphatic in asking for money instead of clothing, because they feel that it is best not to give too much gratis and also because the materials can be bought more cheaply there, and the Chinese wear such different styles, that it would be difficult for us to make their clothing.

A letter from Sister Elizabeth D. Goertz, which we here give in part, brings with it a call that may appeal to some society in an especial way.

"I have been asked what may be done for our medical work in China. I have figured out that it is much cheaper to use Chinese material for our hospital work. Besides that, we prefer to have the Chinese women do the sewing; there are always some coming begging for work and we would thus be able to employ them, helping them and ourselves. Even with the labor counted in, the hospital supplies would cost only about half of what the supplies cost which we order from abroad. Besides the Chinese things, cloth, cotton for quilts, cheese cloth are better adapted for Chinese use. So we suggest to our sewing societies. through the secretary of the societies, that gifts of money would be more desirable than ready-made "foreign" gowns, dressing, and a contribution of $20.00 to $25.00 would be a very appreciated amount and would supply a goodly share of sheets, gowns, towels, dressings, all made of Chinese material."

Dr. Lohrentz also needs more equipment right along. Should any society wish to contribute to this cause, the money may be sent to the Treasurer, Mrs. J. G. Regier, Newton, Kansas who will gladly forward the same.

In the name of the Ex. Com.,
Mrs. P. R. Schroeder, Sec.

Zionsville, Pa.

A very active year for our Ladies' Aid Society has just come to a close. A large box of clothing for men, women and children was sent to Busby, Montana. We are pleased to state that during the past year, the meetings of our society were well attended and great interest was manifested by the members in working unselfishly to provide wearing apparel for our unfortunate friends. We enter the new year with greater zeal and renewed vigor, trusting in the Lord for strength to carry on our work in providing for those, who during the coming year will again be in need of our efforts.

Mrs. C. Shelly, Corr. Sec.

When a man shoots at nothing he usually hits it. If all organizations of our church have not set goals for this year, why not do it now?

Blessed are they who have learned how swiftly prayer and the needed help can be interchanged.

THE C. E. TOPIC

March 30

What Missions Have Done for Social Welfare

Isa. 1:16-17; Luke 7:18-23

The missionary is the pioneer of civilization. After the first missionaries visited our forefathers in northern Europe and converted them to the religion of Christ they speedily become a changed people. Their manner of making a living changed, literature and the arts developed, monasteries grew up in which the knowledge of all the things that civilization values were preserved. We may well say that, had our ancestors in northern Europe not been converted to the Gospel of Jesus Christ we would still be naked savages living in caves, eating raw flesh—and perhaps one another.

The Christian is always an enlightened person. He is to be so in conformity to what Jesus said about being the lights of the world. In the teaching of Christ particular emphasis is laid upon the fact that one owes to another all the assistance and direction that love can suggest. If we love all men it remains for us, as Christians, to bring them those things which will contribute to their happiness and to their advancement. In another sense the Christian is his brother's keeper and it does not make any difference what kind of a brother he may be, if he is sick, miserable, afflicted, unfortunate, hungry, ignorant or in any other way distressed, the Christian proves that he is a real brother to him by doing his best to relieve the unfortunate condition in which the brother finds himself. Jesus makes Himself the particular Friend of the tried and troubled and assures us that whatsoever is done for their help is regarded by Him as done unto Himself.

Now, missions are the introduction of Christianity to the world that does not know Jesus Christ as Lord and Saviour. The missionaries task includes letting the Christless masses know that Christ has an interest in their bodies of men as well as in their souls.

It seems that dirt and ignorance of God go together. In dirt disease finds its favorable atmosphere. The missionary has always accepted as his task the duty of teaching sanitation and setting an example in the observance of sanitary laws. In doing this he becomes a valuable factor in saving life in the community in which he is located. In the history of nearly any mission, anywhere, there are numerous cases of ragged, filthy, vermin-infested individuals—persons who came under the care of the missionary who regarded the cleansing of the body as a necessary first step toward leading that one to a knowledge of the cleansing power of the blood of Jesus. If human life is a treasure to be preserved under every circumstance the sanitary work of the missionary is a valuable contribution to the sum of good. Closely related to the teaching and practicing of sanitation for the good of humanity is the medical work of the missionaries. Perhaps this branch of the service has done more toward winning the favorable notice of the missionary in heathen and backward countries than anything else. The splendid missionary hospitals in India, China, Africa, etc., pioneers of their kind, have opened the communities they serve to the benefits of medical science.

The Christian man or woman will ever recognize that God has given him or her their mind, their hands and their strength to be used in some usful way. Paul lays down the rule that those who will not work should not eat. When once a person becomes a Christian he becomes a steady and industrious member of the community. Converts to Christianity have been taught by their missionaries how to sustain themselves and do their work better than under their old conditions. In nearly every missionary country missionaries have been responsible for agricultural advances, having introduced newer and better methods so that in some places the proverbial two blades of grass grow where there had been but one before.

In some countries, like India, when a person becomes a Christian all the usual ways of living are closed to him and he finds himself without family, friends or resources. In order to enable the converts to live it has been found necessary to establish factories and other kinds of works to give them employment. In some quarters printing establishments are erected for the production of the literature needed by the workers on the fields and in other places model farms are maintained so that the native Christian farmer may reap the benefit of advancements along his line from the work and methods used.

Not the least of the social advances in missionary are along the lines of domestic sciences. In so many heathen countries the opportunity of reaching the women for Christ does not exist. Women are kept secluded. This condition, however, instead of being a hindrance, has been found to offer peculiar advantages. The door that is closed to the men missionaries opens wide to women missionaries and, as woman to woman, the teachers, evangelists and Bible women have a golden opportunity. They gain the confidence of the native women by the instruction they can give them in such things as maternity, sewing, cooking and other forms of domestic science. There are thousands of homes in heathen countries that are better and happier because of the visits of the missionary women.

The matter of education being a vital one to Christianity naturally receives special emphasis on the mission field. When a native can read and write his learning capacity increases. When missionaries supply the institutions the native Christian community may be sure of a trained leadership and the young of the community will have the door of opportunity opened so that those who are capable may develope into their greatest usefulness.

THE S. S. LESSON

March 30

Review—From Abraham to Solomon

Golden Text—"Jehovah is merciful and gracious, slow to anger and abundant in loving kindness." Ps. 103:8. Read Psalm 138.

Lesson 1. A Chosen Leader and a Chosen Land. Abram was no doubt selected by God as the person through whom blessing of all future nations was to flow because by nature and life he was the best fitted for the trust. Of all men at that time there was something in the life of Abram that indicated that he was the most trustworthy man of his generation. We note that (1) he took God at His Word and (2) started out leaving all previous connections behind to (3) become a pilgrim and a stranger, (4) erecting his tent and his altar here and there where he stopped. Thus, giving evidence of the faith in God that was his. Abraham's life and experience is repeated wherever one gives up all to obey God and devotes one's self to a life of faith in him.

Lesson 2. The Long Sojourn in Egypt. While Egypt once seemed a refuge to Israel it, in time, became a prison. Things on earth seldom remain as promising as they appear. The trials of Egypt were a discipline, they led Israel to know how helpless Israel was and how mighty God was. Egypt gave opportunity for Moses to develope in the centre of the world's power and culture, so that he might become all the more a capable leader. With all their trouble and their rescue from it, Israel could be brought to realize how that God knows how to overcome evil that good may come of it. Ancient slavery has passed but we have type of worse slavery—the slavery to sin. It takes mainfold forms such as evil habits—immorality in its commercialized form—slavery to the greed of the money powers, etc., etc.

Lesson 3. Moses Called to Be a Deliverer. The character of Moses is unique. He was raised up by God in answer to the cry of his distressed people. Though a slave he became a prince. Though a fugitive he came back to command a king. Though timid he became the wonderworker. Though not eloquent his words burned themselves into the thought and conscience of the world. He is great along many lives. As a leader; a teacher; a law-giver; a miracle-worker; a soldier; a writer; etc., etc. He was, as he himself realized, to be a type in many respects of the Christ who was finally to be the Great Prophet, Priest and King of His people.

Lesson 4. Israel Saved at the Red Sea. Here we have a picture of a host of people hopeless, with the mountains and the sea before them, and the armies of the most powerful king behind them. They realized the danger in which they were. It is God's way to let us know how hopeless we are before He finally rescues us. In the face of trouble God came to the help of His people as He always does.

Lesson 5. What Israel Learned at Sinai. The great event in the journey of Israel and in the history of the world was the revelation of the law. It must be the base of all civilized law. One who observes it will not be a law-breaker in any country. This is the simplest and yet the most comprehensive code of laws in the world. This law cannot fully be kept so long as one's thoughts and one's heart are not right with God. What the law cannot do by force faith does for us through Jesus Christ, through whom there is forgiveness of sin.

Lesson 6. The Failure at Kadesh. Here Israel came to a crisis and completely failed because of their lack of faith. God had promised to lead them and they were afraid because they thought only of what they could do for themselves and did not think of what God would do for them. We always fail when we trust to our own strength. We are foolish to fail under such circumstances because God stands willing and ready to help us. The lack of faith in God lost for that generation the joy of seeing the Promised Land.

Lesson 7. Joshua and the Conquest of Canaan. God always has able successors ready to take the places of those whom He calls home. Joshua learned under a great Master and proved his faith in a great crisis (see last session). The one great qualification required of him was courage. In God's eyes it is a sin to be afraid when great battles of faith are to be fought.

Lesson 8. The Period of the Judges. This was a time of anarchy—a time when every man did what he thought was right in his own eyes. There could be no order or safety in such times. The reason why things came to such a pass was that Israel forgot God so often. Without faith in God security cannot be possible. God rescued Israel many times through the Judges. He saved them 1. Because He loved them in spite of their sins. 2. Because of His promise to their fathers and 3. Because of His interest and love in the generations yet to be born.

Lesson 9. Revival Under Samuel. Samuel, the first of the prophets gives us an idea of the piety and devotion of the few faithful ones in Israel. He was given to God from childhood. Parents of today who have plans for their children should think of this incident. He was a power in prayer. He united Israel into a people with the centre of their interest about the tabernacle. We think of him as the one man who kept the light of faith burning brightly in the most trying times.

10. The Reign of Saul. Israel wanted a king because other nations had one and they soon found out that they would have to submit to kingly tyranny like other nations. Saul came to the throne under favorable circumstances with great chances before him. He blasted them by being headstrong and disobedient. Two vices that have blasted many careers.

Lesson 11. The Reign of David. David became the great king. He was selected in his youth because of the piety of his life. He becomes a hero through his faith in God. He ascends the throne over rivals because he was a better man than the rest. He was great as a soldier, a poet, a king. He fell into sin. There was no excuse. His contrition before God won him forgiveness as it does all who confess their unworthiness.

Lesson 12. The Reign of Solomon. This was distinguished for its magnificence and display that in the end rent Israel. Solomon was great as a philosopher and writer and wise as a ruler. He became the biggest fool of the ages by trading off his favor with God for the follies of his heathen wives.

MARRIAGE

Snyder-Havens—Ruth Elizabeth Snyder to Richard G. Havens. At the home of the bride in Roaring Spring, Pa., March 8, Rev. Jacob Snyder, father of the bride officiating. Mr. and Mrs. Havens will be at home, 413 11th St., Huntingdon, Pa. after March 25.

JOTTINGS

Prof. Noah Oyer of Hesston College and Bible School, Hesston, Kansas, has been elected dean of Goshen College. The directors are planning to reopen this institution this coming fall.

Prof. J. Quiring of Witmarsum Seminary is booked to give a series of lectures in the Trenton, Ohio, church, and Prof. Whitmer will give a series of lectures in the Wadsworth, Ohio, church.

The First Mennonite Church of Allentown, Pa. is planning to install a pipe organ. At present the congregation is active in raising the necessary funds and the instrument will soon be placed in the church.

The students of the Witmarsum Seminary gave their annual banquet in Ropp Hall, last Monday night. 33 were present and enjoyed a repast as well as the splendid talks given by Professors Mosiman, Whitmer and Quiring.

Officers of the Eastern District Conference are appealing to the people to continue interest in the Forward Movement. So far half of the money called for has been raised. The whole sum is needed in order to meet the needs of the Old Folk's Home and the educational obligations of the Conference.

Sister Amanda Musselman, one of the workers connected with the (Old) Mennonite mission in Philadelphia, was recently the victim of an automobile accident, having been run down and severely bruised. Reports from the hospital say that no bones were broken and a speedy recovery is expected.

The church and Sunday school of Zion Church, Souderton, Pa., have decided to make themselves responsible for the complete support of Missionary S. T. Moyer in India. Brother Moyer is a member of the Souderton Congregation.

The death of Prof. J. Horace Landis, a member of the Schwenksville, Pa., church, who for twenty years was Superintendent of the Public Instruction in Montgomery Co., Pa., came as a severe shock to the many who knew and loved him. Prof. Landis made an admirable record as an educator. For a number of years he served as a member of the Home Missionary Committee of the Eastern District Conference.

Information has come to the editor that the running expenses of our Foreign Mission Board are less than two per cent. of its income and more than ninety-eight of the moneys contributed are sent to the fields. This is remarkable and the record can hardly be surpassed by anybody doing Foreign Mission work. Our people need have no fear that too much of their contributions are eaten up by salaries paid in the home land.

Though Pennsylvania was a Quaker commonwealth and the right of a Quaker to refuse to take an oath was never denied, it did not go so easy with the other bodies of Christians who held to the same position. A noteworthy example is that of the Amish people who had to petition the Assembly of Pennsylvania for a special act of naturalization as their religion forbade them taking oaths thus preventing their naturalization under existing laws. A special act was passed in conformity with their request.

The Year Book of the Central Conference of Mennonites, under the editorship of Rev. Wm. H. Grubb, has made its third appearance. It is a valuable little work containing information concerning the Central Conference as well as other matters of general interest to Mennonites.

One of the earliest schools that the Mennonites erected in America was located in the Swiss Mennonite Settlement in the Pequea Valley, Lancaster Co., Pa., in 1712. It was a log structure built on the site of Willow Street in what is now Lampeter township. The structure served the two-fold purpose of a meeting house for worship on Sunday and school for secular instruction during the week. The instruction consisted chiefly in teaching the children to read and write. This they believed was in accord to the precepts of Menno Simon who advised his followers to teach their children to read and write, to spin and do other necessary work suited to their age and person.

In 1740 a Mennonite, Martin Mylin, hving in Lampeter, Pa., built a splendid new house of sandstone. Nothing like it had ever been erected by a Mennonite in America. It was just at the time when there was considerable jealousy being manifested by the non-Mennonite community and they were being charged with being undesirable citizens. To overcome this unfounded suspicion the Mennonite bishop, Hans Tschantz and other Mennonite elders met in the house and mildly reprimanded Mylin for building this stone house, because the "palace" was too showy for a Mennonite and because such a display might excite the suspicions of the provincial authorities.

The latest issue of the Church Messenger of the Eden Church, Schwenksville contains a list of the membership of the congregation. The membership of this church is scattered over a wide territory. It is one of the oldest congregations in the Eastern District Conference.

Rev. P. A. Kliewer, one of our missionaries on the Montana field has been compelled to resign. The state of his health requires a change of climate and he has already left the field for the state of Washington where he hopes to regain his health.

A diary covering a period from 1831 to 1857 kept by Abraham Bertolet of New Hanover Township, Montgomery, Pa., contains the following interesting records: 1847, May 23. Whitsuntide. A little rain, clear and warm. Rain again during the night. First service in Bertolett's Mennonite Meeting House. Dedication Services. June 6. Attended meeting at Bertolett's Mennonite Meeting House. June 27. Attended meeting at Bertolett's. August 8. In meeting today. Aug. 20. Clear and cool. First Harvest Home service in the new Meeting House. Nov. 7. Attended meeting at Bertolett's Meeting House. Here follow frequent references to attending meeting, but for July 16, 1848 he enters: "Moses Gottshall preached. Text: Luke 12:21,22. A few weeks later there was a Harvest Home Thanksgiving Service. Text, Psa. 21. After this there are numerous other notices of church attendance and special references to Harvest Home Services which are still a peculiar institution in community to which much attention is given. Abraham Bertolet died at the age of 88 in the year 1862.

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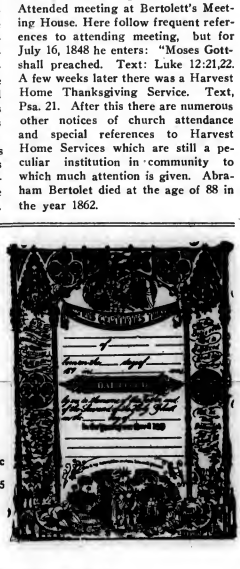

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VOL. XXXIX BERNE, INDIANA, March 27, 1924. No. 13.

RELIEF WORK IN GERMANY

München, Feb. 19, 1924.

Dear Friends:

May I ask you to come with me through the streets of München in Bavaria through those streets where misery and sorrow are at home?

Let us go first into one of these small old houses. You can hardly find your way. It is so dark and narrow that you ask yourself whether it is possible for any one to live here. We arrive in a small room and there in a corner, near the little window we find an old man. His legs and one of his arms are paralyzed, so he is not able to move from his chair. In the morning his two sons bring him here and the whole day he waits for the sunshine which comes through the narrow window panes. His wife, a dear good woman, has been taken to heaven some months ago, and now the poor old man is alone with his two boys. The youngest is still an apprentice, and his wages are very low; the older one has no work at all. He wants to work, but it is impossible for him to find any. For a short time these people obtained a little help from the town, but now the time is over and they must live on what they have, which is precious little. They never complain. The old man is very thankful for his thin soup. The boys look very hungry, but they will never tell you that they are. To help them is a great joy for us. A pound of rice and a little milk is a feast for them. After a short prayer we leave. The old man is weeping and can hardly find words to express his thanks.

Now come with me to some other friends—friends whom I have visited just this morning. They are an old woman, her daughter, and her granddaughter. The daughter, thirty-one years of age, is dying of consumption. Her last hours are near but she still recognizes me; and I can speak to her and tell her about Jesus, our best Friend. Her daughter is weeping bitterly; the old grandmother is in despair, and I am thankful that Jesus has sent us here just at this time. There is nothing refreshing for our dear patient; not one penny to pay for calling the doctor. Help is needed at once, and, thanks to our dear friends in America; it can be given.

I want to take you with me to yet another family. Here we find a young widow who has known better times before the war. Her husband died and she has two children to care for. The young lady is sickly and cannot work much, but she is writing addresses at home, for a large factory. Her hands tremble with fatigue and after a day's work she gets hardly enough money to buy a little milk and bread. One of the children has no shoes. A friend of the mother has let the little girl use a pair of ladies' shoes to wear to school. They will never, never be able to buy shoes or stockings. The winter has been very cold, and the little ones have been suffering very much. I did not know this before but now I can give them shoes and a warm little jacket. It seems like a beautiful dream to them and their joy and happiness knows no bounds.

In another family there are eight children from one to thirteen years of age. The father has no work; the mother is ill with consumption. They have six mark (about one and one-half dollars in our money) to live on for a week. Can you imagine the misery and hunger here? There are hundreds of families like these in our big city—all waiting for help.

Dear friends, do not forget them and Jesus will bless you for He says, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Matt. 25:40.

Jesus be with you!

Thankfully yours,

Hermina Wiesner,

Worker in the "Christenpflicht" organization, Adelgundenstr., 13-111r, München.

THE BALLY, PA., CHURCH

With an Account of the "Church Bus" and How It Helped in the Work

Feb. 18, 1924

The year 1923 came to a close in a manner that was gratifying to all of us. It had been a year of great activity in all of the different organizations, and to hear the reports of the work made one feel like a victor.

For the first time in many years two Christmas programs were rendered. One was rendered the Sunday preceding Christmas and was in charge of the Primary Department of the Sunday school, which at this time numbers approximately 100 pupils.

On Christmas Eve the rest of the school gave a program. A large audience greeted both of these occasions. The one in the evening being a record breaker.

This service was addressed by Bro. Erwin Bauman, one of our members, who is at present a student at Hartford Theological Seminary.

On this occasion, the male quartette sprung a big surprise by presenting Bro. J. H. Latshaw with a purse which they had collected among the members of the church and Sunday school. Bro. Latshaw has been our chorister and Sunday school superintendent for many years. The presentation speech was made in appropriate terms by Bro. Ralph Berky, after which the quartette sang a selection, composed for the occasion.

On New-year's Eve we were entertained by the Bluffton Glee Club. They were greeted by the largest audience ever assembled in our church for a similar occasion, and when we learned afterwards that more money was raised for the boys than on any previous occasion, we felt sure that these boys had won our best wishes.

On January 3rd, the Annual Business meeting of the church was held at 1:30 P. M. The meeting was largely attended and the discussions were earnest and instructive.

The retiring trustee, O. N. Berky was called upon for a report of the work of the past three years, and a program for the ensuing year.

In summing up his report Bro. Berky emphasized the fact that the three years he had been a trustee were among the happiest of his life as a church member. Happy because of the opportunity it gave him for assisting in service for the church. He stated that the sweetest feature in the work was the ready response by the church members and their hearty cooperation in all the work undertaken. This cooperative spirit he said has long been an outstanding feature of our church.

Among the imperative needs for the immediate future, the following matters were stressed:

1. The application of better business methods in church, by the immediate adoption of a budget for the ensuing year. A budget, which had been prepared by a committee, previously appointed, was then presented.

2. Immediate Extension of the auto bus service to East Greenville and Pennsburg, by the purchase of another bus.

3. The immediate organization of a local Brotherhood.

4. The welfare of our young people, by providing suitable entertainment and proper recreation. After a prolonged discussion the budget was adopted with some alterations.

The recommendation to extend the auto bus service was adopted without a dissenting vote.

The recommendation to organize a local brotherhood was referred to a committee composed of members of the General Conference Brotherhood.

This committee called a meeting for January 16, at 8 P. M. A banquet was held in connection with this meeting, which was served by the Ladies' Aid society.

Thirty-two men attended this second annual banquet, and after the close of the meal all present joined the organization. A local organization was immediately effected. They have adopted their own constitution and by-laws. These by-laws are patterned in the main after those of the Brotherhood of General Conference Mennonites.

We have set out to accomplish three things for the present:

1. Providing and sponsoring proper entertainment for our young people.

2. To assist our pastors by looking after the welfare of our people by personal visitation.

3. Community welfare by finding a practical solution for helping the sick.

By way of entertainment we have already provided the following:

On Wednesday, February 13, Rev. J. W. Kliewer of Newton, Kansas, gave an illustrated lecture on Palestine and the Holy

Land. This lecture was largely attended and greatly enjoyed.

On Sunday night, February 24, we had our former pastor, Rev. A. S. Shelly with us to deliver a sermon.

This was the first public meeting held by the local Brotherhood. Rev. Shelly delivered a very instructive sermon.

At the conclusion of his sermon, Rev. Shelly and his wife were presented with a purse of money, in honor of Rev. Shelly's 71st birthday anniversary.

Members of the brotherhood collected the money and the response was very generous.

On Wednesday, March 13, we were favored with a musical program, rendered by Mr. Wm. F. Lamb, of Pottstown on a reproducing piano.

A brief explanation of the auto bus service might be of interest and apropos at this time as we are having frequent inquiries about it.

1. How do you operate the bus?

Ans. We operate the church auto bus like you do any other automobile. The drivers are members of the church, who operate these machines gratis for the good of the cause.

Their motive is service for the Master and they do it cheerfully.

The church owns the machines and pays the bill.

The members are transported free of charge. All bills are paid out of the church treasury by the church treasurer.

2. Why do you do this thing?

Ans. For some years we had a problem with the Boyertown church and with the members of our church living in Boyertown and in East Greenville and Pennsburg.

Our church is located exactly half way between Boyertown and East Greenville and Pennsburg. The church at Boyertown had 32 members. A year ago the problem became acute, something must be done.

Boyertown's problem presented two difficulties which had become unsurmountable. There was the matter of financing the church and there was the matter of only a small number of people to do it.

Then there was the competition of other churches in the same town, having a large membership which created attractive features for the younger folks, and which carries with it an enthusiasm that is catching.

Here we were. What are you going to do about it?

Some of the members of the two charges with the two pastors said this problem must be solved and will be solved.

The business men said let's try it like a business man would. Let's get together and concentrate, instead of splitting up more. Let's concentrate on one church and make that one a big church.

Finally Bally called a special meeting and voted to purchase a truck and transport all the members over to Bally.

It was mutually agreed to try it out for a year.

Very few had any faith in it, but we tried and the results surpassed our most sanguine expectations.

Long before the year was up the remark was heard, it's all right, but our machine's too small.

They were told to keep it up and next year they would get a larger one.

So, at the end of the year the Trustees canvassed the towns of East Greenville and Pennsburg, and got the promise of every member excepting one to use the bus as soon as it was put on the road. The two trucks combined convey 40 to 45 people every Sunday.

3. Can you do it? Does it pay?

Ans. We did it last year, and our attendance was bigger than ever, and our bills were paid as usual.

And reports reach us almost daily that the attendance is still increasing, and only last week I was informed that a bigger bus was contemplated for East Greenville and Pennsburg.

To those of you who have your members scattered and who wish to keep together, I would say that I know out of experience that you have a problem.

Take hold of it and seize it with courage. It can go only one way—either backwards or forwards. The auto bus is the practical way of solving that problem.

But it costs! Of course it costs, but better pay for something than pay for nothing.

It is the struggle of life, the buoyancy of getting ahead. That is invigorating and that is the very essence of life.

If you fail to grasp these opportunities your struggle will be much harder.

This discussion on this item is prolonged but it has been by request.

Our pastor, Rev. Johnson, has again organized a catechetical class and has enrolled ten members, who expect to be admitted to church next spring.

The young folks of church are rehearsing at present for an Easter Cantata.

O. N. B.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

In the introduction of this teaching plan, (as this curriculum was called), it was clearly stated that such a plan ought to be in harmony with the purpose of the school, which was that it should be a "German Church School". This purpose included three ideas: the idea of school, church and German. The function of the school, as it was stated, is to develop the total faculties of the child in a natural and harmonious manner. Now, if the function of a school is to develop the total faculty of the child, and as the duty of the church is to train men with all the ordained means from God, as He would like them to be, and to bring them into the church, it follows that all training and instructions in the church school must be focused in this direction. For this purpose it is necessary, that all instruction should not only be given from the religious point of view and be penetrated by a religious spirit, but also that religion itself, the instruction into the revealed will of God be made the main object of instruction in such a curriculum. And in regard that they were church schools it was obvious that they should serve the purpose of the Mennonite church. A third characteristic of these schools is that they are German. German was to be emphasized because as long as the congregations are German, they can only guide and care for their children spiritually if the children also know the German language. The curriculum provided for a term of four months or seventeen weeks. Courses taught in the public schools were omitted; since religion, as has been stated, was to occupy the most prominent place in the curriculum:

I. Religion

A. Bible History. Three hours per week. Ninety stories were selected and about equally divided between the Old and New Testament. They were to furnish material for four years in such a way that the most important stories were to be gone over twice. One year the stories were taken from the Old Testament and the second year from the New Testament. The teachings of each story were fixed and summarized by appropriate Bible verses, also by a few stanzas, from the most familiar hymns. In this course the whole school was considered as a class. Pupils from the 1-4 school year were given suitable questions to be answered, and had to memorize the Bible verses. Pupils in the 5-8th school year were expected to tell the story, either in part or as a whole. Those in the 7th and 8th years had to memorize stanzas from familiar hymns.

B. Bible reading. Two hours per week. Whenever the stories of the Old Testament were discussed in Bible History class, the reading material was taken from the Old Testament; if the stories in the New Testament were studied, the reading material was taken from the New Testament. The aim was to read such books in the Old Testament and New Testament as would give no information to stories to be studied. If the pupils had time enough the supplementary reading material to the Bible histories, they were supposed to read that up for themselves. In Bible reading the Seniors and Intermediates were considered as one class. In the Old Testament, reading material was taken from Job, Proverbs, Ecclesiastes and the Prophets. In the New Testament chapters from the Gospels, Matthew and John were taken, all of Acts and selections from the Epistles.

C. The Psalms and church hymnal. One hour per week. During the whole four-year course it was expected that the pupils should memorize about ten Psalms and from ten to fifteen church hymnals. The following Psalms were considered as the most appropriate. Psalms 1, 23, 32, 51, 90, 103, 121, 130, 139. In the selection of songs the teacher was expected to select the most popular hymns used in the churches. In order to aid him in the selection of hymns, a list of thirty-eight of the most popular hymns is given.

II. Singing. Two Tours per Week

The melodies of the memorized hymns are to be practical. Also melodies of other popular hymns. Besides these, 20 to 30 popular airs. All the melodies are to be divided into the four-year course so that there shall be about 15 to 20 melodies for each year. The singing is to be by rote and also by notes. The whole school is to be dissolved into one class.

III. German

A. Reading. Pupils of the 1st and 2nd year make up the primary classes. They are to study in two divisions in the "Fibel". Each division ought to recite 15 minutes, twice a day.

Pupils from the 3rd to 5th year are the intermediates. They should read easy selections in the reader, (Lesebuch) thirty minutes, five times per week.

Pupils from the 6th to the 8th year are the Seniors and shall learn to read more difficult selections fluently, intelligently and with emphasis. Three recitations per week of 40 minutes each.

B. Written Exercises and Composition. In the first two years the pupils shall learn to copy and take easy selections from dictation.

During the 3rd and 4th year dictation exercises and easy compositions in connection with the object lessons.

It is also proper to let the beginners copy easy narratives which have been thoroughly discussed.

Then in the senior class there may follow descriptions, comparisons, paraphrasing and analysis of reading selections. Composition work may also be connected with the exact sciences.

The senior class is to write a composition every two weeks. The intermediates easier selections and often.

C. Grammar. In German Grammar there may be two divisions with four recitations each per week. The material might be divided into four years and the instruction should be based on Nowack's language material for public schools. Pupils from the 5th to the 8th year should take part in this course.

D. Object lessons. Object lessons have proved to be an excellent method to promote the conversational faculty in children and to enrich their vocabulary. For this reason 20 minutes every day at least should be devoted to 34, this exercise for children in their first four school years the instruction might be based on Wiedemann's 250 preparations for object lessons.

IV. Nature Study

It is desirable that children should have information of how to observe nature and know nature; for it is also a book in which we may find proofs of God's wisdom, power and fatherly care. Beginners might be introduced into this study in connection with the object lessons. Pupils from the 5th to the 8th year should have two periods per week for this course.

The material might be divided into four years.

The first two years should be given to the animal kingdom.

The third year to plant life.

The fourth year to the mineral kingdom.

V. General History

The reading material for the seniors should include simple connective extracts from general history. The reading material should provide work for 2 hours per week for 3 years. If this cannot be accomplished by means of a reading book, the teacher should lecture extemporaneously. Valuable supplementary material might be found in Christoph Blumhardt's handbook of General History or the little General History by Ernst Knappe, valuable supplementary material for the teacher may also be found in Redenbacher's General History and A. W. Grube's Biographical Character Pictures.

VI. Church History

One hour per week should be allowed for church history. The material might be divided into a three-year's course with 14 lessons per school year.

The first year begins with the organization of the Christian church; its development and fate in the Judean country.

The second year begins with the victory of Christianity over heathendom.

The third year—Martin Luther, The Lutheran church.

VII. Geography

Not much time was to be given to this study as it was taught in the public schools. It was deemed sufficient to acquaint the children with a few Geographical names in German.

VIII. Arithmetic

Four hours per week. Arithmetic was considered more important than geography. This course was to be a continuation of the same course given in the public schools and be graded according to the text books used in the public schools.

IX. Penmanship

The whole school should have instruction in penmanship three hours per week. In addition all written work of the pupils should be specimens in penmanship.

In addition to the above named curriculum the committee prepared also the following daily program:

(No copy furnished.)

It should be remembered however that neither the curriculum nor the daily program above was compulsory but merely suggestive and advisory and for the purpose of opening the way toward a more uniform school system. The list of books has in time been more than once corrected and supplemented by the German Teachers' Association and then in turn was indorsed by the conference. One very important work by the German Teachers' Association towards improving the curriculum was the adoption of a school song book called the "Liederschatz". About the value of this curriculum and program was reported by the committee on school and education at the 7th Western District Conference, Nov. 1 and 2, 1898: The "Lehrplan", adopted by the Kan. Conference some years ago is used as basis in twenty-seven schools. In no school however can it be used as it is, and in 15 schools it is ignored altogether, which the conference, under present circumstances need not look upon as an offense against its recommendations. At the next conference in 1899, the committee reported that the adopted books gave general satisfaction and no changes had to be recommended only that a few books might be added. As an aid for the teacher in the preparation of the Bible History the committee would recommend Prof. Wedel's "Randzeichnungen", and for pupils, where church history is taught, there is no more suitable text books as "Bilder aus der Kirchengeschichte," also by Prof. Wedel. The two organizations, "The Western District Conference," formerly the Kansas Conference and the German Teachers' Association, have always cooperated and worked in perfect harmony.

(To be continued)

CORRESPONDENCE

First Mennonite Church, Aberdeen, Ida., March 6, 1924.—Dear Reader—Already two months have passed into the new year and not a report has been given from our church. Probably not much noteworthy has happened, consequently no report.

Since I made my last report in 1923, we had our annual business meeting on December 26, when the old business year was brought to a close and arrangements were made for the year 1924. At this meeting our pastor, Rev. M. J. Galle gave a general report of the work done in 1923 as follows: The Lord has blessed us so abundantly and saved us from trials and difficulties. All Sunday morning services have been held but one. The evening services were omitted a few times on account of the pastor being absent, either in conferences or preaching other places. Five preachers have visited us during the year 1923, namely, Rev. David Toews, Rosthern, Sask.; Dr. J. H. Langenwalter of Bethel College, Newton, Kans.; Missionary P. A. Penner of Champa, India; Rev. Gustav Enns of Hesston, Kan., and Rev. P. R. Aeschliman of Almota, Wash., who assisted in the ordination of Paul A. Wenger as Christian Missionary to India. Twice have we stepped to the Lord's Supper. Eleven church letters were issued and four new members were added. One wedding is recorded, but no funeral, but five births are on record.

The week's services were on Sunday three preachings, one Sunday school with its two divisions, one catechetical class, one Christian Endeavor, with its three divisions and our mid-week prayer and Bible study and chorus class. For the year 1924 Rev. Galle has arranged a class in the study on personal work, the class meeting every other week on Tuesday evening. To summarize the year 1923 has been a year's work, blessing and trusting and praying to God that the year 1924 will be more so.

Our church having invited the Pacific Conference to hold its 1923 session in our church in June we anticipate many visitors and God's choicest bessings. Our church already is laying plans and preparing for this occasion. Also is the S. E. Idaho C. E. Convention scheduled to be held in our church the latter part of March. I believe also there has the Lord stored blessings for us.

The winter of 1923-24 has been very mild. The little snow that fell melted away just as fast. It is feared the mountains will not have sufficient snow to furnish us enough water for 1924 irrigation. The much precipitation last fall has put the winter wheat in excellent condition and the ground is really too wet yet to work. The main crop for 1924 will probably be sugar beets and potatoes.

With brotherly love,

G. A. Bartel.

THE BOOK

I am the recorder of the gate.

I speak every language under the sun and enter every corner of the earth.

I bring information, inspiration and recreation to all mankind.

I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

I treat all persons alike, regardless of race, color, creed or condition.

I have power to stretch man's vision to deepen his feeling, to better his business, and to enrich his life.

I am a true friend, a wise counselor, and a faithful guide.

I am silent as gravitation, pliant and powerful as the electric current and enduring as the everlasting hills.

I am the Book.—W. F. Yust.

PRESIDENT HARDING'S SENSIBLE SERMON

"I tell you, my countrymen, the world needs more of Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war and we would have a new hope for humanity throughout the globe. There never was a greater lesson taught than that of the Golden Rule."

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EDITORIAL

The "Common People" are just now again discovering that there is rottenness in high places. The "Oil Scandal", brazen as it is, has a seemingly endless array of little ones following its trail and each of them involves some of high position or influence in graft and official favoritism. Where it will end is hard to speculate. Oil has spattered up things, but the stench of booze that accompanies it is a sickening odor that smells to heaven. An official house cleaning that earnestly and honestly endeavors to clean things up without fear or favor is in order. We have long ago been certain that to some classes of men a public trust is a private graft. It is an attitude of mind not confined to one party, but the party that asks for the public confidence must have a leadership whose hands are clean and must betray a commendable energy in its efforts to clear itself of the influences that nourish corruption. Soon we will have a presidental election and there will be enough eloquence poured out to keep our ears ringing for months. There will be charges and counter charges. Yet, with it all, words finely spoken are things that will not win respect for our statesmen now. They must show that they mean business and prove their fitness to the trusts given to them by cleaning up the mess that has been mixed under their own eyes. As usual the church comes in for its share of blame for things as they are. Now the church is always all wrong with those who cannot use its vice and influence in their own interests. Where is the voice of the pulpit to arouse public conscience? is the question asked. We do admit that the pulpit has often stirred up people to act in a righteous cause, but how are you to address the conscience of one who keeps himself out of the reach of the preaching of the Gospel. While we insist that this is a Christian country, in name at least, the time when a John Knox could thunder until the eyes of the officials fill with tears or a John Calvin could rule with an iron rod has passed centuries ago. The nearest approach to it was in the Puritan days of Old New England. The institutions of our government assume that those who take public offices will be true to their solemn obligations. Unrighteous men do not let the matter of keeping promises disturb their consciences, neither will the preaching of our ministers make any impression upon them. The pulpit calls upon all men to get right with God and those who do so will never be a trouble on account of dishonest lives. In so far the church can help keep up a standard of righteousness, but it is not its business to serve as a monitor over public officers, there are too many other sinners that need attention. Its whole message, since the first days of its existence, has been an appeal to the highest sense of honor in men, if there is dishonor, it is not that the church has failed in its testimony, but it is because there are so many who will not heed its admonitions.

THE S. S. LESSON

April 6

The Kingdom Rent Asunder

I Kings 12:12-20

Golden Text:—"Pride goeth before destruction and a haughty spirit before a fall." Prov. 10: 16.

When we read the Golden Text, and recall that it was written by Solomon, we see its truth illustrated both in the life of Solomon and the life of the son who succeeded him to the throne. In gratifying his vanity, Solomon did not consider that there could be a limit to the time when a king might squandor the resources of a nation in men and means and not be called into a stern accounting for the follies. No nation can long survive whose resources are burned up for the personal gratification of its rulers without regard to the hardships and anguish they are heaping upon the backs of the people who must in all cases finally pay the bills. The great war that caused the shedding of oceans of blood had behind it similar vanity and extravagances of rulers, most of whom today are either dead or in exile. Solomon's latter life is unlovely in many particulars, but the cruelty of forced labor and excessive taxes had become almost as unbearable as the Egyptian Exile. The wonder is that the country did not break in his time.

There is a proverb that says: "Solomon was a wise man, he had but one son and that boy was a fool." He became a fool because he had such a poor example at home. Parents have so much to do with the making of the character of their children that when they do turn out bad part of the blame rests upon the parent's shoulders. If we can condemn Rehoboam, for being such a fool we can no less blame his father Solomon for setting him such a bad example. When men are the most helpless they frequently find that God notes their state and comes to their assistance in a most unexpected way, as He came to the aid of Israel in Egypt. So it was that the prophet Ahijah was sent to indicate to Jeroboam that he was to become the King of a greater part of Solomon's dominion. Like Moses, Jeroboam's life was in danger and he had to flee. Jeroboam's fitness to rule was developed while directing work on a public project. Had he been true to his God and faithful to his opportunities Jeroboam might have become one of God's great men, as it was, his name is seldom mentioned in Scripture without the curse appended to it: "Who caused Israel to sin."

Rehoboam had great possibilities before him. He was to succeed to the rule of a mighty people and through him, according to the assurances of God, the Messiah was to be given to the race. But he lacked judgment, the one thing a ruler should be able to show. Israel unlike other nations exercised the right of ratifying the successor to the throne. Here the young Prince, had he been at all cautious, would have endeavored to appear at his best before the people who might exercise a veto upon his kingship. He was surrounded by two kinds of advisers, the old men and the young men. An old man is not of necessity wise under every circumstance and a young man is not always foolish. But here the two parties represented two points of view. The old men had seen the folly of the past and bore some of its consequences and were anxious to have it corrected. The young men were without experience and like the Prince himself, had grown up out of touch with the people and conditions. Rehoboam was not the last man to permit himself to be misled by foolish advice into bringing ruin upon himself. The point is here that advisors should be chosen with deliberation and care. Rehoboam didn't seek God's advice. This was the worst error of all. He was left to fall into the calamities that his folly invited. Lessons to be learned from the life of Rehoboam are (1) The wisdom of a father does not always bless a son, while the father's sin may become the son's curse. (2) Advice is good if it is of the right kind, therefore choose carefully those whose advice you follow. (3 Arrogance never pays. Generally a harvest of calamities follow it. (4) Pride goeth before a fall. (5) What it took two generations of the House of David to win was lost in five minutes of folly.

Jeroboam came from the common people and was more suited to rule them because those of the higher classes had gotten entirely out of sympathy with them. While engaged in a humble calling he, by his ability, gave promise of possibilities for greater things. He accepted God's promise through the prophet and waited for his time. Thus far we can approve of the man when he become a King his character, like that of Saul, changed. Authority and power are often more of a curse than a blessing to those who receive them. Men and women who are in lowly places should feel that it is a mercy of God that spares them from being ruined by the prosperity that comes with leadership. Jealousy often wrecks havoc in the characters of men and women where nothing else takes effect. Soon as Jeroboam become King he forgot that the God who raised him up could take care of the King—soon he established and began to be jealous of worship at Jerusalem. He feared that continual visits to the temple might wean the people away from him. Had he trusted God this fear would not have been necessary. Jeroboam was cunning. He attempted to make religion easy to the people. He said: "Jerusalem is far away, better worship the Gods I give you near at home and spare the time and expense of a long journey. The feasts interfere with your harvest—keep the days that I select and they will come at a time suited to you. The priests are of a class all by themselves. Let the common people have a chance and serve as priests as I shall select them. You don't see the God Jehovah you worship at Jerusalem. Let the calves that I set up represent Him to you." In this way the people were misled. Religion was made easy and soon there was no religion at all and the God who had raised Israel to a separate nation had to turn away from them. The best people of Israel could not abide with

(Continued on page 6.)

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THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

WE PLOW THE FIELDS AND SCATTER

There are some things that do not change as the fashions do with every season. And poets have memorialized these in decades and centuries past. As the time of sowing is again at hand, listen to the song that the German poet, Matthias Claudius sang in 1782 as translated by Jane Campbell in 1861:

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;
No gifts have we to offer,
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.

A HELPING HAND

A number of our Eastern and Middle District churches have weekly or monthly publications of their own. They serve the churches in their local affairs, enlarge the sphere of contact and can aid the church as a whole.

Here is an item out of "Church and Home", of Souderton, Pa., by Rev. G. T. Soldner:

"Are you a subscriber to 'The Mennonite?' If not, you should be, as it is the logical paper for you to have in your home. It is the official organ in the English language of the General Conference. Some say, though, they have so many papers they could not read more. Then, we could perhaps drop one of them that is likely published in the interests of some other denomination. Quite frequently one even sees the journals of interdenominational institutions—and occasionally of institutions that belong to no denominations—in the homes of our good people. Why can we not as Mennonites read our own church paper, that will give us the happenings among those of our faith? If you are not a subscriber, or if your subscription needs to be renewed, your pastor will gladly handle the matter for you if you do not wish to do so yourself."

Thank you!

We should be pleased to receive copies of all of such church publications regularly.

THE CANADIAN CHURCHES

The Canadian churches have a serious problem to keep in touch with and bring spiritual food to the many small groups that form new settlements. The Western district has the same problem in western Kansas and Oklahoma. This district makes it a point to have some minister visit such places, if possible, about one time a month. Rev. J. W. Kliewer is on such a circuit now.

In Canada Rev. Benj. Ewert, 665 Sherbrook street, Winnipeg, Man., has been engaged by the conference and spends practically all of his time visiting churches and smaller groups. During the months of January and February he was in Manitoba. At Gretna, Altona, Rosenfeld, Plum Coulee, Lowe Farm, Winkler and Morden he assisted in protracted meetings of one week each. In Winnipeg there were four meetings, two of them on Sunday morning and two evenings. At the last meeting 40 adults and 5 children, all Mennonites, were present. One-half of the adults were young people. If all of the Mennonites in Winnipeg would come, there would be about 80 to 100 exclusive of those belonging to the Mennonite Brethren. This shows that Winnipeg is rapidly becoming one of the strategic points for our church and that there should be a local congregation there. It is the plan to have a Catechism class there soon.

From the 24th to the 29th of February, the Northstar church at Drake, Sask., had planned a Bible conference. Rev. Benj. Ewert and Rev. H. A. Neufeld were to assist. From that place Rev. Ewert expected to go to Swift Current and Herbert, Sask., for four weeks.

Most of the ministers that came with the immigrants from Russia find employment in the Lord's vineyard. Rev. G. A. Peters, who was in the office of the American Mennonite Relief at Alexandrowsk, is living at Mirris, Man. He filled the pulpit for the group at that place on February 17.

Canada is the place of large church membership and comparatively small congregations. This is explained partly by the fact that the members are scattered over a wide range of farm territory and partly by the fact that there are churches with five to ten and more branch stations where meetings are held. But we do not mean to intimate that in other sections the membership is small and the attendance large.

Read the Chapel Talks. They are intended to be read.

For the next issue we have something further on The Sunday School Standard by a superintendent.

CHAPEL TALK IV.

Lenten Service

Mark 1:12-15; Luke 4:1-2

The story of Jesus' visit to the wilderness, followed in the Gospel by the account of the Lord's temptation, has a peculiar significance at the beginning of the present season in the church calendar, namely that of Lent. It is as a remembrance of Christ's forty days of fasting in the wilderness that the forty days preceding Easter have from time immemorial been set apart by the Christian church as a period of penance in preparation for the solemn services of Holy Week. As most of you know, I dare say, Lent began on March 5 with Ash Wednesday. The word Lent itself is interesting—being the German word "Lenz", meaning spring. Presumably in the minds of our forefathers the fastings of Lent loomed large enough to make them synonymous with the season in which they occurred. Indeed it gives us occasion for reflection when we read of the role which fasting played in the lives of the apostles and the early church. Jesus not only fasted His forty days and nights at the beginning of His ministry, but we read in various places of his spending a night on the hillside in secret meditation. St. Paul exhorts the brethren in Corinth to continue in "watchings and fastings". St. Peter retired to Joppa, to the house of one Simon, and there prayed and fasted. When we read in St. Paul's letter to his disciple Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities", the remarkable thing is not that Paul should give such advice, but that Timothy should have lived so austerely as to make such advice necessary. In the early church Friday soon was established as a fast day and Lent, too, soon was strictly a time of penance and self-denials. "We abstain", says St. Augustine, the missionary bishop of England, "from flesh and from all things that come from flesh, as milk, cheese and eggs." In the Middle Ages eggs and butter were regarded as particularly reprehensible. Indulgences granted for the eating of butter during Lent became an important source of revenue, of which fact the so-called Butter Tower of Rouen Cathedral in France is an architectural reminder. The accumulation of uneaten eggs by Easter time led to the celebration of egg festivals —which I dare say we still celebrate, though perhaps we do not know why. It gives one a new respect for the awful earnestness of medieval Christians when we discover how the English garrison which in the year 149 besieged the French city of Orleans almost died of hunger because, though they possessed ordinary meat in plenty, they were unable to obtain the prescribed sea food. Indeed a certain battle of the campaign still goes by the name of the Battle of Herrings, having been fought to protect a supply train of fish from the coast.

I mention some of these facts to illustrate the place which Lent and its penances has held in the religious life of your and my forebears. We surely today live in lax times. We wear no hair shirts. We do little penance in sack-cloth and ashes. We spend few nights like the apostles in watchings and fastings. Jesus' forty days in the wilderness would find today few imitators. And, yet is not something to be said for taking the Lenten season seriously, even for admiring the early Christians and our Catholic brethren of today, for expressing such seriousness in actual physical self-denial? May they not perhaps gain from these penances a certain spiritual blessing which those of us miss who approach Holy Week with no reminders of its meaning? There is surely something sanative in an occasional self-punishment. The man who has done his "daily dozen" before breakfast carries with him through the day a moral tonic. At least once for that day he has tested his will-power and knows that it will stand a test again. He is like the student who makes an A or a B in at least one course. He is true to his best self in this one small matter and has gained new confidence in his powers all round. "We require", says Goethe's Wilhelm Meister, "that each of our people restrict himself in one direction, shall make himself do the thing he does not wish, and then we may allow him the greater latitude on all other sides." Enjoyment of things pleasant, that is not the evil; it is the reducing of our moral self to slavery by them that is.

Surely it is fitting, therefore, whatever be the dictates of our conscience regarding Lenten rituals, to turn our attention during our devotional hours to the life and ministry of our Lord and Master, to relive the Gospel narrative, to enter again into the secret of His passion. The lesson of the morning certainly reminds us of the austerity underlying Jesus' serenity as He walked among men. It was by fasting forty days and forty nights that He, like Moses, could appear among His fellows as one who had seen God. It is glimpses of Christ like this that bring home to us once again the great verses of Isaiah which for the devout Christian have always summed up the meaning of his martyrdom. "He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hide as it were our faces from Him; He was despised and we esteemed Him not.... He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

NO APOLOGY

necessary in announcing that I will accept orders for the

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ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

THE S. S. LESSON

(Continued from page 4)

the move of their foolish King and migrated to Judah and so, with the one sin of idolatry, Jeroboam corrupted the masses and drove the best people from the Kingdom.

THE C. E. TOPIC

April 6

In His Steps; How Jesus Loved and Served

John 11:3-5; Mark 10:42-45.

(Consecration Meeting)

Love and service are so related that we cannot separate one from the other. The highest ideals of either of these two qualities find expression in the character of Jesus and point for their source to the heart of God, as expressed in John 3:16, "For God so loved the world." Our study, therefore leads us to consider Jesus from the two angles that centre in Him: namely, love and service. Perhaps no man ever made so thorough a study of love, as inspired by Jesus, as did "that disciple whom Jesus loved", the Apostle John. The idea and the word love crop out in nearly every paragraph he wrote. No one ever better or more effectively expressed God's attitude through Christ to the world than John in the writings he gave to the world and no sentence, spoken or written, ever told so much, or showed so much, of God's concern for the soul of the sinner as did John 3:16—Luther called it the little Bible—which is the Word of Jesus recorded for all time by His beloved disciple.

When we answer the question: "How did Jesus love?" we must go back to the beginning of His career on earth as we found it in the days at Nazareth. Here He was subjected to His parents. This was a normal way for a child to show his paternal affection. We next find Him in the temple absorbed in the weighty things of the law of God to the extent of neglecting all other arrangements. Here was a love for God shown in a love for His Word that exceeded in importance anything else in which He might be interested. When He assumed His public ministry our Lord's thoughts naturally turned toward His village home and the declaration of His great mission by His own lips was reserved for the Sabbath in the synagogue where He had been brought up. Here we find the expression of His love for those who were close to Him from childhood—neighbors, friends and relatives. A form of love that does not consider the claims of one's affections for those close to one in life lacks much that is vital.

The love of Jesus is shown in the friends He selected. They had no claim to distinction except that their hearts were responsive to the call of His heart. Sometimes they tried Him severely but, though He must sternly rebuke their follies and though He knew He must painfully realize their weakness, He never ceased to love them. Even the one who gave indication of supreme disloyalty was not beyond the reach of His love.

We get a picture of the intensity of people's love by the tears they shed. We have several pictures of this in the life of our Lord. One was an intimate and personal expression of sympathy amid grief as we see it in the tears He shed before the tomb of Lazarus and the other was an expression of deepest sorrow because of the unfaithfulness of Jerusalem. He loved the city of God to the extent of letting its neglect of God break His heart. His love for common people always is noticeable in His contact with men. Though the crowds made it exceedingly inconvenient for Him, He loved the people of the crowds and ministered to their spiritual and physical needs. A fine character loves children. We could expect nothing else but the expression of this in the life of Jesus. That He was such a One in whose presence children loved to be is the highest comment upon His loving personality. The praying person will always be the one who loves. In His prayers there always appears the deep love of fellowmen—even His enemies and His murderers.

Among men there are limits to everything they are or have—even their love may reach its limit. The love of Jesus is limitless. He died for "Whosoever believeth in Him" and whosoever is the widest and most comprehensive word in the world. The love of Christ as shown in His life, death and His eternal presence in the midst of His people is such that if a soul is eternally lost it is only because that soul deliberately refuses to become the object of His love and accept the salvation that through grace is freely offered to Him.

In following the footsteps of Jesus we are impressed with the force of His statement that He came to minister and not to be ministered unto. The ministry of Jesus took Him to the places where men and women were the most hopeless and helpless. Every type of disease was something that called for His help—and He did help in a way that no other one could. The healing ministry remains to this day a field calling for the devoted service of all those who would follow Him and do as He would have them do.

Those who were utterly hopeless, the blind, the lepers and the cripples, were particular objects of His consideration. In their miseries they were types of the sinner, hopeless, helpless and lost. It was only Jesus who could save these afflicted ones from their distresses and He only can be the true Saviour of the sinner. His service extended to the point of raising the dead to life—miracles that have been the wonders of the ages, yet, in every age, those who were dead in sin have been brought to a new life in Him so that with the poet they may say: "I am a miracle of Grace."

When Jesus washed the feet of His disciples He set an example of service that should never be lost sight of. He, the greatest, willingly assumed the place of the lowest when it came to service. It was an example that taught that none of us dare assume that we have reached that height where our service to even the lowest is to be denied when there is a necessity for such service.

BOOK CORNER

The Macmillan Company has just published a book by Peter G. Mode, on the subject, "The Frontier Spirit in American Christianity". We can at all times profitably learn from others, in the great field of the church. Here is a book that gives us many helpful thoughts, as they come from the work and accomplishments of our forefathers. The book is written in a pleasing and interesting style.

The author covers the field quite thoroughly and touches the religious movements that have made for the growth and advancement of Christianity as it marched onward from the early settlements in New England until it reached the Pacific shore. It does one good to learn from other denominations and to see how they have worked and with difficulties they have met, but overcame simply because the cause of the church will finally triumph. The first three chapters on "The Enlargement of Missionary Horizon, Revivalism, and The Small Colleges, give one the reason of the difference between this country and Russia. The two countries had their beginnings as modern nations almost the same time. Yet, what has made America such a power among the nations and Russia such a failure in recent years? The predominant Protestant Missionary and Evangelism note is the answer. The small Denominational Colleges are simply the outgrowth of the westward march of immigration, and the desire to provide religious training for the young generation that grew up under the hardships of the frontier. Still the churches sought to train the future leadership in the atmosphere of their own denomination.

In the chapter on, The Sanctuary of the Small Sects, the Mennontes are briefly treated. In the following words the author gives the reasons why we have not attained the strength we ought to have, "Settlement in undeveloped districts has been an outstanding feature of Mennonite expansion. Variation is another characteristic of theirs. All told, America has 16 varieties of Mennonites." One is amazed at the great numbers of small denominations. There are over 200 religious denominations. Thirty-five of these have over 100,000 members while forty-two have less than 1,000 members."

The other chapters are equally full of rich and inspiring information. The last chapter on, The Challenge of the Heroic, is a brief resume of the heroic spirit that has ever been the power that has forced the cause of the church onward and forward. To have before one the result of the church, as wrought by sincere men and women inspired by Christ, is to give one new hope and courage to go on in the great work.

A. J. Neuenschwander

PROGRAM OF THE MINISTER'S CONFERENCE

To be Held in the Hebron Church, Buhler, Kansas, April 23

1. Opening Exercises by the Chairman
2. Scriptural Meditation—Rev. Abr. Martins
3. Shall we introduce a Brotherhood in our Churches like that of the Eastern Conference?
   (a) In order to counteract lodges
   (b) To organize relief like the Quakers—Rev. Gerhard Friesen
4. How far shall we participate in the present day Peace Movements?—Rev. P. H. Unruh
5. All the counsel of God. Acts 20: 27. Proclaim it.—Prof. D. G. Harder

(An hour is to be given to each subject,—essay 30 minutes, discussion 30 minutes.)

6. Referred Questions

The Program Committee.

DEATH

Beutler—On Jan. 17 at the age of 78 years, 5 days at his home a mile east of Pratum, Ore., Samuel Beutler went home to be with the Lord. He was born Jan. 12, 1845 in Canton Bern, Switzerland. At the age of 24 he came to America and lived several years in Sandusky and later at Bluffton, Ohio.

In 1878 he was married to Elizabeth Schäller and a week later the couple migrated to Oregon. A mile east of Pratum they bought a piece of timber land where they made their home ever since. In 1892 they were received into this church by order of baptism wherein the departed one has been a faithful and active member ever since. For 7 years he was an invalid through paralysis. The sunshine of faith has however made his lot cheerful in going through the dark valley. An internal trouble for the last months has caused his speedy end and intensified his longing to go home to be with the Lord. He leaves 5 sons, 2 daughters, 2 brothers, 1 sister, 7 grandchildren, a great number of relatives and friends to mourn his departure. Services were held on the 22nd of January at the Mennonite church with a large attendance at which S. S. Baumgartner spoke words of comfort based on Jas. 1:12.

Heer—Mrs. Marie Heer, nee von Ramatzki was born in Prussia, Germany, April 2, 1876. She did March 4, 1924 at her home near Paso Robles, Calif. She reached the age of 47 years and 11 months.

In 1893 she came to America and lived in Beatrice, Nebr., several years, from there she came to California and settled at Paso Robles. In Oct. 1899 she joined the Mennonite church and in Nov. the same year she entered the holy state of matrimony with Christian Heer.

She leaves to mourn her death, her husband and many friends.

Funeral services were held March 6 at the Methodist church at Estrella (as our church had not been repaired after the removal from the old location).

Rev. C. Hege spoke words of comfort in German after which he made a few remarks in English.

Interment was made at the Pleasant Valley cemetery of Estrella.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

February, 1924

For Russia: Gerhard Weins, Newton, Kan., $46; A Friend, Butterfield, Minn., $5; Brethren and Sisters of Bridgewater, S. Dak., $40; Peter W. Tschetter, Hitchcock, S. Dak., $3.50; Brethren and Sisters of Bridgewater, S. D., $45; J. A. Neufeld, Shafter, Cal., $75; Dietrick Neufeld, Bluffton, O., $27; Bethesda ch., Henderson, Nebr., $163.19; Four Individuals of Bridgewater, S. Dak., $10; Peter J. Schroeder, Hydro, Mont., $10; Johannestal ch., Hillsboro, Kan., $46; Mrs. Ben Sprunger, Berne, Ind., $2:50; No. 11, Berne, Ind., $5; H. J. A. Voth, Goessel, Kan., $37.85; First Menn. ch., Upland, Calif., $22.41. Total, $538.45.

For Germany: Mrs. B. B. Becker, Meno, Okla., $4; Dr. Deitrich Neufeld, Bluffton, O., $10; Hoffnungsau Cong., Buhler, Kan., $50.38; A Brother, Buhler, Kan., $25; Miss Barbara Krehbiel, Keokuk, Iowa, $10; P. G. Lohrenz, Butterfield, Minn., $10; Mr. and Mrs. C. Penner, Mountain Lake, Minn., $10; J. A. Neufeld, Shafter, Calif., $29.15; K. E. Hege, Eagle Rock, Calif., $10; Marie Hege, Newton Kan., $25; H. R. Voth, Gotebo, Okla., $5; Salem Menn. S. S., Wisner, Nebr., $8.50; Bethel Menn. ch., Fortuna, Mo., $57.59; Children's Birthday money, Fortuna, Mo., $2.60; J F Schmutz, Sedgwick, Kan., $25.00; G. H. Balzer, Inman, Kan., $15; Alexanderwohl ch., Goessel, Kan., $19.74; A Brother from Alexanderwohl ch., $15.00; Tabor ch., Goessel, Kan., $25; Cornelius and Anna Jantzen, Plymouth, Nebr., $20; Rev. and Mrs. P. K. Regier, Wayland, Iowa, $10; Jacob F. and N. Toews, Mt. Lake, Minn., $10; Rev. C. H. Regier, Elbing, Kan., $300; Margaretha Regier, do., $50; First Menn. ch., Newton, Kan., $216; Sewing Soc. of Deer Creek, Okla., $15; Menn. Charite, Halstead, Kan., $100; Leisy Orphan Soc., Halstead, Kan., $200; Ebenezer ch., Bluffton, Ohio, $82; Herman Stauffer, Donnellson, Iowa, $5; Elisabeth A. D. Stauffer, do., $5; Bethel ch., Dolton, S. Dak., $20.44; West Zion ch., Moundridge, Kan., $66; Rev and Mrs. G. A. Linscheid, Canton, Okla., $50; John Wiebe, Whitewater, Kan., $10; A Sister, Goessel, Kan., $10; H. H. Richert, Gotebo, Okla., $10; J. A. Busenitz, Elbing, Kan., $20; Kidron ch., Taloga, Okla., $5.20; Bethania ch., Freeman, S. Dak., $12.33; Zion Sewing Society, Elbing, Kan., $30; Burrton, Kan., Menn. ch., $9.50; H and L. Handrich, Mio, Mich., $30; Lehigh, Kan., Menn. ch., $13.93; C. A. Krehbiel, Long Beach, Calif., $10; First Menn. ch., Lostwood, Calif., $22; Buhler, Kan., Menn. ch., $27.10; Karl Friesen, Oraibi, Ariz., $5; H. H. Schroeder, Hillsboro, Kan., $25; Abr. Bestvater, Canton, Kan., $5; Mrs. Ben Sprunger, Berne, Ind., $2.50; D. Bixler, do., $50; No. 11, do., $5; Bethel ch., Mt. Lake, Minn., $15; Sister Hillegonda v. d. Smissen, Newton, Kan., $2; Deer Creek, Okla., Cong., $13.67; Bergtal Cong., Corn, Okla., $29.54; Mrs. J. M. Wall, Burrton, Kan., $5; Liberty Sewing Soc., do., $45; W. P. Rempel, Pasadena, Calif., $10; San Marcos Menn. ch., Paso Robles, Calif., $15.55; First Menn. ch., Upland, Cal., $20, Ludwig Hoffman, Munich, N. Dak., $10. $1974.72.

For Siberia: Peter and Lena Waltner, Pretty Prairie, Kan., $5; Sewing Soc., Shafter, Calif., $21.38; P. G. Lohrentz, Butterfield, Minn., $15; 1st Menn. ch., Mt. Lake, Minn., $50; G. J. Voth, Choteau, Okla., $50; Mr. and Mrs. C. Penner, Mt. Lake, Minn., $10; John T. Neufeld, Chicago, Ill., $5; John J. Boese, Vona, Colo., $20; Laura and Marianna Peters, Dallas, Oregon, $76; David J. Schmidt, American Falls, Idaho, $10; Herold ch., Bessie, Okla., $17.27; J. H. Ediger, Inman, Kan., $35; J. F. Schmutz, Sedgwick, Kan., $25; Salem-Zion ch., Marion, S. Dak., $80; G. H. Balzer, Inman, Kan., $15; Alexanderwohl ch., Goessel, Kan., $80.76; Abr. Pankratz, Inman, Kan., $20; Goessel, Kan., Menn. ch., $44.10; Sister Ida, Mt. Lake, Minn., $10; Rev. and Mrs. P. K. Regier, Wayland, Iowa, $5; Anon., do., $5; Adolph Goering, Moundridge, Kan., $15; Bethlehem ch., S. S., Bloomfield, Mont., $35; Jacob F. and N. Toews, Mt. Lake, Minn., $30; Magdalena S. Landis, Philadelphia, Pa., $5; Rev. C. H. Regier, Elbing, Kan., $300; Margaretha Regier, do., $50; First Menn. ch, Newton, Kan., $216.15; J. P. Sawatzke, Buhler, Kan., $22; Heinrich A. Becker, Moundridge, Kan., $20; Bergtal ch., Pawnee Rock, Kan., $31.91; Emmaus Cong., Whitewater, Kan., $324.77; Menn. Charite, Halstead, Kan., $100; Leisy Orphan Soc., Halstead, Kan., $200; Alexanderwohl Cong., Goessel, Kan., $269.30; David J. Wipf, Freeman, S. Dak., $12; Bergfelder Cong., Mt. Lake, Minn., $19.10; P. D. Voth, Canton, Kan., $5; Elisabeth A. D. Stauffer, Donnellson, Iowa, $5; J. J. Schmidt, Goessel, Kan., $2; Mr. and Mrs. Christian Wirkler, Los Angeles, Calif., $15; Elisabeth Wirkler, do., $15; D. J. Driedger, Horndean, Manitoba, $2.50; Tabor ch., Goessel, Kan., $21.50; A Sister, Goessel, Kan., $1; Gerhard Friesen, Deer Creek, Okla., $30; Katie M. Smith, Bloomfield, Ia., $5; S. S., Arena, N. Dak., $10; Sichar ch., Cordell, Okla., $18; Brudertal ch., Hillsboro, Kan., $85.85; Bethania ch., Freeman, S. Dak., $12.33; Anon., Paso Robles, Calif., $30; First Menn. ch., Bluffton, Ohio, $31.43; Salem Menn. ch., Marion, S. Dak., $276.78; P. J. Friesen, Butterfield, Minn., $10; chs. in Lehigh, Kan., $10.50; Frank H. Goertz, Goessel, Kan., $2; Anon., Harlington, Texas, $85.58; Lydia Smith, Bloomfield, Iowa, $5; Mrs. Jacob P. Kaufman, Marion, S. Dak., $5; Alfred P. Waltner, Marion, S. Dak., $10; Karl Friesen, Oraibi, Arizona, $5; H. H. Schroeder, Hillsboro, Kan., $25; Mrs. D. F. Lehman, Berne, Ind., $5; Hillsboro, Kan., Menn. ch., $50; Sister Hillegonda v. d. Smissen, Newton, Kan., $5; Friedensberg Cong., Avon, S. Dak., $27.40; W. P. Rempel, Pasadena, Calif., $25. Total, $3,086.61.

For Immigration: W. H. Entz, Elbing, Kan., $500; Immigrants, Newton, Kan., $10; Greensburg, Kan., Menn. ch., $65; G. H. Balzer, Inman, Kan., $9; Jacob H. Regier, Newton, Kan., $200; Jacob Dyck, Newton, Kan., $10; Johannestal Cong., Hillsboro, Kan., $107; H. H. Schroeder, Hillsboro, Kan., $50; G. D. Peters, Mt. Lake, Minn., $15; N. R. Kaufman, Moundridge, Kan., $5; E. M. Harder, Newton, Kan., $100; Henry P. Reimer, Holmesville, Nebr., $50; P. D. Schroeder, Newton, Kan., $5; Rev. C. H. Regier, Elbing, Kan., $200; J. T. Reimer, Whitewater, Kan., $25; D. Bixler, Berne, Ind., $50; No. 11, do., $5; Sr. Hillegonda v. d. Smissen, Newton, Kan., $5; San Marcos Cong., Paso Robles, Calif., $10.36. Total, $1,421.36.

For Dr. Schneller's Orphan Home: Sewing Society, Neuhoffnungstal ch., Meno, Okla., $10; H. R. Voth, Gotebo, Okla., $5; American Express Co., per J. G. Regier, $6; Rev. M. Horsch, Upland, Calif., $10. Total, $31.

For Near East Relief: Diggers S. S. Class of Bergtal ch., Pawnee Rock, Kan., $10.00.

Feb. 1, 1924, balance	$ 605.48
Rec'd during mo. for Russia	538.45
Do., for Germany	1,974.72
Do., for Siberia	3,086.61
Do., for Immigration	1,421.36
Do., for Schneller's Orphanage	31.00
Do., for Near East Relief	10.00
	$7,667.62
Paid out during mo.	6,100.45
March 1, balance	$1,567.17

Gratefully acknowledged.

C. F. Claassen, Treasurer

Newton, Kan., March 6, 1924.

HOME MISSION TREASURY REPORT FOR FEBRUARY

General Fund:

Inman, Kan., S. S., $30; Inman, Kan., C. E., $10; First Menn. Ch., Newton, Kan., $134.16; Bethel Sewing Soc., Newton, Kan., $50; First Menn., Sewing Soc., Newton, Kan., $28; Goessel, Kan., Ch., $54; Halstead, Kan., Ch., $22.55; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Beatrice, Nebr., Ch., $24.35; Grace Ch., Pandora, O., $39.98; Burrton, Kan., S. S., $10; Halstead, Kan., S. S., $10.52; Christian Ch., Moundridge, Kan., $91.81; Arlington, Kan., Ch., $12.05; Bethel S. S., Fortuna, Mo., $13.27; West Zion Ch., Moundridge, Kan., $34; Bethlehem Ch., Bloomfield, Mont., $21.38; Mr. and Mrs. Karl Friesen, Oraibi, Ariz., $3; Menno, Wash., Ch., $89.98; Inman, Kan., Ch., $11.50; Canton, Kan., Ch., $32.31; First Menn. S. S., Upland, Cal., $20.54; Minidoka, Ida., Mennonites, $2.75.

Los Angeles Building Fund:

Emmaus S. S., Whitewater, Kan., $102.58; Berne, Ind., S. S. Class No. 33, $8.36; Pulaski, Ia., ch., $17.34; Deer Creek, Okla., S. S., $8.70; Salem S. S., Wisner, Nebr., $35; Herold S. S., Bessie, Okla., $10.03; Ebenezer S. S., Bluffton, O., $200; Rosthern, Sask., S. S., $10; Eden S. S., Inola, Okla., $10.79; Halstead, Kan., S. S., $37.85; Bethlehem S. S., Bloomfield, Mont., $75; First Menn. S.S., Reedley, Calif., $120; Second Menn. S. S., Phila., Pa., $10; Garden Tp., S. S., Hesston, Kan., $39.80; Wadsworth, O., S. S., $9; First Menn. Ch., Paso Robles, Cal., $16; First Menn. S. S., Newton, Kan., $69.46; First Menn. S. S., Upland, Calif., $52.85.

Inman, Kan., S. S., for City Mission, $19.43.

Intcrest from General Conf. Trust Funds, $100.

Total Receipts	$1,717.34
Cash on hand, Febr. 1	1,954.92
Paid out during February	1,302.00
Cash in Bank, March 1	2,370.26
Amount borrowed	4,500.00
Deficit	2,129.74

Gratefully acknowledged,

J. E. Amstutz, Treas.,

Trenton, Ohio.

MENNONITE RELIEF WORK "CHRISTENPLICHT"

Ingolstadt a/Donau Hellmannsberg

Contributions received by the "Christenpflicht" from January 1st to March 1st, 1924.

through F. I. Smucker, collection of Reader of the Gemeindeblatt 5 M.; the Willow Springs cong., Tiskilwa $28.08; S. C. Clemens, Lansdale $5; C. F. Claassen, Newton $300; U. D. Byler, Middlefield $10; S. S. Troyler, Millersburg $10; through M. Horsch, Upland $50; through S. D. Guengerich, Wellman $150; J. A. Kröker, Winkler $10; J. F. Harms, Hillsboro $10; Isaac E. Gingerich, Hazleton $60; J. Schantz, Wisner $10; through Harold S. Bender from Menn. Board of Mission, Elkhart $181; Cyrus Schumacher, Payne $25; Amos J. Ziegler, Smithville $25; Oscar Martin, Waterloo, $4; Howard A. Dettweiler, Telford $30; Ella Markley, Wadsworth $5; through L. Mumaw, Scottdale $150; C. F. Claassen, Newton $200; C. R. Widmer, Albany $25; Valentine Weber, Niederfeld near Ingolstadt M.; Helene Görz, Upland $5; Jos. Schantz, Wisner $5; John Garber, Gibson City $20; through Chr. H. Muselmann from Berne Missionary chr. $45.17; through John Horsch, Scottdale, $36; Jos. Schantz, Wisner, $10; Jakob Weber Ringsee Ingolstadt 5.40M.; C. F. Claassen, Newton, $500; through L. Mumaw, Scottdale $500 and letter of credit for $500; C. F. Claassen, Newton $300; through Harold S. Bender from Menn. Board of Missions and Charities $305; through C. F. Claassen, Newton from cong. Wisner $25; C. F. Claassen, Newton $300; through Harold S. Bender $500; C. F. Claassen, Newton $300; through E. Reist $250; S. D. Guengerich, Wellman, Iowa, 2 packages with 22 pair of shoes, 3 shirts and 1 pair leather gloves, Helene Görz, Upland 1 package of clothing, B. Wall, Fairmead, Calif., 1 bale of clothing; Mennonite Central Committee 152 bales of clothing and shoes 19½ tons.

We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver.

JOTTINGS

Rev. N. B. Grubb will preach in the Germantown Mennonite church, Mar. 16th in the absence of the Pastor, Rev. A. S. Shelly who will be absent, attending a missionary conference.

The Pennsylvania Germans call a lantern "Lutzer". Rev. Andrew Shelly was in a strange community. He arrived at the house of the brother whom he was to visit some hours after dark. Upon entering the house he said to his German host: "I must go out to my carriage and fetch my lutzer," speaking German, of course. Imagine his amazement when upon returning to the house with the lantern he found that the hostess was greatly disappointed because the **lutzer** was not the wife of Brother Shelly whom she had expected to greet.

Rev. P. R. Aeschliman, of Almota, Wash., held a series of meetings in the Mennonite church near Lind, Wash., Feb. 7 to 13. Seven meetings were conducted, both the English and the German languages being used. These meetings were followed by a series held in the Ruff, Wash., church, Feb. 14 to 19. Here again the services were conducted in both languages. The meetings were well attended and certainly will bring forth fruit. Rev. D. D. King, the pastor of the above named churches will return the compliment and begin a series of meetings in the church of which Bro. Aeschliman is pastor at Almota, Wash., on March 16.

The Goessel, Kan., Church will hold a special service in May for the installation of its new Elder, P. P. Buller.

New pews are being placed in both the Souderton and Second Church, Philadelphia. In the former they will replace old pews, in the latter they will take the place of chairs hitherto used.

A neat 14-page pamphlet containing the third annual report of the missionaries, Bro. and Sister S. T. Moyer to their home church has been prepared and distributed by the Souderton, Pa., church.

Two weeks ago on Sunday evening nine persons were baptized at the Mennonite Gospel Mission at Peoria, Ill., also three little girls were dedicated to the Lord by their parents. This mission is under the care of the Central Conference brethren.

Few ministers ever had the gift of being able to bring tears to the eyes of their hearers like Rev. Moses Gottshall, the saintly bishop of the Schwenksville congregations. People were said to have left the meeting house disappointed if something in the service did not bring tears. One brother always came prepared to cry. When the minister rose to speak it was a sign for him to take out his red handkerchief, place a corner of it between his teeth and hold the other end of it to his cheek, ready to mop up the tears he was expecting to shed.

Rev. H. H. Regier, of the Mt. Lake, Minn., church held a series of meetings in the Bethesda church, S. Dak., last month which was highly appreciated by the people of the Marion congregation.

We congratulate the Gospel Herald upon having a reader who has been a constant subscriber for it and the paper it succeeded for sixty years. This means that the sister in question was one of the first readers of the Herald of Truth and has remained an interested patron since 1864. The Gospel Herald is the organ of the Old Mennonite Church.

The Mennonite Sanitarium and Hospital of Bloomington, Ill., was organized five years ago and has made an enviable record of growth and expansion during this time. The institution is continually enlarging and improving, and is gaining friends right along. The Nurse's School of Training has a splendid record for the excellence of its work. Recently the matron received a letter of commendation from the St. John's Hospital of Chicago, to which place girls are sent for their last six months of training. It spoke in glowing terms of the well trained efficient girls they are receiving. The director's report shows a total resource of $187,596.54. The number of patients reported for December of last year was 83, for January of this year 108.

Rev. N. B. Grubb, of Philadelphia, Pa. will change his address to 1703 N. 20th St., after April 1.

As one may note from our Mission Board's meeting, reported in our last issue, preparations are under way for the publication of portions of the Scriptures in the Cheyenne and Hopi languages. Missionary Petter is making arrangements with the American Bible Society to print the four Gospels in Cheyenne, and our missionaries in Arizona are working hard on the translations of the Gospels and Romans that are to appear in print as soon as possible.

Church and Home, the paper of the Zion Church, Souderton, Pa., emphasizes the importance of supporting our own denominational paper in the following item: "Are you a subscriber to The Mennonite? If not, you should be, as it is the logical paper to have in your home. It is the official organ in the English language of the General Conference. Some say they have so many papers that they could not read more. Then we could perhaps drop one that is likely published in the interest of some other denomination. Quite frequently one sees journals of interdenominational institutions —and occasionally institutions that belong to no denomination—in the homes of our good people. Why can we not, as Mennonites, read our own paper that will give us the happenings of those among our own faith?"

MENNONITE RELIEF WORK "CHRISTENPFLICHT" INGOLSTADT

a. D. HELLMANNSBERG

Financial Report for the Year 1923

Receipts

Balance from 1922		2,080,017.84 M
Contributions from American Mennonite Relief Commission f. War Sufferers (L. Mumaw)	$3,134.95	
Emergency Relief Commission of the General Conference of the Mennonites of North America (C. F. Claassen)	930.00	
Rundschau Publishing House, Winnipeg (H. H. Neufeld)	135.82	
First Mennonite Church, Upland, California (M. Horsch)	125.00	
By John Horsch, Scottdale	160.50	
Herold der Wahrheit (S. D. Güngerich)	105.00	
Collection of { D. C. Peachey	272.50	
Amish Cong. { J. S. Peachey	127.00	
J. P. Friesen, Rosthern	100.00	
Individuals	175.81	
Total	$5,266.58	
Balance for 1924	1,928.66	
Disbursements for 1923	$3,337.92	= 3,349,923,439,589,399.75 M
Contributions from Switzerland	150 Frs.	= 16,758,000,000,000.00 M
Contributions from Luxemburg, by Naf-ziger, Weyer	155 Frs.	
Contributions from France, by H. Volk-mar, Colmar	79 Frs.	
Collection fr. Weilertal	21 Frs.	
Contributions from Germany:		
Baden parishes		4,754,097,333,000.00 M
Bavarian parishes		640,908,928,500.00 M
Northgerman parishes		1,009,120,005,000.00 M
Palatinate—Hessian parishes		186,690,020,200.00 M
Repaid loan by refugees of Lechfeld		191,500.00 M
Repaid loan from Erzgebirge		17,000.00 M
Compensations for Emigrants		17,601,534.00 M
Profit and Loss		7,496,537.45 M
Total		3,373,272,283,262,289.04 M

Relief Support	Disbursements Per cent. actually paid	
Augsburg	10	442,766,846,998,000.00 M
Ingolstadt	3.5	236,132,240,175,115.70 M
München	38.5	417,439,473,274,500.00 M
Nürnberg	17.5	475,877,820,450,000.00 M
Würzburg	6.5	810,420,608,520,000.00 M
Lechfeld	9	270,288,041,012,105.00 M
Erzgebirge	1.5	78,606,859,783,875.00 M
Individuals	4	45,430,017,769,470.00 M
Occupied territories	1.5	147,648,469,120,000.00 M
Emigrants	4.5	1,151,691,670.00 M
Overhead expense	3	132,696,146,346,987.45 M
Telegr., teleph., bank fees, postage		70,390,221,339,826.20 M
Travelling expenses		2,526,005,717,200.00 M
Loan for refugees	.5	105,000,000,000,000.00 M
Profit and Loss		7,496,537.45 M
Balance for 1924		138,048,373,567,402.24 M
Total	100	3,373,272,283,262,689.04 M

Hellmannsberg, January 7, 1924.

Audited and attested: Harold S. Bender of Tübingen, Germany

(Signed) **M. Horsch**, Chairman

(NOTE)

The figures given above represent true values only in so far as they are in dollars or in francs. Those in marks, though correctly entered on the books, no longer represent either actual or relative values, due to the continual change in value of the mark. For this reason disbursements have also been given in percentages in order to give a true picture of the actual use of the money received.

The seemingly large balance for 1924 is due to two factors: First, an unusually large number of gifts were received in the latter part of December, whose distribution naturally falls largely in January of 1924. Second, the cheap purchase of supplies for the 3500 persons being supported, due to the high purchasing power of the dollar, permitted a slight balance to accumulate which is now rapidly disappearing under the expense of greatly increased prices. The support which formerly required in the neighborhood of $500 per month now requires at least $1200. It is evident that the continuance of this splendid work for so many needy and suffering ones will be possible only if continued support comes from the brotherhood in America. But we believe the Lord will move hearts to give as long as the need exists. And the prospect is that this will be the case for some time to come.

Finally, in justice to the German givers, it should be remembered that though their total contributions in marks seem small, it by no means represents either the actual money value or purchasing power of the sums at the time of donation.

May the Lord reward all who by their generous gifts have made possible this work of love for the thousands of suffering ones in Germany.

Tübingen, Germany **Harold S. Bender**

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, APRIL 3, 1924. No. 14.

EASTERN DISTRICT CONFERENCE NOTICE

The annual sessions of the conference will open on Thursday, May 1st, 7:30 p. m. in the Upper Milford (Zionsville) church. In the opening session the retiring president will preach the annual conference sermon. The days following will be devoted to regular conference business, and such other services as the local church with the program committee shall arrange for.

A full attendance of delegates and visitors is solicited throughout the various sessions and especially on Sabbath the closing day.

Congregations who have as yet not submitted their delegate credentials and statistical reports will please do so at once to the undersigned.

A. M. Fretz, Sec.
Perkasie, Pa.

P. S. Ministers and delegates having in their possessions or lying in their churches spare copies of Conference proceedings of the following years 1909, 1910, 1911, 1912, 1915, 1918, 1919, 1921 will do a favor by mailing them to the secretary or bringing them to conference. These are needed to make several complete files of conference proceedings.

A. M. Fretz, Sec.

Perkasie, Pa.
April 1st, 1924.

NOTICE TO NORTHERN DISTRICT CONFERENCE

Several inquiries have been made concerning the conference pamphlets which were to be printed. Hence, this explanation. The necessary material was not handed in; which consequently prevented the work to be done.

The Business Committee therefore considered it advisable to have the following list of officers printed.

Chairman—H. D. Epp, Henderson, Nebr.

Assistant Chairman—P. J. Friesen, Butterfield, Minn.

Secretary—Paula Risser, Wisner, Nebr.

Treasurer—H. P. Unruh, Avon, So. Dak.

Statistician—J. F. Loewen, Mt. Lake, Minn.

Business—J. C. Kaufman, Marion, S. Dak., 1926; John J. A. Schrag, Parker, So. Da., 1925; H. O. Dyck, 434 N. Kenmore, Los Angeles, Calif., 1924.

Evangelization—S. P. Prieheim, Freeman, So. Dak., 1926; H. J. Fast, Mt. Lake, Minn., 1925; J. J. Friesen, Henderson, Nebr., 1924.

Membership Committee—N. F. Toews, Alsen, No. Dak.; D. A. Schultz, Avon, So. Dak.

Education—A. J. Regier, Freeman, So. Dak., 1926; D. H. Fast, Mt. Lake, Minn., 1925; E. J. Neuenschwander, Marion, So. Dak., 1924.

FINAL APPEAL TO THE CHRISTIAN ENDEAVOR SOCIETIES OF THE GEN. CONFERENCE

Dear Christian Endeavor Members and Friends:

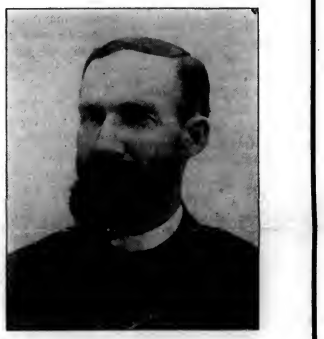
The Committee, after a long silence and hopeful watching, would like to make this our final appeal in behalf of funds for the New Mission Station in India.

Time passes rapidly, as in looking over the records of this fund, we find that about one and one-half years have elapsed since the movement was started. In face of the heavy demands made upon our churches or help during this period of time, we are glad to report that this fund has grown steadily, even though it seemed quite slow at times. In a late issue of the Bundesbote we find the encouraging report that a tract of land has been purchased and that our missionaries feel greatly encouraged by the support of the natives, as well as the fact that this 5th station may soon be a reality.

The C. E. Societies of our Gen. eral Conference still have to raise about $2,000.00 to reach their goal. Has your society done its part? May we accept with thanksgiving this challenge which comes to us, by contributing so that these poor people of India may receive the Word of God more abundantly. God loves a cheerful giver. Let us act now, so that the Kingdom of the Lord may grow, and many souls may be saved unto Him. May we be mindful of the words of our Lord when He says: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We are counting on you. May we have your hearty cooperation and support?

Gratefully yours,
The Committee,
By A. D. Unruh.



Rev. I. A. Sommer
Born January 17, 1851. Died March 19, 1924.
Editor of The Mennonite 1905 to 1911.

REV. I. A. SOMMER

Bro. Sommer the son of Abraham and Elizabeth Lehman Sommer was born in Wayne County, Ohio. Here he attended public school and as a young man was admitted into the Sonnenberg Mennonite church by the rite of baptism. Later he attended the Mennonite College at Wadsworth, Ohio, remaining there for a number of years. For sixteen years he was engaged in the work of teaching, serving communities in Wayne County and in the neighborhoods of Bluffton, Ohio, and Berne, Ind. He then discontinued teaching to accept the editorship of the "Jugendfreund" published by the Old Mennonites at Elkhart, Ind.

At the session of the General Conference held in Berne, Ind., in 1884 he received and accepted a call to become the editor of the "Bundesbote". Two years later there also appeared the first issue of the "Kinderbote" which he edited in connection with his other editorial work. When Rev. H. G. Allebach was compelled to give up the editorship of The Mennonite on account of poor health, the editorship of this paper was also assigned to Bro. Sommer. He continued to edit The Mennonite from 1905 to 1911. The burden of three papers was too much for the strength of Bro. Sommer and he was compelled to lay aside his pen and devote his energies to recovering if possible, his shattered health. Upon regaining a measure of health he spent some time in travel in the interest of Publications but while in Canada suffered a severe breakdown from which he never recovered. Two years later were spent in California with his brother at Glendale. Readers of the paper will no doubt recall the numerous interesting contribu-

tions sent to The Mennonite from here. Returning to Berne, Ind. which had been his home for so many years he lived with Brother Isaac Lehman where he received loving attention to the end of his days.

On October 2, 1887 he was ordained a minister of the Berne congregation and as such faithfully served in whatever capacity he could be of use. He was very active in the work of his home church. For many years he and the late Elder Samuel Sprunger shared the same study and after he had discontinued his editorial work the same intimate relations continued between the two brethren. After the death of Bro. Sprunger he is said to have remarked, "His death has the effect of making me lonesome and sick". His later study was with the editor of the "Bundesbote", Rev. van der Smissen, but since New Year he was unable to visit it.

In the Sunday school he found special interest and inspiration for work. He taught the Normal Class, was a member of the Library Committee and for many years the librarian. Like Brother Sprunger he was a great enthusiast for missions and liberally contributed to this work as well as to the cause of publications. His last contribution for publication was an appeal for assistance for our distressed Russian brethren.

Brother Sommer was never married but his love for children was remarkable and he ever interested himself in matters relating to their welfare. He died at the age of 73 years, 3 months and 2 days and is survived by 3 brothers and 3 sisters. Funeral services were held in the Berne church under the direction of the pastor, Rev. P. R. Schroeder, and assisted by Revs. C. H. A. van der Smissen, and Joel Lehman and Dr. S. K. Mosiman of Bluffton College.

MENNONITE IMMIGRATION TO CANADA FROM RUSSIA

By E. S. Hallman

It may be of interest to the various branches of the Mennonite church in America to have outlined, although somewhat briefly, a report of the work of the Canadian Mennonite Board of Colonization, having its office at Rosthern, Sask., Can. Last year nearly 3,000 Mennonite people from Southern Russia immigrated to points in Western Canada. They arrived in groups, sometimes of several hundred, other times only a few at a time. The transportation of these groups was not accomplished without serious delays, mostly due to medical examination at various places en route, which resulted in the parting of families, in detention, some others following later.

The movement of this large number of people from Russia was made possible in the providence of God through the cooperation of the great Canadian Pacific Railway and Steamship Companies, and friends of the movement in America. This transportation company arranged to give credit to the Mennonite immigrants for their transportation on short time payments through the Board. Owing to the many delays in the transportation of this large number they arrived too late in the season to earn sufficient to make their payments when due. Accordingly our Mennonite brethren are loaning money to the immigrants on interest-bearing notes, so that the payments can be made to the C. P. R. The money that has already been loaned, mostly by brethren from Kansas, Lancaster Co., Pa., and Ontario, has been greatly appreciated. However, the account is still overdue.

An urgent appeal is now being made to raise a further loan within a few weeks of $50,000 to meet the present requirements of the C. P. R., which has supplied transportation on credit of over $350,000, of which only about $80,000 has been paid over by earnings and loans to date. We can hardly realize the wonderful opportunities we have in rendering sympathetic help in giving loans to our Mennonite immigrants. The Board urgently requests the cooperation of all who are able to help in raising the required amount. Further information regarding these loans may be obtained from the Canadian Mennonite Board of Colonization, Rosthern, Sask.

The Mennonite immigrants have also formed committees with various duties of their own to perform, in addition to their work in connection with the Board. At present the Board is inspecting certain tracts of homestead lands and lands for sale in various parts of Western Canada, that are being considered in the selection of their future homes. Of course it takes considerable time to do this work satisfactorily. In the meantime accommodation is being given them in our homes and communities in Manitoba, Saskatchewan and Alberta. Many have employment at present and others can find work as the spring season approaches.

It may not be generally known that the administration of the present Soviet government in Russia, with its effects upon the destruction of property and occasionally to life, together with its anti-religious propaganda in the schools and otherwise, also burdensome taxation, makes living conditions almost unbearable to the followers of the Christian religion, and the situation is so serious that no relief is yet in sight.

Owing to the working out of the present contract between the C. P. R. and the Mennonite people, and in view of further immigration work, the Chief Commissioner of the C. P. R. arranged to meet a delegation of the Board in their offices in Montreal during the middle of March. The party consisted of David Toews, E. S. Hallman, S. F. Coffman and A. A. Friesen. The interview was quite satisfactory to both parties, and arrangements are almost completed to enter into an agreement between the C. P. R. and the Board, that 5,000 more Mennonite immigrants who have already secured their passports may be able to receive transportation on the credit plan, with a longer time before payments become due, so that the immigrants can earn the money for their transportation according to the agreement. On our return from Montreal we stopped off at Ottawa and had very satisfactory interviews with several Cabinet Ministers of the Dominion Government relative to homestead lands and immigration regulations. We greatly appreciate the attitude of the C. P. R. and the Dominion Government toward the Mennonite people, and we trust that we may continue to be worthy of their esteem.

A family by the name of Hildebrand has just arrived through much difficulty, from Omsk, Siberia, about 3,000 miles in the interior of Russia. The severity of the present Soviet government has caused him to leave, however, not without the bonds of two citizens "unto death" if he will not return upon request. About 2,000 Mennonites would be willing to leave that district if passports can be obtained, and if opportunities are presented for them to secure homes here. It is understood that these people would be able to pay their own transportation expenses. May our prayers arise on behalf of these as well as those of Southern Russia that the hand of God may bring them out of their bondage into a place of liberty, where they with their families may be able to serve God according to His word. Many are the calls from Russia, asking the Board to help them out of their misery, and the Board urgently requests any who are able to assist, to do so at this time.

Guernsey, Sask.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

Supervision

These pioneer teachers had full confidence of their people. They were regarded as leaders and authority in school affairs. In many cases they furnished the school room and fuel, and sewed up the copy books for the pupils. In turn for all this the community exercised very little supervision, but let the teachers do very much as they pleased. The communities were organized only in so far as they had agreed to maintain a school. In many cases the teacher was ex-officio chairman of the organization of the community. The Mennonites acknowledge the sovereignty of the individual congregation; but here we cannot speak of a congregation in a strict sense as the communities which maintained a church school were often made up of different branches of the Mennonites. This made supervision very difficult and complex. The conference committee on school and education was limited only to visit and encourage schools, and to make recommendations. The same may be said about teachers' conference committee on schools. It could recommend but not enforce.

In regard to supervision of schools, Rev. Peter Balzer, as a member of the Kansas Conference Committee on schools, made the following report, November 11th and 12th, 1891: "In regard to supervision of schools, examination and supervision of teachers, nothing has been done yet. This work, however, would be made much easier, if our German schools were made strictly church schools, so that they would be under immediate supervinion of the churches." At the second Western District Conference (into which the Kansas Conference had been dissolved, 1892, November 7 to 9, 1894.) Prof. C. H. Wedel, member of the committee on schools reported that, "in regard to the opening of new schools the conference has to find such territory only in such places where there are no members of any Mennonite church. Because every congregation must be left untouched in its own household, therefore it must be left to the individual church if it is going to have a Sunday school at all, and how it is going to supervise members residing far away. To work outside of Mennonite circles the committee has found no time yet as large as the field in this country is and as necessary as such work may be. In Mennonite churches the committee can find no foothold without violating some conference regulations, unless the committee is especially invited by the churches. I am of the opinion that church regulations, to which a conference has consented, must be observed or they are of no meaning. The field of our committee is very limited. Nothing to say about an official supervision of our school system. And this is good so. For every church ought to care for itself." In the same report Prof. Wedel made the following recommendations: 1. Churches should assume responsibility that the curriculum, adopted and printed by the conference, be followed as much as possible. 2. Churches ought call the attention of school boards of such districts to which a church school may easily be attached, that it would be of great advantage for our youth, if the teachers of the church schools could be engaged also to teach in the public school. This would be of great advantage to the teacher. If our young people shall observe that they are good enough to teach the church school for a small pay of $20.00 or $30.00 per month, but are not hired for the English school, just because they speak the English with a little accent, they will soon lose courage to prepare themselves for the teaching profession. 3. Every church ought to have its own committee on church school and also one for Sunday school, which should be made responsible that all families connected with the church should send their children to said schools. 4. Libraries would add very much to raise the standard of education among our young people, especially books on church history, general history, mission history, biographies, and books that will portray American life.

It must be remembered as has been said before that supervision of Mennonite church schools was more advisory and by way of suggestion and recommendations. Another factor which made supervision complicated was that it was so difficult to obtain reliable information about the true condition of the Mennonite church schools. The conference committee on school and education tried to solve this problem by gathering statistics and by sending out questionaires from time to time to the different churches. During the conference year of 1897-98 the committee on school and education had prepared a statistic of the church schools, in order to find a basis on which the conference and its committees might be more helpful to the churches. At the conference on November 1st and 2nd, 1898, the committee on education presented the following statistic:

1. The Western District Conference includes 30 churches.

2. One of them, even after several requests has sent no report, but through private information the committee is informed that there are 7 or 8 church schools in said church with as many teachers.

3. In 8 churches there are 10 church schools.

4. Four churches have 7 community schools.

5. In 8 churches there are 20 private and 2 district schools, where German religious instruction is given.

6. In 1 church there is one community school and 2 private schools.

7. Eight churches are entirely without German church schools.

8. In 4 churches they are in need of the necessary funds.

9. In 1 church there are not enough children of school age.

10. In 1 church the people live too far apart.

11. Two churches have given no reason of why they have no church school.

12. The longest school term is 8 months.

13. Most churches have from 2 to 3 months German church school.

14. Attendance is mostly good.

15. In the 42 reported schools instruction is given by 41 teachers.

16. One teacher instructs alternately in two schools.

17. Twenty-seven of the above teachers have had their training in our high schools, Halstead, and Bethel College.

18. Three have had their training in Germany and Russia.

19. Eleven of the teachers have had no high school training, but only preparatory or elementary school training.

20. Twenty teachers instruct also in some school in the English language.

21. The average salary is $33 per month, the smallest is $15, the higgest $50. Thirty-two schools use to the largest extent the books recommended by the conference, nine to a small extent, and one school uses entirely different books.

22. About ten schools have been visited by the committee during the year.

The committee desires to make the following recommendations:

1. That the conference would assist those churches financially who have not the means to start such a school, and appoint a brother or committee to collect money for this purpose.

2. That the visiting ministerial committee take note of such churches where there is a lack of interest in the German as well as English school, and instruct the visiting ministers, when they visit such churches, to give a lecture on the importance of a good German-English education.

3. That the ministers show their interest in the cause by visiting the teachers frequently and assist them actively, especially encourage them by their Christian intimate friendship.

4. That the churches as well as the school boards encourage the teachers to attend the German Teachers' Institute, where they may review many branches, and where they may improve themselves in the theory and practice of teaching through discussions and model lessons.

Another way of exercising supervision over Mennonite church schools was by sending out questionaires, the conference committee on school and education had developed into a kind of information bureau. Churches and school boards inquired of the committee for teachers; and teachers seeking schools inquired of the committee for schools. In 1912 thirty-five schools had been supplied with teachers in this way. So in order to be better informed the committee sent out questionaires to the ministers in the conference. Twenty-three answered them.

1. How many months is your German school term? Ans. One school 9 months, five schools 3 months, four schools 2½ months, ten schools 2 months, one school 1½ hour each day through seven months, one school 2 months, but the beginners the whole term during the district school.

2. How high is your enrollment? 1-70, 1-68 with two teachers, 2-50, 1-47, 1-42, 1-37, 1-33, 3-30, 1-27, 3-25, 2-22, 2-19, 2-18. Total in 21 schools 727 pupils.

3. Are the pupils regular in attendance? All answered, yes.

4. Up to what age do pupils receive religious instruction? Up to the twelfth and sometimes to the 17th year.

5. (a) How many children are there in your community who should visit a German church school, but for any reason neglect it? Ans. 50, 40-50, 20, 12, 10, 8-10, 3 in each family one. Eleven answered, "none".

5. (b) What would be some reasons for this neglect? Ans. "Indifference", "Lack of insight and good will", "Lack of appreciation of school and education", "Conflict with the public school", "Poverty and lack of interest", etc.

6. Are the teachers sufficiently experienced and otherwise advanced to give fundamental religious instructions and in the German language? Ans. "Many beginners are not sufficiently prepared", "Some teachers not sufficiently matured", etc.

7. How often do members of the school board visit your school for the purpose of examining the advance made, or existing defects? Ans. From 2 to 3 times, 1 to 2 times, 6 to 7 times, 3 to 4 times, school visits sparingly, once in a month, etc.

8. What are some bad conditions which ought to be removed? Ans. "Lack of interest for Bible history", "Lack of sacrificial spirit to provide means", "School taught in the warm season", "Lack of cooperation", "Distance from school", "Good teachers, too rare and expensive", "Conflict with public schools", "The different dialects", etc.

9. Are you of the opinion that these conflicts may be removed, and how may our schools be brought upon a higher standard? Ans. "In order to give children who have finished the 8th grade a chance to continue their study, it would be profitable to organize advanced classes in the German church schools", "Compulsory attendance", "German teachers, too, should have a certificate", "Conflict with the public schools should be removed by organizing vacation schools (summer schools)." Visiting ministers should visit such congregations and in lectures emphasize the importance of the elementary church school.

(To be continued)

It is a pleasure to announce that although the organ of our brethren in Germany, the "Mennonitischen Blätter" had determined to cease publication because of the financial condition of everyone in that unfortunate country, a notice has reached us that with the help extended from at home and abroad it will continue publication. The very valuable contributions that this paper has always given to the literature of our church makes us feel that its publication should continue, even at a great sacrifice. American Mennonites will hail its continuance with delight.

Rev. David Toews and Bro. A. A. Friesen of Rosthern, Sask., were in Montreal several days ago looking after things in the interest of immigration matters.

THE MENNONITE

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EDITORIAL

When, centuries ago, some wag in ancient Antioch, thought he had invented a clever phrase by calling the disciples Christians, he certainly could not have had the slightest suspicion of the power and influence that would become attached to the word he flung at what he thought must have been a queer crowd of religious fanatics, who were praying and singing hymns to an obscure Jew, who had been crucified as a criminal by the Romans in Jerusalem some months before. Since that time the name Christian has become the most powerful in its influence and in the great expanse of territory over which those who claim it are scattered. It is a name that may be used to the glory of God or abused to His shame. So long that it is applied to anything that is really Christlike it is an honor to its bearer, but, when it is applied to anything that our Lord would not approve, it is used in brazen hypocrisy.

In common speech certain nations are called Christian nations, in distinction from those other nations where the Christian faith does not prevail. But, can an earthly nation be called a Christian nation? There is not a nation on the face of the earth that is wholly made up of Christians. The late war was a show of what so-called Christian nations are capable of and non-Christian people were not slow in their criticism of Christianity on account of it. We very well know that the war did not come because of Christianity with its lofty sentiment of love, but that it came in spite of it. Nevertheless, war can never be Christian. Christ never blessed it and all His teachings point to the way of loving one's enemies.

Some time ago we passed a public school in the crowded section of our city. Recess was on and there was a terrible row. The profanity that came from hundreds of young throats, that made up the two sides was shocking. Upon inquiry for the cause of the disturbance we were informed that the Christians and the Jews were having a fight. Surely there was nothing Christian in the conduct of those who fought against the Jews and their use of the name of Christ indicated nothing but disrespect for Christ.

In a book written by Mr. Norman Thomas, recently, there is a quotation from a book written by a secretary of the Y. M. C. A. during the late war: "The eyes. Never miss an opportunity to destroy the eyes of the enemy. In all head holds use fingers on the eyes. They are the most delicate points in the body and easy to reach. The eye can be easily removed with the finger." Mr. Thomas gives this quotation to show how much out of sympathy with true Christianity this great organization was with the Christ it had incorporated in its name and hopes a certain leader, whom he names, did not see the particular book in question and speculates that he was too busy "selling cigarettes and serving sweet chocolate" to keep up the morale of the army. Not far from where we sit there is a magnificent Y. M. C. A. hall, erected by public subscription but too expensive in its sale of privileges to be patronized by the young men who most need such an institution. The blinds to the basements are raised and dozens of boys in their teens are learning to play the game of pool. The game is under strict supervision. Across the street that is a low-down pool parlor under no supervision. It waits for the boys who have served their apprenticeship in the respectable hall to carry their patronage to it where there will be no restriction upon the language used and no moral talks on the evil of gambling at pool. On the door of the same institution there has been an announcement that the swimming pool would be reserved for the use of ladies on certain afternoons. Imagine nice girls coming from nice homes going regularly to a man's club to take a bath! Yet, this is what has really happened.

We know that the law permits the sale of tobacco to properly licensed parties and that it is not a crime under our civil law to own or patronize a pool room, but to conduct such a business under the name Christian is so far out of harmony with the spirit of Christ that one must shudder at the thought of the sacred name being so lightly used.

A minister of the Gospel, who represents himself as a member of the local Presbytery sent us a copy of a circular that is being sent to ministers, organizers, societies, etc., connected with churches recommending that a certain moving picture that portrays a religious subject be patronized by the good people of the town. Perhaps his recommendation won't help much. If he had urged that they stay away from a show that was indecent crowds would flock to see it. It is a way the public has of doing. However this minister expects his word to be taken that the picture is a good and safe play, built with a great moral back ground behind it. We wonder why he is so enthusiastic about this show and why he goes to the expense of circularizing a whole town with his recommendations? Does he do it out of love? Why does he not go to all that trouble to invite people to go to hear a minister who can preach better sermons than he? Ministers who permit their names to be used in promoting secular matters are walking on thin ice which may sooner or later get them into troubled waters. There are legitimate business interests in which it is not out of place for a minister to participate and it has sometimes happened, much to the surprise of the rest of us, that some ministers turn out good business men. But that is something different from exploiting the title and the office of a minister. The ministry is such a responsibility that all in the office should exercise every diligence in keeping it above suspicion.

TRANSFORMING A MILL COMMUNITY

By Margaret Louise Muir

Forty years ago there was not a Sunday school or church in High Falls, N. C. On Sunday morning smoke might be seen rising from a dozen distilleries in the neighborhood and there the men and boys congregated to pass their "day of rest" in drinking and all the evil practices which accompany this form of recreation. Cut off of Moore County by a bend in Deep River, this "peak" furnished more criminal cases than all the rest of the county.

Then Mr. Newton Woody bought the site and began the erection of cotton and flour mills. As soon as a little room was ready he organized a Sunday school and invited everybody in the neighborhood to attend. Men came to ask for work in the mills. If sober, he employed them. If drinking he refused to give them employment until they had shown a desire to lead sober lives, in the meantime giving them all the personal help he could. Two churches were organized, the Friends and the Methodist. They are still working in perfect fellowship.

Employees were encouraged to leave leaky cabins and move into little homes of their own, their wages being adjusted so that they could make small payments until the happy day arrived when they could claim a clear title and have the deed for their very own. More than twenty families are today occupying homes which were secured in this way. One young woman aided her husband in paying for their cottage by doing laundry work at the "big house". Two old colored men, born slaves and now nearing the century mark, are still well, and happy in the service of the Woody family.

The wilderness and solitary place has been made glad by Christian example and the Gospel.

Newton Woody's influence is still felt in Moore County which has become a great industrial section of North Carolina. A member of his family wrote the American Bible Society concerning the observance of Bible Sunday in that section.

"I am a 'Shut-in' mostly, but I had officials of the churches in this and other sections who took the posters to different localities to post in the churches and to present the subject of the undelivered Bibles. The Superintendents of Sunday schools or teachers in a dozen or more schools presented the little folders to classes as book-marks if the pupils would remember as they saw the appealing folder to pray that the Bible might be set free to go on its errands of mercy. I sent many letters to friends to awaken interest in far-away places. One mission worker, a stranger, informed me the folder she received cost her $10.00—that she sent the money for distribution of Bibles in Korea. My work has been only seed sowing. I enclose my check for $5.00 for this privilege. I will follow up the work as I can."

If you want to realize that the world is getting better, get up on the mountain top, where you can see better.

What does Christian Endeavor mean to the Endeavorer who endeavors to do nothing?

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

DO YOU SAY GRACE?

The three great reformers, Luther, Melancthon, and Bugenhagen, were close friends. One afternoon the three friends had supper, and it occurred to Luther to ask who could furnish the briefest and pithiest "grace before meat". His own was "Dominus Jesus, Sit potus et esus", "May the Lord Jesus be our drink and meat"; and it must have been accepted as both short and suggestive. Nothing can do justice to Bugenhagen's but his bluff Pomeranian: "Did und Dat, Drocken und Natt, segne us Gad", "This and that, dry or wet, bless us God." Melanchthon's was briefest, and surely pithiest and profoundest of all: "Benedictus benedicat", "May the Blessed One give His blessing"; and this grace is still familiar in many a college hall.

There is no class of people that ought to have better reason to say grace at meals than the farmer. No one realizes more than the farmer his dependence upon the Almighty. The seed bed may be prepared, and the seed sown, but the Lord sends the rain, the sunshine and the temperature. The farmer places the seed into the ground, but with its quickening into growth he has nothing to do. The farmer tills the soil, but Jehovah provides the increase. No one has such powerful and constant reminders of man's absolute dependence upon God for food, clothing, shelter and happiness. Can any farmer be thankless? or thankful and not show it?

The farmer without the religious motive force lacks a very important element that makes for success in farming. The religious elemcnt puts the country-man in tune with his environment, but to be out of tune with one's natural surroundings causes a discord that wrecks many a farm, farmer, and farm home. Mr. Farmer, how much credit do you give God for your success?

Every farmer is a partner with God. The Almighty takes the farmer into His divine corporation as the junior partner, and the two, with the unlimited resources of God and the feeble labor of the husbandman bring into being great harvests of grain, fruit and stock. The junior partner owes his privilege as such not to right but to grace.

When, then, the farmer and his family meet the products at the table, how their spirits should rejoice in giving gratitude to God for the blessings.

PASSING KNOWLEDGE ALONG

"Mamma, I'se got a stomach ache," said six-year-old Nellie.

"That's because you've been without lunch and your stomach's empty. You'd feel better if you had something in it."

That afternoon, the minister called, and in the course of the conversation, remarked that he had been suffering all day with a severe headache.

"That's because it's empty," said Nellie. "You'd feel much better if you had something in it."

"HE LEADETH ME"

"'In pastures green?'—not always. Sometimes He,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright
Only for this, I know He holds my hand;
So whether led in green or desert land,
I trust, although I cannot understand.

"'And by still waters?'—No, not always so.
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, 'Lo, it is I.'
Above the tempest wild I hear Him say,
'Beyond the darkness lies the perfect day;
In every path of thine I lead the way.'

"So whether in the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there;
And more than this. Where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He has led me so."

SPARKS FROM LANDRITH'S FORGE

"America is God's new Holy Land: Americans God's newly Chosen People."

"The liquor traffic is as dead as Julius Caesar, and it will stay dead as long."

"All prejudice is the child of sin and ignorance."

"Sectarian hate is high treason against the Kingdom of Christ."

"Be fit to live and fit to live with."

"A man ought not to belong to a political party; he should merely be a member of it."

"Better be right than regular, decent than democratic, respectable than republican and it is hard to be both all the time."

"Women vote now, and they know what to do with wet things, in the laundry or in the political office—they hang 'em outside 'til they dry out."

"Mine is the best church in the world—for me, and if you do not feel the same way about your church, better get out, for the benefit of the church."

"The crime of partisanship was making a political issue of world peace, a partisan football of the broken heart of humanity, fiddling while the world burns."

"Many loyal Americans who were foreign born are better Americans than we are, for they came to America because they wished to come, and we because we had to come."

"The church is God's organized omnipotence on earth; and it could do what it would if it would do what it could."

"If you (old soldiers) hadn't come South in 1861, we should never have licked the Kaiser in 1918, nor John Barleycorn in 1920."

"It was Theodore Roosevelt, then police commissioner of New York, who offered an appetizing truth for 1923 consumption: The worst evil in any community is uninforced law."

"The five prejudices that must die before America can be first for the weal of the world—and they are rapidly dying—are sectional, sectarian, partisan, racial and national."

CHARLES ERNEST SCOTT, MISSIONARY, CRITICISES POPULAR AMERICAN MAGAZINE SENTIMENT

Charles Ernest Scott, D. D., eminent Presbyterian missionary, Princeton lecturer and author, speaking before Moody Bible Institute students where he was a guest, enroute to San Francisco to embark for China via S. S. President Cleveland, April 1, said he was returning to his work in that country because of its "worthwhileness". He has had seventeen years there, and has recently been under specialists' care in Philadelphia because of having contracted some virulent intestinal bacilli in his famine relief work the last two years, when eating Chinese food on trips to the interior.

Summarizing China's needs Dr. Scott asserts that stable Christian character will make these people idealists and patriots. General Feng, chief of police of the Metropolitan province of Pekin, and George Washington, are the great heroes of the Chinese high school student today.

Dr. Scott is personally acquainted with the eminent Christian military leader General Feng, and was present on the sensational occasion of the gracious rainfall which saved the Honan province from continued famine in answer to public prayers of the general and his Christian army.

Dr. Scott has in the last few days seen two magazine articles of a popular kind which suggest the affrontery of the missionary enterprise—"the foisting of another religion upon a people satisfied with their own." He said: "As Andrew Carnegie puts it in his biography, so interesting otherwise, but pitiful in its religious aspect: 'Brahmanism has been ordained for the Hindu, Confucianism for the Chinese, etc. Why disturb them?' Such

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a sentiment abroad in our land," continued Dr. Scott, "makes one burn with indignation at the outrage upon the deity and power of the Lord Jesus Christ."

"If heathenism were less appalling", he further said, "or if some of its aspects were less terrible, I would speak about the elaborate and interesting social conditions of the Chinese. Does it not engage one's interest to recall that China was a contemporary with Egypt, Assyria, and Chaldea? She saw Babylon rise; as a pageant she saw the glory that was Greece and the grandeur that was Rome. We who believe in God, all-loving and all-wise, must believe that the Almighty has some great purpose in sparing these people when other nations have gone into oblivion."

ON FIVE CENTS A DAY

It cost an Oxford student in the middle ages less to live per day than it costs the modern young man for his carfare to the office in the morning. The expense account of a medieval student, which is reprinted in Albert Mansbridge's book, "The Older Universities of England, Oxford and Cambridge," shows how the munificent sum of $12.20 was distributed over the school year of 38 weeks. Even allowing for the appreciable difference in money value, we are assured that this youth must have lived very frugally. Here are his expenditures:

For lectures	$1.80
Rent of room	2.00
Food (for 38 weeks)	8.00
Payment for servant (38 weeks)	.40
Total	$12.20

Cluny Mack, in his review in the "Presbyterian Banner" of this book, makes the following comment:

"Universities are symbolic institutions. Christian civilization made them. In a rough way the Cathedral, the University, and the Town Hall represent democracy at its best.

THE DUNGEONS AT ANTWERP

By John Horsch

It had long been my desire to visit the city of Antwerp in Belgium in order to see, if possible, the dungeons under the ancient building called The Stone (Het Steen) which is mentioned so frequently in the Martyr's Mirror. In the British Museum I found a guide book from which I learned that The Stone building is still standing.

I went from London via Dover, Ostende and Brussels to Antwerp. The trip across the English Channel to Ostende required less than four hours. The day was clear and the sea calm, yet there was much sea sickness among the passengers, while on the trip over the Atlantic sickness was not in evidence during the first four or five hours after leaving the harbor of New York. In my own case I found on both trips that vigorous exercise by walking on deck, when the first symptoms of the sickness appear, is an effective means of getting relief and warding off this unwelcome guest.

Between Ostende and Brussels we passed through Bruges, the birth-place of David Joris who was the founder of a fanatical sect that is repeatedly mentioned in Menno Simons' writings. I reached Antwerp late in the evening of December 7. On the following morning The Stone was found without difficulty. It is located on an elevated place quite near the Scheldt river. The building which has under it the dungeons is a castle. It has recently been restored and is now used for a museum.

Having entered the office I informed the gentleman in charge that I desired to see the dungeons. He lighted one of a number of candles that were standing on a table and went with me through the hall to the door of the stair way. My expectation that a guide would accompany me down and through the dungeons was not realized. The officer stopped and, handing me the light, assured me that there was no danger to go down. While I knew that this was doubtless true, and went without hesitation yet I confess that someone to go with me would have been welcome.

Slowly I made my way down the stairway. As I proceeded it became perfectly dark except for the light of the candle I was carrying. Directly at the foot of the stairway I noticed a large, flat stone, which, as I was told afterwards, closes an opening about two and a half feet in diameter, which leads down into the Scheldt river.

The dungeons consist of nearly a dozen rather low vaulted rooms of various sizes, from perhaps 4 by 7 to 16 by 16 feet. The natural light of day does not reach this dreary place and, what is more surprising, there is, with one or two exceptions, no opening whatever for the admittance of air, except the doors which have small openings for ventilation. Besides, the doors do not lead into a hall, as might be supposed, but from one dungeon into another. From these prisons probably more Mennonite martyrs were led forth to their death than from any other place.

If there is such a thing as a holy place, these dark dungeons will, for the sake of the hallowed memories attaching to them, doubtless come under this category. Here, as already intimated, many were imprisoned for their faith in the living God and in His Christ and in the integrity and validity of His Word. They were often put together with the vilest criminals. They were subjected to hunger and torture, being always aware that certain death at the hands of the executioner was awaiting them. Yet their faith did not waver nor falter. They had the inner assurance that if they remained steadfast, their death would be a testimony to the truth and hence a blessing to others, that God who had permitted this to come over them would be glorified and the end would be glory. These dungeons and the places of execution in the yard of the prison and in the market place of the city were the scenes of great spiritual victories.

How do we know of their frame of mind during the time of their imprisonment? We know from the letters which they wrote here to their brothers and sisters and friends. The Martyr's Mirror contains more than a score of letters written in these very dungeons—written under the most trying circumstances. It was difficult for prisoners to obtain the light, paper, and ink needed for writing. One of these letters was written with a little juice of "krakeberries."

Reader, if you sometimes are attacked by discouragement, if you feel at times that your trials and difficulties are severe, you will probably, after due consideration, come to the conclusion that, compared with the experiences of these brethren and sisters, your lines are fallen in pleasant places. Studying the history of these faithful confessors and reading their letters, which breathe a spirit of childlike faith and boundless trust in the living God, will probably make you feel ashamed of your own discouragement and lack of faith under far more favorable circumstances. At least such has been the experience of many who have read the Martyr's Mirror.

It may be worth while, in passing, to raise the question whether there is not a real need for a Book of Martyrs adapted to our present needs. The Martyr's Mirror, compiled by Thieleman J. Van Braght of Dordrecht, has been and is yet one of our most useful books. It is reliable and trustworthy and is still read by those who have considerable time for such reading. Yet this very large volume contains much that is lengthy and tiresome and really not essential for a book of martyrs. There is also room for improvement in the way of a more convenient arrangement of the contents. And since the days of Van Braght much important pertinent material has been found that should be used. A size of 300 to 400 pages would likely suffice. With confidence it may be said that such a book would be both highly interesting and useful.

When our fathers had fled from persecution in Europe to Pennsylvania they saw the need of keeping alive among the rising generation the memory of the former trials and sufferings for the sake of the faith. They took steps to have the Martyr's Mirror translated and published. At the present time the church is again passing through a crisis arising from the danger of following the popular way of theological liberalism. There is renewed reason for giving attention to the earlier history of the church.

A number of liberalistic writers have made the remark that the modern religious liberalism will not make martyrs. It would be difficult to express in fewer words the plight in which liberalism finds itself—the fact that as a religion its value is, by its own confession, negligible. For an adherent of liberalism to die for his religious views would be an inconsistency, as could early be pointed out. Martyrdom and the denial of the fundamentals of the Faith will not go together. It is clear therefore, that the new religion that comes under a Christian cloak is not the religion of the fathers. Theirs was a faith that was worth their all, yes, their own lives. The study of their history is an antidote for liberalism.

Hellmannsberg, Post Oberdolling, Bavaria.—Gospel Herald.

THE S. S. LESSON

April 13

Elijah and the Struggle with Baal

I Kings 18:20-24; 36-39

Golden Text:—"No man can serve two masters .... ye cannot serve God and mammon." Matt. 6:24.

The Northern Kingdom had five kings before Ahab came to the throne. Of all of them it was written they "did that which was evil in the sight of the Lord." The leadership of a people seldom rises higher than the people themselves. It was only possible for Israel to have evil kings because the faith of the people in Jehovah was weak and they were willing to participate in evil. Jeroboam, the first king, set the course of evil by violating Gods command and setting up idols. These were at first represented as symbolizing Jehovah, but soon they came to be the objects they worshipped rather than symbols of God. No man, not even a king, has the right to change the law that God gave concerning worship.

Ahab, the sixth king, was a remarkable mixture of ability and weakness. He was able in war, and as an administrator he was a capable ruler, but, in his personal character, he proved to be a weakling in the hands of his designing wife, and sometimes he betrayed traits of childishness that are not to be excused in a ruler in whose hands are the destinies of his people.

Jezebel, the wife of King Ahab, was the daughter of King Ethboal, King of Sidon, and brought with her a fanatical enthusiasm for Baal that stopped at nothing in her determination to make Baal worship supplant the worship of Jehovah in Israel. Baal worship was cruel and beastly, degrading its worshippers. She hunted down the prophets of God, killing all she could find, while Ahab tamely submitted. Jezebel ranks as one of the bloody women in history.

Elijah appeared before Ahab like a clap of lightning from a clear sky. Bad men often feel themselves secure in their wickedness, but, time and again, God has sought them out and through His servants, uttered His righteous indignation upon them. Elijah's message was: "As Jehovah, the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." Though he stood before a powerful earthly king to utter a curse this rugged prophet clad in sheep skin, was fearless because he represented a King mightier than ten thousand Ahabs.

We next have two pictures showing how God cared for His servant in the hour of grave danger. First he is at the brook Cherith with the ravens bringing him his food, bit by bit, and the few drops of the drying up stream providing him enough to drink. Next he is at Zarephtah where the handful of meal and the little jar of oil provide for his daily needs as well as for the necessities of his hostess. In both of these miracles he was called upon to live by faith and not by sight—only enough for one meal at a time. Jesus emphasized this living by faith and trusting in the Lord to care for us when He taught us to pray: "Give us this day our daily bread." What more can we expect? Enough for one day is all we can consume and God has supplied His creatures with that much ever since the world has stood.

God's word came true to the letter. There was no rain in Israel. With the lack of rain famine is sure to come and in its wake plagues are sure to follow. We who live in a climate, where lack of rain seldom occurs to the extent of causing starvation, hardly can realize the suffering of a famine. Israel had to pass through this terrible experience because Israel had sinned. A few years ago the powers that ruled Russia abolished God by law, as they thought, then God withheld His rain and famine—the worst in history followed. This was but a repetition of what happened under Ahab in Israel centuries ago.

The next great picture in Ahab's life is the assembly on Mt. Carmel where Israel is called upon to decide whom they would have as God. Israel had been wavering between two in their affections, now they were called upon to choose one and repudiate the other. The test was as fair as could be. The true God must prove Himself. The test was by fire. Jehovah proved himself by his presence. The priests of Baal, responsible for misleading the people, had to perish. It is a serious offense to turn any one away from God.

Great as Elijah was he fled before the wrath of a woman. He had been brave beyond measure, but he weakened at a critical moment and his work was done. He must return to anoint his successor.

THE C. E. TOPIC

April 13

My Decisions and What They Have Meant to Me

Luke 15:18; 10:42

As the subject reads, this is to be a review of past experiences. It is an opportunity for taking a serious look at the decisions of our past lives and check up the good or the bad they have brought to us. Before doing this, however, it might be wise to lay a few words of stress upon the importance of making a decision. We will note, as we look around, that there are multitudes of persons who just follow the line of least resistance and drift with the tide. Such people never get any way by a process with which they have anything to do. Most failures in life are persons of this class. They take all that life has to offer and hardly ever contribute anything to the common good and a strong moral fiber is lacking in their careers. The man or woman who makes a decision in the right way and about the right things comes to the leadership. If we review the lives of those who have led the world to better and higher things we will discover that they were persons of decision. Daniel was one who "purposed in his heart". Paul was a man who was "not disobedient to the heavenly vision". These two are conspicuous examples, but many of the other characters in both the Old and the New Testaments who honored God and blessed the world by their presence were persons who determined to do right and determined not to do wrong.

Decisions are not always good decisions and if it is possible to decide to do good, it is just as possible to decide to do wrong. There was Jereboam, he decided that it was not to his advantage to have Israel going to Judah to worship and to prevent that, he set up idols and made it easy for the people to perform religious duties. The curse that attaches itself to his decision is ever after that mentioned with his name when it is said he "caused Israel to sin". Demas in the New Testament came to a time when he weighed the world against his eternal happiness and chose the wrong side "having loved this present world." What a terrible example he is to warn those who let spiritual things go for worldly things!

When it comes to analyzing the decisions we have made the greatest of them is the one that led us to accept the Lord Jesus Christ as our personal Saviour. There is nothing in the experiences of men that compares to this. If our decision has been rightly made and we have lived up to it, it has meant that we have been numbered with those whom Jesus died on the cross to save. We are then participants in the most wonderful gift of love that God has bestowed. A decision for Christ has meant that henceforth we have renounced the world, the flesh and the devil. It has set us on the side that is for righteousness in all and everything. It has brought to us a strength that we otherwise might not know, for in the Christian life we are matched against all the supernatural forces of hell and we possess the power that the devil cannot break or overthrow.

A decision for Christ gives the greatest assurances that the human mind may know. They are the assurances of sins forgiven. One who knows that his sin is not forgiven has the agonies of consciences that make life miserable here and his entrance into life beyond the grave an eternal tragedy. Again when one has decided for Christ his eternal happiness is secure. There is not the fear of hopelessness when he approaches the grave for as Christ the Saviour rose in triumph so also shall He rise, and He shall see Him face to face as well as those who were "loved and lost the while".

Another important decision one may make in the Christian life is to follow the Master as the Savior of souls and devote one's energies toward bringing precious souls to Him. As the saving of souls was the chosen mission of the Son of God so one can make no higher choice of careers than to walk in His footsteps. There are many noble things that a child of God may determine to do to the glory of God and the blessing of fellowmen but none are to be compared in nobility to turning souls from eternal destruction to eternal life.

In the lives of all young people who grow up under Christian influences there come numerous appeals to make decisions for Christ and prove their sincerity by identifying themselves with the church. No one can hope to set a good example as a Christian who does not join into the activities of other Christians in the glorious work of spreading the Gospel. There may be possible cases of people being Christians without being church members, but such cases are not normal and cannot be numerous. It is to say the least a cowardly thing to take all the benefits that the church and its activities brings and then not shoulder one's share of the burden.

MARRIAGE

Schimmel-Moyer—At Perkasie, Pa. by Pastor A. M. Fretz, on March 8, 1924, Mr. Deems R. Schimmel and Miss Lottie M. Moyer, both of Coopersburg, Pa.

DEATHS

Wasser—At Bedminsterville, Pa., on Feb. 20, 1924, Erwin Wasser aged 62 years, 8 months and 25 days. Services and interment on 25th at Deep Run. The deceased was brother-in-law to the pastor, so the following conducted the services, Jacob Rush, Wilson Overholt and Freeman Swartz.

Frey—At Pleasant Valley, Pa., on Feb. 22nd, 1924, David A. Frey, aged 81 years, 8 months and 26 days. Services and interment on the 27th at Springfield Lutheran church, A. M. Fretz and O. H. Melchor conducted the services.

Swartz—In Perkasie, Pa. on March 24, 1924, Erwin Paul Swartz, son of the late Erwin and his wife, widow Elizabeth Swartz, aged 4 years, 7 months and 18 days. Funeral services were held on the 28th. Interment at Deep Run. A. M. Fretz, Jacob Rush and Wilson Overholt, officiated.

JOTTINGS

Wadsworth, Ohio, church has recently added five new members to its number.

The Bulletin of the First Mennonite Church of Bluffton, Ohio, contains among some very interesting items, the financial report of the congregation for last year. The total receipts from all sources were $6370.85. Of this amount $2928.52 went for missions and relief.

Prof. van der Smissen, the beloved Master of the Wadsworth School, when he arrived in America with his family, made a tour of the eastern churches and visiting the various families. Sweet potatoes were unknown in Germany, or at least unknown to the van der Smissens, but they appeared on all the tables of the homes they entered. When alone the Professor and his wife would discuss the strange dish and came to the conclusion that they must be a variety of potatoes but that the poor farmers had suffered the misfortune of having had them frozen and were compelled to cook and eat them in that condition.

The Putman County Federation of Churches held a meeting in Grace Church, Pandora, Ohio, on March 11. Rev. J. M. Regier, pastor of the church, recently devoted a Sunday evening service to a talk on the history of five of our most popular songs. Pictures of the songs were thrown upon the screen and the audience sang them. Another interesting service held in this church was a C. E. radio meeting. The broadcasting stations were called out and then letters from absent members were read in an adjoining room. The letters had been carefully prepared and a real message was contained in each.

A movement is on foot for the organization of a Ladies' Aid Society in the Eden church, Schwenksville, Pa.

The Anniversary of the Ladies' Aid Society of the First Church, Philadelphia, was quite a successful affair. It was attended by delegates from the societies of the neighboring churches. Prof. Calvin Althouse, of the Philadelphia high schools, gave an inspiring address.

An old Jew, a hatter from whom the writer bought his head-gear for many year heard us greet a friend, whom we met in his shop, in our mother tongue, the "Pennsylvania Dutch". It was a revelation to him that two of his customers whom he had served so long should have had their origin in an obscure corner of Montgomery County through which in his younger days he had carried the pack, when they were babies, for, he explained, he peddled all over that section. Mennonites, he said, were always hospitable to peddlers and they all tried to keep in their section when they needed a place to sleep or to stay over Sunday. "And," he continued, "I used to go to church with them and I don't believe that Moses would have forbidden us to eat the kind of sausages they served on their tables." In the course of our conversation he named many who have long since gone to their reward but whose faces we remember as among those that were familiar in the little red meeting house on the hill. "There were no other people like them in the United States" he observed, "except some in Medina County, Ohio, who were among my satisfied customers." In this county, it will occur to our readers, there is also a Mennonite community in the vicinity of Wadsworth.

Teacher J. Thiessen, one of the recent arrivals in Canada, has been employed to give instruction in the Russian language in a place near Saskatoon. His pupils are children of "Evangelical" Christians who, 25 years ago, left Russia on account of their faith.

On March 10th the Annual Business Meeting of the Bluffton, Ohio, Community Hospital was held. At this meeting the name of the institution was changed. Hitherto it had been known as The Mennonite Deaconess Home and Hospital. The institution reports a better financial standing than ever before. Credit belonging to the Ladies' Auxiliary for much of the money raised and for many of the improvements that have been made.

One of the largest fruit preserving establishments in this country is located in Philadelphia. Its founder, now many years dead, was a member of the First Church. The factory had its beginning in the little frame house in which he lived. He was nearing the end of his resources and had to find something at which to make a living. The only thing he had in the house that might be turned into cash was a quanity of dried apples that had been brought from the country to be made into "Schnitz and Knep", a favorite dish of the Pennsylvania Germans. Having learned how apple butter was made, during his days on the farm, it occurred to him that the "schnitz" might furnish the raw material for manufacturing an article that might find a ready sale. He tried it out and met with such success that in a few years he was the head of a prosperous concern that manufactured a brand of apple butter that remains today a standard article on the market.

After spending three strenuous weeks in Oklahoma, Prof. Hiebert, of Tabor College returned to Hillsboro only to be called back again to Oklahoma in the interest of his great work.

Rev. Jacob Snyder and Mrs. Snyder visited friends in Philadelphia last week. They left for the State of Maine where Bro. Snyder will attend to some business matters.

Farms running over one hundred acres were regarded with interest in eastern Pennsylvania, even so early as forty-five years ago, so that a man who possessed one of that or more acreage was considered a large land holder. A tradition concerning the late Rev. Christian Krehbiel, of Halstead, Kansas, survives in the Eastern District Conference. He was attending the conference at Milford Square, near Quakertown, Pa., and a brother approached him and asked in blunt Pennsylvania German: "What do you do for a living?" To this Father Krehbiel replied: "O, I run a little farm out in Kansas." "How big is it?" was the next question. "Perhaps 1200 acres." "And how many horses do you keep?" continued the amazed interviewer. "Somewhere between 40 and 50" he replied, "although I have not counted them lately." "That beats anything I ever heard of," exclaimed the bewildered brother, "when a farmer don't know how many horses he has in his stable." Father Krehbiel only added fuel to the fire with his next answer: "I don't keep them in a stable." Years later when Conference met in Kansas the brother visited the Krehbiel farm and had the privilege of inspecting it. He ever after this regarded the occasion as one of the red letter days of his life.

Easter Services for Sunday School

New Life (L)
The Cross Triumphant (L)
Our Risen King (L)
Victory Through Christ (L)
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TO OUR MINISTERS AND CHURCHES

The Conference Report—Freeman, 1923—a paper-bound book of about 350 pages, is now nearly ready for distribution. It might and should have been out earlier, but our Mennonite printers usually have so much work that a "big job" like this is apt to be somewhat long drawn out.

The book consists of a German and an English part combined, is interesting and instructive and, in order that it may serve the purpose for which it is intended, a copy of it should go into every home in our Conference. The resolutions and papers have value only in so far as they are heeded and carried out in our church work and in our individual lives.

Watch for further notices as to where and how these reports may be obtained.

The Conference Secretary

CORRESPONDENCE

West Swamp, Pa., March 31, 1924, Greetings:—It is some time since you heard from us the last time, but I will try to do better in the future.

We had a good Christmas festival on the Sunday night preceding Christmas. It was a good program in spite of the fact that some of the children and the superintendent were sick. On the night of December 31st our Young Peoples Society held a watch-night service which was enjoyed by all.

On Saturday afternoon, Jan. 5 we held our annual business meeting.

On Sunday afternoon of March 16th the Sunday school committee of the Eastern District Conference held a rally in our church. It was a rally of the three churches of this charge, Bethany, Flatland and West Swamp. It was led by Walter Temple of Germantown. It was an inspirational meeting with quite a few present from each Sunday school. Several weeks ago a speaker was here representing the cause of the Near East in our Sunday school.

We are still continuing our weekly teachers meeting and training class on Thursday evenings. These meetings are of a great benefit to everyone. During the winter we are meeting at the different houses.

Within the last month our Young Peoples Society has waged a campaign to have The Mennonite in every Mennonite home. For the purpose we had divided our society into two teams. In this way we were able to get twenty new subscriptions and one renewal.

On Friday night, March 28th J. C. Hartzler, President of the Witmarsum Seminary, gave us a very good and interesting talk on "Christ and Christian Conduct". Then on the following night he gave a lecture in the Bethany Church, Quakertown. Quite a few of our people went over there to hear him also.

Amos R. Bauman, Corr.

Tabor Church, Goessel, Kansas. Dear Readers of The Mennonite:—The value of keeping in touch with the different churches of our conference has been repeatedly emphasized. May the following brief report of the first quarter contribute to this end.

The Tabor church had the privilege of having the Mennonite Teachers Conference with them the 28th of last December. Dr. J. R. Thierstein of Bethel College served as chairman. The sessions were very well attended, especially the evening session at which Rev. Warkentine of Newton gave an illustrated lecture on Russia.

More and more churches that are still using the German language in their services have to meet the question of English sermons for the youngest generation which has never had a chance to learn the German, and whose chance for German school is lessened still more because the Kansas school law now requires an eight-month's term. This problem was also discussed at the annual business meeting last Dec. As a solution it was proposed to set aside one Sunday per month for an English sermon. The first English sermon was given on Jan. 20th. But as this plan proved unsatisfactory another plan was substituted, namely to add to the regular sermon about ten minutes of English semi-monthly for the young people. Undoubtedly a transition as inevitable sooner or later.

It has been customary for the Sunday school teachers to meet quarterly with their elder, P. H. Richert, to discuss the lessons of the coming quarter. Such a meeting was again held the night of the first Sunday in March. At this occasion advisability of a Normal Class for Sunday school teachers was also discussed, but no definite action was taken.

The astronomer who predicted that the worst snowstorm of the year would occur in March certainly was right. As a result of this storm church services had to be suspended the sixteenth of March, but could again be taken up the following Sunday, even though many roads were still almost impassable.

A series of consecration meetings are to be held the week before Easter, to be conducted by P. H. Richert, our pastor.

With greetings,

A. S. Richert.

Upland, Calif. The Upland Mennonite church send greetings to all Mennonite readers.

"May the Lord bless thee, and keep thee:

"The Lord make His face shine upon thee and be gracious unto thee."

The Lord richly blessed us the past year—calling us to receive that we might give.

We deem it a privilege to help meet the needs of a hungry, sinsick world.

We have had a lovely winter, our winter rains were delayed but God is now supplying our needs, by sending us rain and snow in the mountains, for the summer supply in irrigation.

Our church attendance is very good.

At our annual meeting our pastor, Rev. M. M. Horsch was re-elected for another term of three years. We appreciate very much the work he does among us, the time he gives to Bible classes through the week.

A Teachers Training Course with the young people.

On Thursday night with Intermediates in Bible studies. Our Articles of Faith, etc.

And the Bible story hour on Saturday afternoon with the children.

Rev. J. C. Mehl is teacher of the training class for adults.

Our Sunday school is in flourishing condition, our enrollment is 226, but with our many winter tourists our attendance some times exceeds the enrollment.

The three Christian Endeavor societies are quite active.

Convention time is drawing near. Pre-registering now for the State C. E. Convention in June.

Then our own Mennonite S. S. and C. E. Convention April 25-26-27 at Paso Robles, Calif. We expect a large delegation to go from here.

At our mid-week prayer meeting we completed the study of the Gospel of St. John and are now taking up the Acts of Apostles.

Our Men's Chorus are rendering a great service in song in our own church and neighboring churches.

Since the first of the year three of our very faithful members left us for the home beyond.

Two, Mr. Schmutz and his sister, Mrs. Horsch, were taken very unexpectedly, while Mrs. Christina Hirschler was bedfast 11 months from the effects of a paralytic stroke, before the Lord called her home to be with Him. During her long illness folks never ceased to pay her friendly visits and carry her some flowers. Her room reminding one of a flower garden. The Missionary Society sent regularly of its members to sing for her. Also her Kansas and Upland friends will never know just how much she appreciated their letter and post card showers. I mention these joys of a sick room for a hint, as to what we might do for our other sick folks.

Mrs. G. A. Linscheid of Canton, Okla., is here to attend the funeral of her mother.

Corr.

LET ALL OBSERVE THIS DAY!

Sunday, April 27, has been designated to celebrate the 300th anniversary of the coming of the Huguenots to America and the great influence exercised by these Protestants on the formation of the character of our country.

Many American churches are cooperating to commemorate the three-hundredth anniversary of

the coming of the first permanent Huguenot colony to America in May, 1624. The Huguenot-Walloon-New Netherland Tercentenary Commission has set aside Sunday, April 27, for the observance in the churches. This will mark the beginning of the Tercentenary celebration.

The Commission in charge is especially desirous that all Protestant churches take part. Pastors all over the country are being specially requested to tell on that day of the influence on America of the coming of the Huguenots.

A statement from the commission says:

"The first colony consisted of thirty-two families of Walloons, all of the Reformed Religion, (Huguenots) most of them natives of what is now the Province of Hainaut, Belgium. They came to "New Netherlands", now the Middle States, under the flag of the Dutch West India Company, the majority of them settling in Albany, N. Y., then Ft. Orange. Some of them made their way to Delaware and Connecticut and a few remained on Manhattan Island. The religious services instituted by their lay chaplain, Sebastian Krol, marked the beginnings of the Reformed Church in America.

"The Huguenot immigration during our early Colonial years has meant so much in the making of the nation, in laying the foundations of its faith and ideals, that it seems very fitting indeed that the Protestant churches of America should commemorate the introduction of the Huguenot element into our national life.

"April 27 is the Sunday which has been set apart to inaugurate the Tercentenary celebrations which will take place in Huguenot centers all over the country this this spring. It is hoped that no church will fail to make at least some 'honorable mention' of the heroic people whose martyrs wrote on the walls of their dungeons the brave word, 'Resistez!'" (End.)

LARGEST SCRIPTURE DISTRIBUTION IN HISTORY OF AMERICA

The largest distribution of the Scriptures ever made in the history of this country in a single year is reported by the American Bible Society for 1923. More than 2,395,000 copies in over 100 languages and dialects mark this high record. All these volumes were actually circulated in the United States, and do not include books manufactured but not yet put into circulation, nor do they include the work of the Society in foreign lands reports of which are not yet in hand. The society's secretaries from all parts of the country in conference at the Bible House reported the greatest interest in the Bible ever known in their experience. The number of books circulated is nearly twice as large as that reported last year. The increase has been made in every section of the country from coast to coast.

The Rev. Wm. I. Haven, who has just completed twenty-five years of service as general secretary of the Society, said in making this announcement:

"In the past quarter of a century there has never been a more manifest interest in and demand for the Christian Scriptures than there is today. This is true not only in our own country where circulation is phenomenal but in all parts of the world. In Japan, for example, in spite of the great losses by earthquake the number of copies of Scriptures circulated is nearly twice as large as last year. The whole world is alert and eager to receive the Bible. The resources of the American Bible Society are taxed beyond their capacity to meet the clamorous needs. I am convinced as never before that the Bible is the most potent force in modern civilization."

THE C. E. TOPIC

April 20

Easter, a Time of Joy

I Cor. 15:1-8; 51-55

Christians have unfortunately been divided upon many things and have found no way of coming together, but there are two festive occasions upon which they all agree and are made happy, namely, the celebration of Easter and the keeping of the Sabbath. Anciently it was the seventh day of the week that was to be set aside for special religious purposes, but, when the Christ rose upon the first day of the week, the day became the most significant one of the whole week so that the first day was preferred to the seventh. In this way we have an Easter every week. It is the day upon which the Lord arose from the dead and gave an eternal hope to all who believe and love Him. One of the mightiest testimonies to the fact of the resurrection is the fact that the church in all ages and under whatever party it finds itself has always celebrated it in commemoration of this event. If Christ had not risen then there is no purpose in keeping the feast. It would be the most meaningless of celebrations. The ancient heathens had a spring celebration in honor of awakening of nature from its dead winter sleep, but the Christians find in this celebration something infinitely more than that. It is the time when the Son of God appeared in all His glory announcing the life eternal to all who would accept Him as Lord and Master and obey His commands. There can be no happier day than this one for, if the event that it celebrates had not occurred, the race would find itself in a state of dire hopelessness in the presence of man's greatest terror, death.

It is said that the night is never so dark as before the break of day. Surely there never was a darker day for earth than when the powers of hell had done their worst and nailed the Son of God upon the cross. To the disciples everything was lost when the Master was sealed in the tomb. They had anticipated a glorious kingdom with Jesus on the throne. They had all their hopes shattered when He was led away from Pilate's hall to suffer. Their own lives were insecure. Then came the morning. The news spread from lip to lip: "He is risen". It often happens that our darkest moments are but a little way from our most glorious experiences. So it was here. The sight of the risen Christ made them different men. After that they gave themselves to building up a better kingdom than anything on earth had ever known before. They had fled when the cross loomed before them, but after the Lord appeared again to them in life, they had no fear of crosses or anything of all the terrors that might be used against them. The knowledge of the risen Lord always changes men. When they come to know Him they become mighty and fearless heralds of the Crucified and Risen Lord. It often had happened that sins have brought men and women to terrible gloom. And not without reason, because sin is such a terrible thing. But when there is repentance, confession of sin and conversion to Christ they come out of that gloom new and happier creatures who feel it their mission to proclaim the risen Lord to all who will hear.

Easter is the most significant feast day in the Christian Year because it emphasizes the great doctrine of our faith. "If Christ be not risen from the dead," says the Apostle Paul, "then is our faith vain and we are yet in our sins." Try and imagine what our religion would be if it could not assure us a resurrection. There would then be no Bible with all the comforts and assurances that it brings, there would be no church to inspire men to deeds of love and service, there would be no Christian mothers and no Christian homes, morality would be useless and vices would be virtues, prayer would become a mockery and the race would be simply a tribe of creatures with memories, with reasoning power and with intelligence to make it miserable. From this misery there could be no escape.

With the joy that the disciples were privileged to experience because they were sure that they now had a living Lord whom they saw and handled came the realization that their dear ones lived and that they should see them and know them in the life to come. Some people ask: "Will we know each other there?" Surely we will because "we shall be like Him" when we are with Him. Separations are always severe when they are even for but a little while, but death, the great separator, brings the severest pangs to our hearts. Those who are without hope in Jesus find themselves the most hopeless in the face of the death of their dear ones for there is no prospect of a reunion in the hereafter. In this world, the separations that disturb our earthly relations may be hard, but beyond them waits the immortal joy of again being united with them where there can never again come a separation.

It is important that every Christian realizes that he must, if he is to be true to his Lord, proclaim the fact that there is a living Saviour who broke the chains of death forever. So great a joy must not be kept from those who need it the most and to whom it will mean everlasting happiness.

In celebrating the happy Easter event we, as Christians, should prove our happiness by making the occasion a happy one for some one. The best way to enjoy a happiness is to share it with some one else.

THE S. S. LESSON

April 20

Elisha: Teacher and Statesman

II Kings 6:15-23

Golden Text:—"Be not overcome of evil, but overcome evil with good." Rom. 12:21.

Elijah was a prophet of fire. He served the purpose for which God had sent him, but the time came when he must depart and provisions were made for his successor. God directed him whom he should choose. The choice fell upon Elisha, the son of a wealthy landholder. When Elijah came and anointed him he proved his readiness to go and sacrificing the oxen, with which he was ploughing and kissing his parents farewell, he left all to become the disciple of Elijah for a time. From this period of his life we learn that when God calls, other tasks are unimportant and sacrifices are the acceptable thing. Ease and comfort may be the lot of some who are born to it, but the prophet of God must give himself to meditation, prayer and instruction or whatever God points out for him to do. It is supposed that the companionship of these two men extended over a period of several years. How long we do not know. We may imagine that they were not idle years and that the rich experience of the older prophet was helpful in preparing the younger one for the career awaiting him. The final scene in the companionship of the two carries us over a visitation to various schools of the prophets. It was a time when it was known that the fiery prophet must soon depart to his reward. Taking advantage of the relation, akin father and son that had existed between the two, Elisha asks for a double portion of the spirit of Elijah as an inheritance. This did not imply that he wanted twice as much as the elder prophet possessed but it meant that he wanted to be regarded as his oldest son and chief heir, for the law of Israel was that the oldest son should inherit twice as much of the father's estate as the other sons. To this Elijah replied that if he would see him when he would be taken from him the wish would be granted. As some one puts it "he had to enter into the elder prophet's loftiest experience and share in his moment of supreme spiritual triumph. Elisha did witness Elijah's translation, he perceived the meaning of it: that Elijah was the true protection and strength of Israel, and he entered upon his work in glad consciousness that the same divine power was his, for the same guidance and defense of his people."

The use of the mantle upon the waters of Jordan immediately after the wonderful translation of his spiritual father shows that to Elisha, when he smote the water, was the proof that his desire had come true.

Unlike Elijah, Elisha was not a solitary man. We find him in cities, making rounds among the people and served by servants. God needs men among men as well as men separated to solitary contemplation and prayer. Most of the great men of God have been men of the people and not apart from the people, except in that their lives were separated. Elisha became the worker of many noteworthy miracles. Among them were the filling of the trenches with water for Israel at a time when it was badly needed, the filling of the vessels of oil, the raising of the Shunamite's son, the pottage of the sons of the prophets made healthful, the hundred fed, Naaman healed of his leprosy, the unseen defenders whom the young man saw, the delivery of Samaria.

There was an element of sternness in the character of Elisha as we note in the case where the boys who insulted him were torn by the bears. The account is short and details are lacking, nevertheless, Bethel, where the event occurred, was a place noteworthy for its idolatry and the word translated means young men rather than boys. They were guilty of insulting the prophet of the true God and therefore they were insulting God, deserving all the severity that came upon them.

The event with which we are most familiar in the life of Elisha is the healing of Naaman, the Syrian general, of his leprosy. A little Hebrew girl, a captive and a slave in Damascus knows of his power with God and becomes the missionary to bring the news of it to Naaman's wife. We note that Elisha did not make a display of his power. He was the instrument in the hands of God and did nothing that would turn the glory of it to himself instead to God. No wonder God used him to do so many wonders. The incident very well teaches a lesson. One is smitten with the leprosy of sin. He is helpless, hopeless and dead. But there is one power that can cleanse it. It comes through the blood of Jesus Christ. One must in faith accept this cleansing through the blood of Jesus and he will be washed from the leprosy of sin.

Elisha truly was a prophet statesman, in Israel much like Isaiah was in Judah. He comes into contact with kings in his official capacity as prophet as we note in the cases of Hazael, Jehu and Joash.

REPORT

Aid to Hungering German Children. Contributions from members of various branches of Mennonites and from non-Mennonites. Solicited by H. P. Krehbiel, Superintendent of the Orphan Dept. of the Home Mission Board.

Received as follows: Frank Dyck, Elbing, $2; Fred Spudig, Newton, $5; Herman Janzen, Elbing, Kan., $10; Jacob Dyck, Elbing, Kan., $5; Sam Fiedler, Newton, Kan., $1; Abr. Pankratz, Inman, Kan., $10; Richard Nauman, Burrton, Kan., $10; John Lohrentz, Burrton, Kan., $10; W. F. Unruh, Oakley, Kan., $1; Fred and Martha Buerki, Wichita, Kan., $2; Benj. Unruh, Pawnee Rock, Kan., $10; Mrs. John Regier, Newton, Kan., $5; Kath. Regier, Moundridge, Kan., $2; Mrs. D. J. Regier, Moundridge, Kan., $3; Mrs. Helen Nafziger, Narka, Kan., $10; A. B. P. Schmidt, Cordell, Okla., $10; H. Schilling, Hesston, Kan., $10; P. P. Schmidt, Newton, Kan., $2; D. C. Unruh, Durham, Kan., $5; H. D. Schmidt, Cordell, Okla., $5; John J. Pauls, Perryton, Tex., $4.50; D. A. Vogt, Pratum, Oreg., $10; a friend, Goessel, Kan., $10; John Neufeld, Moundridge, Kan., $10; H. P. Krehbiel, Newton, Kan., $10; J. R. Waltner, Moundridge, Kan., 25; Menn. Sew. Soc., Hillsboro, Kan., $24; C. H. Regier and family, Elbing, Kan., $70; Peter J. Stucky, et al., $20; P. B. Amstutz, Bluffton, O., $1; Mrs. L. Bigelow, Wichita, Kan., $1; H. v. Steen, Beatrice, Nebr., $8; Nebo Ch., J. E. Wiens, Meade, Kan., $17.47; Rev. Peter Krehbiel, Moundridge, Kan., $10; Herman A. Wiebe, Whitewater, Kan., $10; Fred Meyer, Moundridge, Kan., $5; Mrs. Lizzie Schowalter, Upland, Cal., $10; Mrs. Adolf Goering, Moundridge, Kan., $20; Bethany Ch., J. P. Krehbiel, $35; W. A. Krause, Mt. View, Okla., $3; Fred Bauman, Halstead, Kan., $5; John A. Schmidt, Hillsboro, Kan., $2; Peter Kleinsasser, Freeman, S. D., $25; Will Voth, Cordell, Okla., $5; anonymous, Inman, Kans., $10; C. K. Dalke, Morden, Sask., $5; Mary Andres, Newton, Kan., $10; J. J. Schmidt, Goessel, Kan., $2; Mrs. John P. Regier, Newton, Kan., $2.50; Emil H. Wiebe, Whitewater, Kan., $5; Benj. P. Unruh, Pawnee Rock, Kan., $10; Chas. J. Kaufman, Marion, S. D., $10; a friend, Perry, Okla., $5; Fred Weygand, Lehigh, Kan., $5; J. J. Flickinger, Pretty Prairie, Kan., $5; Sarah H. Regier, Newton, Kan., $6; J. A. Haury, Woodlake, Calif., $10; Nebo Ch., Rev. J. E. Wiens, $11.11; Jacob Claassen, Beatrice, Nebr., $10; D. P. Bartel, Corn, Okla., $1.50; Helen Balzer, Moundridge, Kan., $1; Margaret Richert, Moundridge, Kan., $1; B. W. Entz, Newton, Kan., $3; Joseph A. Goering, Moundridge, Kan., $10; John Roth, Bakersfield, Cal., $5; Miss Hirschler, Bakersfield, Cal., $5; D. F. Penner, Inman, Kan., $10; Jacob Thimm, Plains, Kan., $1.75; Katie A. Friesen, Burrton, Kan., $5; Fritz Nauman, Burrton, Kan., $1; Garden Tp. S. S., Halstead, Kan., $46.55; A. C. Goering, Moundridge, Kan., $10; Joe Krehbiel, Moundridge, Kan., $5; from the Mission Treasury of Family, Bluffton, Ohio, $10; Fred Aeschliman, Colfax, Wash., $10; P. A. Flickner, Moundridge, Kan., $25; J. J. Voth, Goessel, Kan., $15; P. C. Stucky, Moundridge, Kan., $5; Herman Klaassen, Whitewater, Kan., $10; Joe H. Goering. Moundridge, Kan., $10; Pratum, Ore., S. S., Rev. S. S. Baumgartner, $26.50; Cath. McMichial, Winfield, Kan., $10; Mrs. Mary Bigelow, through Martha Buerki, Wichita, Kan., $1; Marie Hege, Newton, Kan., $5; Nebo Ch., Rev. J. E. Wiens, Meade, Kan., $4.39; anonymous, Newton, Kan., $50; Ben P. Unruh, Pawnee Rock, Kan., $10; D. R. Winsinger, Moundridge, Kan., $1; F. D. Meyer, Moundridge, Kan., $1; C. W. Rupp, Moundridge, Kan., $1; Alvin Thimm, Plains, Kan., $2; from a calf stable, Springside, Pa., $5; N. R. Kaufman, Moundridge, Kan., $5; Jacob Dyck, Elbing, Kan., $5; Thomas County S. S., Oakley, Kan., $10; Maria Gaeddert, Oakley, Kan., $1; H. Leder, Marion, S. Dak., $10; Samuel Mueller, Halstead, Kan., $25.

Remittances made: American Committee for Relief of German Children, $76.00; American Friends Service Committee, Wilbur K. Thomas, Ex. Secy., Philadelphia, Pa., total remittances, $500; Chr. Neff, Weierhof; Germany, total remittances, $300; Wilhelmsdorf, Germany, Home for Orphans and Destitute Children, $25.

He that giveth his bread to the hungry . . . . he shall surely live. Ezek. 18:5-9.

H. P. Krehbiel,
Newton, Kan.

NO APOLOGY

necessary in announcing that I will accept orders for the

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THE MENNONITE

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HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

At the close of the Western District Conference, 1912, a resolution was passed, requesting the school committee to awaken more interest for school and education by visiting and lecturing in the different churches or through articles in our church papers. On account of this request, Rev. J. K. Penner from Beatrice, Nebr., visited 22 churches during the following year and gave talks on the importance of religious education emphasizing the importance of keeping up the mother's tongue in the home and in the church. To accomplish this, he urged the churches to start preparatory schools in addition to the elementary schools. He also urged his hearers to use the German lauguage more in conversation, quoting the saying, "A man who speaks two languages is worth two men."

"The supervision of Mennonite church schools by sending out questionnaires has proved the most economical and efficient way of obtaining information as to the conditions and progress of schools. During the conference of 1915, the committee reported that 60 questionnaires had been sent out to different schools. Through answers to these questionnaires the request was raised whether these schools should not be more directly supervised. This brought the question before the committee on education, if it wouldn't be of greater advantage to send a questionnaire to each school board to be filled out by the teacher and school board together. Visiting schools would be much more expensive in time and money. There should come thorough information to the committee. The committee is willing to obtain more necessary information, but it needs the support of the school boards and teachers"*

Relation of Schools to the Home, Church and the District Schools

To establish and maintain a harmonious relationship between parents, teachers, school boards, and churches, as has been mentioned before, has always been a problem among the Russian Mennonite churches, to which they gave their closest attention. They discussed it at their Teachers' Conferences and at their District Conferences. At their teachers' conferences it was emphasized again and again how inadequate and dangerous a mere intellectual education is and how necessary a religious training is. With the development of the public school system the German religious school term became shorter and was attached either at the beginning or end of the public school term, usually from two to three months. When at first there were special school boards for the church school, in later years the relation has somewhat changed. The church schools at least in closed German communities, have been taken over by the public school board so that at present there are only a few what may be strictly called church schools.

How the relation between the home and school should shape itself was very ably discussed in a paper at the 36th German teachers' conference, December 28th, 1905, by Miss Susie Quiring. "The foundation is laid at home and the teacher completes the structure. There must be harmony between teacher and parents. If this is lacking they work in opposite directions. It is the duty of the teacher to get acquainted with the parents and visit them. The parents on the other hand shall demand obedience of their children in school, and insist upon that their children do their home work honestly and well. This helps the teacher and more progress may be expected. The teacher should respect the recommendations of the parents, and if necessary, ask their advice, but still he must remain lord in school. He should remember that the heart of the parent beats in love for the children and that God does the same. Love first works for harmony which should be mutually cultivated."

This relationship between parents, teachers and school boards was again discussed at the 53rd German Teachers' Conference, August 14, 1916, by Mr. C. H. Friesen, ex-teacher, in the topic entitled: "What can be done to promote a better cooperation between parents, teachers and school boards. The speaker brought out that parents should naturally be interested that their church school be carried on with as least friction possible." One of the chief causes of breaking the relationship between parents and teachers is irregular attendance. Children are often kept at home for very little reason, and the blame for deficient wrok is given to the teacher and his reputation is undermined. The best thing a teacher can do in such a case is to act as if there is nothing in the air, follow up his course as usual, and continue to treat all children alike with love and sympathy. In such cases it is the duty of the school board to defend the teacher and investigate the matter as to where the trouble lies. Sometimes, too, the cause of the trouble is with the teacher. Sometimes he is inconsiderate, cold-hearted, not careful enough, too strict, or not strict enough, or he is ignorant of the environment of the child. All this may bring a break in the relationship not only with the parents and school boards, but also with the community (Dorfgemeinde). But whenever there is any friction in the school, it is not proper for parents or school boards to wield the big stick against the teacher. In this way the authority of the teacher, which is already too lax in this country, is unnecessarily shaken. Much more would be accomplished if the troubles of the school could be talked over by parents, school boards and teachers in a friendly and sympathetic manner. The school board, Mr. Friesen said, is the final stronghold in most cases; but what can be accomplished if the board is almost anything else except school men. They should be replaced by intelligent and influenced men in the district, so that something, even through storm, may be accomplished."

At the 25th Western District Conference, October 4th and 5th, 1916, the committee on school and education reported, "Seventeen of the 32 churches who have reported, there is run strictly a church school." The instruction in German and religion is in many cases in the hands of the district school board. In 12 out of the 32 congregations there are church schools. They are in most cases controlled by the church board. In seven churches they have chosen a separate committee. In 19 of the 32 churches there is German and religion taught in the adjoining district schools. Only in one school there is German and religion given every day. In the average there is about two months German given in the public schools. In two churches five of the adjoining district schools are taught by teachers from those churches.

We see that in most churches the district school boards care for German and religious instruction. Catechism and Sunday school work is omitted. It would be of great value to the committee to know how many children under this system are left without regular religious instruction. In this case, how far do the churches assume control, or how far do they instruct the school boards. Exact reports from all the churches in his connection would be very valuable to the committee."

That there was a close relation between the church schools and the churches may be seen from the fact that the teachers in the church schools were regarded as church workers in the modern sense. In his report to the 5th Western District Conference, October 4 and 5, 1896, Rev. Peter Balzer classified the church school teachers among the co-workers and missionaries. "Teachers are servants of the churches, serving for the same aim as the churches of the conference in general, namely, as laborers in the vineyard of the Lord, in the building up and extension of the Kingdom of God. Hence, we ask the teachers to make reports to the conference so that the conference might be in a better position to give them aid and advice when asked for."

In general it may be said that the relation of the church schools to the churches was that of neutral trust and cooperation. As has been stated before, these pioneer teachers were regarded as leaders and had the full confidence of the churches. Hence, the relation of the schools and the churches was in most cases a very intimate one.

(To be continued)

*Prof. J. F. Balzer, Western District Conference Report, October 20-21, 1915.

Some people are perfectly willing to give their sins to God but not all of them are willing to give their lives.

Some men confess to be Christian stewards, but give nothing to the Lord. Stewardship must be acknowledged by giving.

One-half of all the parables that Christ spoke are on stewardship.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

THE PIGEON-HOLE

Did you notice those few lines in the Sower about "the fire of enthusiasm" some time ago? Well, it did not "go out", but just about the time it appeared in print there was a fire in Newton that put one member of the Sower committee out of house and home, and since then for the second time a week has slipped by with the "copy" for the Sower pigeon-holed, and, no doubt, Brother Grubb the editor of the Mennonite wondering whether the fire had also destroyed the pigeon-hole.

We hope that these interruptions will become "extinct" in time and meantime are glad to know that Bro. Grubb has a copious supply of spiritual edibles stored up for emergencies of this nature.

* * *

STANDARDS

There seems to be a mania for "standards" and "standardization", for in every field of action this movement is on. Of course, it is not new, for in the very first chapter of the Bible, after completion of creation in six days, God inspected His own work, held it up beside His standard and the verdict in the language of the Bible is: "And God saw everything that He had made, and, behold, it was very good."

But we are not satisfied to let "very good" alone. A thousand years ago clockmakers attempted to make clocks that would register the events as they occur in the planetary timepiece. There is the tower clock in Nurenberg with its indicators for sun, moon and stars. However, in our day, time has been standardized, and day light has been regulated from Washington! While the daylight saving program was anything but popular or practical with the farmer, it seems to have been welcomed by laborer and clerk. Dairymen in Pennsylvania told us they had to get up at 3 o'clock in the morning and milk when it wast pitch dark in order to get their milk to the city-bound trains that were running on daylight saving time. Then they and their employes would have to sit around and wait for Mr. Daylight to rise, and, with the 8-hour day, by 3 o'clock when there were still 5 hours till sunset the "short day closed".

"Standard time", on the other hand, has become a necessary adjunct to modern civilization. It is probably looked upon by all as a long step forward from the old sun dial. Standard Weights and Measures throughout the world would also be a great improvement.

The above illustrates that standards may be good or otherwise. They may be ethical or unethical. For instance a standard that would make seven-eighths inches the standard for an inch board, or seven-eighths quart of milk the standard for a full quart is both bad and unethical. Where "all wool" is made to mean in practise that the so designated garment is not wool, and where people think it is perfectly proper to withhold your fare unless the conductor asks for it directly the standards need revision.

This, however, is introductory, or even aside. There are educational standards, and these can and should have their good uses when properly applied. We are glad to note the interest taken by readers of the Sower in the proposed Sunday School Standard as published some time ago in these columns and the steps taken by the Board of Education taken to encourage teacher training courses. Those who are interested in this work—and who is not?—should be sure to read Brother P. R. Schroeder's contribution along this line in The Mennonite or The Bundesbote. The Young People's Committee feels that while the Committee is interested in this phase of Sunday school work, the Board of Education of the General Conference is the proper body to issue certificates to those passing examinations. We shall, however, be glad to continue to consult and cooperate with the Board in this and other matters along this line. We also hope that the time is not far hence, when the standard proposed by us will be so worked out that it will be acceptable to the General Conference.

We have had letters along this line from Sunday school workers. In one of the questions of good standard texts was raised. Brother Schroeder mentions Oliver's.

Brother J. Lingenfelder, Hanston, Kansas, an active worker in county organizations and one interested in our own Sunday schools, writes along this line. He also mentions the "Traveling Library" that the Kansas State S. S. organization has, and encloses a list of books.

Here are some of the titles:
Adolescence, 2 volumes.
The Challenge of the Country.
The Charm of Fine Manners.
The Church and Changing Order.
The Church School Administration.
The Church of the Open Country.
Elementary Worker.
Intermediate Worker.
Senior Worker.
Superintendent and His Work.
Great Books as Life Teachers.
The Highway of Leadership.
Ice Breakers.
The Investment of Influence.
Teaching the Bible Classes.
Who and How of Foreign Missions.
Modern S. S. in Principle and Practice.
The Point of Contact in Teaching.
The Pupil and the Teacher.
The Seven Laws of Teaching.
For the Story Teller.
Strategic Points of World Conquest.
Training the Devotional Life.
Boy and the Church.
Boy How to Help Him Succeed.
Boy, and the Gang.
Boylife and Self Government.
Education in Religion and Morals.
Efficiency in Sunday School.
Graded S. S. in Principle and Practice.
How to Plan a Lesson.
Quiet Talks on Prayer.

We are not acquainted with all of these books, but if anyone desires to order any of them we are certain that the Mennonite Book Concern, Berne, Ind., will be glad to get them for you.

Speaking of the Church News items appearing on the 8th page of The Mennonite and The Bundesbote, one writer says: "The half-page is an improvement, the other half would be another." Send the Editors items for these pages.

* * *

Brother M. J. Galle writes under March 24th from Aberdeen, Idaho: "Had a snow Thursday and Friday of last week, and another Saturday, (yesterday). People rejoice for every drop of moisture. The winter has been very dry thus far, and apparently there will be a great shortage in water supply for irrigation. Warnings are already being sent to all farmers. Yet all hope for improvement so that the loss might not be serious."

* * *

Brother John Lingenfelder, Hanston, Kansas, is active in county Sunday school work and is County Supt. of S. S. C. of R. E. in his county. In connection with the article below on "Sunday School Standard" which he contributes, he writes:

"Enclosed find an article for The Sower. Then I am enclosing a list of books we used in our county reading circle. I put this on for the purpose of helping teachers. It helped considerably.

"I am glad for the vision caught by our young people through the Sower."

Brother Lingenfelder also sends us a "Course of Study", with other announcements of the Northeast Kansas Training School of Principles and Methods. The course was given at Holton, Kansas. There are six instructors and among the faces we recognize the friendly smile of Mrs. Chappell, so well known at County and State meetings, and the intellectual gaze of an old Kansas State Normal schoolmate, A. T. Dewey, of some 20 years ago, now Dr. A. T. Dewey. He teaches The Life of Christ, using Barkley's text. Other text books that are used are, The Pupil, Weigle; Principles of Teaching, Weigle; Study of the Child, Whitley; Methods with Beginners, Danielson; and Training the Devotional Life, Kennedy and Myers.

* * *

Most people find no difficulty at all, in pointing out the weaknesscs of there Sunday school superintendent. It is not so easy, but it is more intcresting and certainly much more profitable for all concerned to study his strong points. Try it! You may think he has none, but look again, he has.

* * *

No, it isn't spelled "Sore", it's "Sower"!

* * *

For the next issue we have an excellent chapel talk from Dr. E. E. Leisy, head of the English Department of Illinois, Wesleyan University, Bloomington, Ill., on "Hymns Ancient and Modern." This is a very timely subject as our Publication Board of the General Conference now has asked a Special Committee to prepare copy for a new hymnal for our churches.

SUNDAY SCHOOL STANDARD

To "THE SOWER":—

We need to feel grateful in that our Board of Education of the General Conference have adopted the Sunday School Standard, that has so long been encouraged by the International Sunday School Association now assumed the name "International Sunday School Council of Religious Education", allow me to state that this splendid institution is backed up by 33 of the leading denominations and is striving in meeting the needs of the day. In the February 28th number of the Sower we read with great interest "Symposium on the Sunday School Teacher"—or preparing leadership for our Sunday schools.

May I say that we are approaching this matter none too soon, in fact our church has been rather slow in recognizing the need of Trained Leadership.

It's easy enough to secure buildings and class rooms for our schools. The expenditure of so many dollars will bring us the equipment we require.

Books and materials may be had almost for the asking. The great problem is to secure "TEACHERS"—real teachers, teachers of power and devotion who are able to leave their impress on young lives. And to be a real teacher is a very high achievement indeed.

Now the question was raised what text books should we use. This depends of course on what line of service one wishes to take up. One can secure helps on all branches of work along religious principles and methods such as we deal with in our Sunday schools from the State office at Topeka, Kans. One may borrow books for a small fee or purchase them.

The State Traveling Library commission at Topeka has a splendid collection of religious books. One may obtain a set of 50 books for 6 months for a fee of only $2.50. All you need to do is state what line of work you wish to pursue.

But for special Teacher Training, books that deal very directly with the teacher himself.

1. Hurlbut's Teacher Training Lessons for the Sunday school—by Jesse Lyman Hurlbut.

2. How to Teach Religious Principles and Methods—by George Herbert Betts.

These are splendid texts and recognized by denominational and interdenominational agencies, especially the latter of the two mentioned may our pastors and Sunday school superintendents encourage.

The training schools—such as being promoted by our state council also the state county and district conventions. These are always splendid avenues through which we can acquire new ideas inspired ambition.

The time has come when the Sunday school demands trained teachers.

John Lingenfelder,
Hanston, Kansas.

Someone has said that only 25 per cent. of the membership of the individual church does definite work. Is this true in our church?

MISSIONARIES' CHILDREN THAT RECEIVE ALLOWANCES

1. OKLAHOMA

Name	Date of Birth	Age in 1924
Milton Kliewer	May 5, 1908	15
Harold W. Linscheid	September 24, 1908	17
Chester H. Linscheid	February 3, 1911	12
Margarethe Neufeld	June 24, 1914	9
Abraham Neufeld	August 30, 1915	8
Gerhard Neufeld	September 4, 1917	6
Helena Neufeld	January 19, 1919	5
Gertrud Neufeld	March, 1922	1
Theodore Ediger	August 18, 1905	18
Gustav A. Ediger	January 27, 1908	16
Hilda Ediger	August 4, 1910	13
Otto D. Ediger	October 13, 1913	10
Anna R. Ediger	March 23, 1916	7
Anthony Ediger	July 21, 1919	4
Baby	February, 1924	

2. ARIZONA

Wilbur Emil Frey	December 4, 1906	17
Elmer B. Frey	October 6, 1908	15
Salina Marie Frey	March 24, 1911	12
Gertrud W. Frey	July 21, 1913	10
Agnes C. Frey	September 28, 1915	8
Alvin H. Frey	February 10, 1918	5
John Paul Duerksen	October 31, 1913	10
Ruth M. Duerksen	July 4, 1918	7
Martha M. Duerksen	April 30, 1919	4
Susanna Mary Duerksen	September ?, 1921	2
Lorena Grace Friesen	June 25, 1920	3

3. MONTANA

Marden Carl Habegger	February 21, 1917	7
Jeanne Elizabeth Habeggcr	October 19, 1920	3
Helen Christine Habegger	April, 1922	2
Esther Marie Habegger	October 16, 1923	1
Melvern Earl Pankratz	May, 1922	2
Betty Jane Pankratz	October 27, 1923	1

4. INDIA

Nellie Asna	May 25, 1912	11
Ferdinand J. Wiens	March 7, 1907	16
Rudolph Wiens	January 13, 1909	15
Agnes M. Wiens	February 12, 1913	11
Frieda Wiens	February 13, 1919	5
Martha Wiens	February 13, 1919	5
J. W. Theodore Suckau	August 21, 1910	13
Edna Rachel Suckau	April 17, 1914	9
Harold Paul Thiessen	August 20, 1922	1
Arthur Thiessen	December 7, 1923	
Donald (Penner) Isaac	July 16, 1923	

5. CHINA

Linda Brown	October 9, 1912	11
Jessie Marie Brown	September 27, 1921	2
John W. Boehr	January 8, 1920	4
Richard P. Boehr	October 1, 1922	1
Walter W. Lohrentz	December, 1922	1

ORPHAN CHILDREN IN ARIZONA
Cecelia, Samuel, Karl, Floyd

SPECIAL SUPPORT LIST OF INDIA

(Liste spezielten Unterhalts in Indien)

Name and Address of Supporter	Number	Protege and Work
Alexanderwohl, Goessel, Kan.	240	Mohardas
Altona Sewing Society, Altona, Man.	7	Esther, Bible Woman
Alexanderwohl, Goessel, Kans.	36	Hy. Somaiya, Teacher
Aberdeen Sewing Society, Aberdeen, Sask.	210	Ray Aram, Evangelist
Mrs. Cath. Alderfer, 317 Ashdale St., Olncy, Philadelphia, Pa.	239	Dhanmat
Alexanderwohl Church, Goessel, Kans.	240	
Amstutz, P. B., Bluffton, Ohio	301	Joel Asna
Allentown, S. S. Class, Allentown, Pa.	356	Raneharan
Amstutz, P. B., S.S. Cl., Ebenezer Ch., Bluffton, O.	357	Ummedi
Amstutz, P. D., S.S. Cl., Grace Ch., Pandora, O.	358	(See King's Danghters)
Allentown, C. E. Society, Allentown, Pa.	233	Ghasi
Adrian, H. H., Escondido, Cal.	93	Chain
Abrahams, Mrs. Jacob, Goessel, Kan.	307	Gurwari
Aberdeen, S.S. Cl., Aberdeen, Ida., (Sunshine Cl.)	362	Osangani Ash
Andreas, Mrs. William, Beatrice, Nebr.	275	Adam
Avon C. E. Society, Avon, S. D.	309	Adam
Aberdeen Mt. Boys Class, Aberdeen, Ida.	92	(See Mt. Boys)
Aberdeen S. S., Aberdeen, Sask.	75	Biban
Aberdeen Sewing Society, Aberdeen, Ida.	9 and 243	Sukhwara
Aberdeen Sewing Society, Aberdeen, Sask.	210	Rajaram, Evangelist
Avon S. S., Avon, S. D.	55	Sayamsundar, Evang.
Alsen Sewing Society, Alsen, N. D.	226	Gedi
Aberdeen Homestead Ch., Aberdeen, Ida.	333	(See Homestead)
Altoona Memorial Mission Ch., Altoona, Pa.	502	Madan
Aberdeen Ladies' Mission Soc., Aberdeen, Ida.	243	(See Ladies' M. Soc.)
Brudertal Ch., Hillsboro, Kan.	63	Hedwig, Bible Woman
Burrton Sewing Soc., Burrton, Kans.	30	Budhiarin Bai, B. W.
Bethany C. E. Soc., Quakertown, Pa.	49	Sadaamand
Bethel C. E. Society, Mt. Lake, Minn.	111	Philip, Teacher
Bethel C. E. Society, Mt. Lake, Minn.	112	Ruth, Teacher
Bethel College Students' Union (Y.M.C.A.), Newton, Kansas	115	Ashawan, Teacher
Bechtel, Mrs. M. A., Bally, Pa.	303	Ujola Asna
Bechtel, Miss M. O., Dwights Home, Mt. Hermon, Mass.	302	Chainsing, Teacher &
Bally Ladies' Aid, Bally, Pa.	334	(See Hereford) [Evang.
Bally C. E. Soc., Bally, Pa.	386	(See Hereford C. E.)
Bethel C. E. Soc., Versailles, Mo.	335	Jennie
Bethany Sewing Soc., Quakertown, Pa.	343	Shanti
Bethel Sewing Society, Fortuna, Mo.	6 and 143	Tilochan and Magdalene, Teacher
B. D. F. Y. S. S. Class, Bally, Pa.	359	Dorakin Ash
Brudertal S. S. (5 pupils), Hillsboro, Kan.	363	Martha
Becker, John, Aberdeen, Ida.	42	Peter Nana
Becker, Mrs. A. B., Meno, Okla.	216	Ramquar Bai, Com-
Bluffton Junior C.E., First Menn. Ch., Bluffton, O.	341	Tabitha [poundress
Bleam, Allen (for anon.), Quakertown, Pa.	60, 61, 62	Sidhram, Kunjram Johan
Bernc Intermcdiate C. E. S., Berne, Ind.	340	
Bethel College Y. M. B. Cl., Newton, Kan.	145	Mariam Bai, B. W.
Brey, Mrs. H. H., Souderton, Pa.	202	Shamlu
Bethany C. E. S., Kingman, Kans.	18	Masih Dan
Beatrice, Sewing S., Beatrice, Nebr. (Temporarily also 261 and 355)	73 260	Pigari
Buhler Children, Buhler, Kans.	225	Sahasquar
Baergen, Rev. John, Bloomfield, Mont.	302 B	Chain Sing
Bergtal C. E. S., Pawnee Rock, Kans.	29	Cleophas, Teacher
Bethel College S. Society (Philathia), Newton, Kan.	129 and 350	(See Sundria S. Soc.)
Bethel College Woman's Bible Cl., Newton, Kan.	394	Paul Singh
Bergtal Sewing S., Corn, Okla.	266	Budhni
Burkhalter Family, Berne, Ind. (temporarily)	379	Florence
Bixcl, Mrs. A. and E., Bluffton, O.	76	Hamm
Bethany Sewing S., Quakertown, Pa.	343	Shanti
Beatrice C. E. S., Bcatrice, Nebr.	338	Pancho
Bergtal Scwing S., Pawnee Rock, Kan.	504 and 244	Ballam Dass Stephans, Ev., Tilaso, Widow
Bethesda Sewing S., Henderson, Nebr.	245	Phulquar
Baumgartner, Hiram, Berne, Ind.	252	Ratiyaro
Beatrice Hospital Sisters, Beatrice, Nebr.	86	Hejkiel
Bethany Scwing S., Freeman, S. D.	97	Madan, Evangelist
Buhler, C. E. S., Buhler, Kans.	120	Kushmani
Claassen, Jacob, Beatrice, Nebr.	203	John, Evangelist
Charity Circle, S. S. Cl., Grace Ch., Pandora, O.	360	Lillie Phulmani
Chicago, First Menn. Ch., Chicago, Ill.	237	Immanuel Bojan
Claassen, C. F., Newton, Kan.	10	Maya
Corn Sewing S., Bergtal Ch., Corn, Okla.	266	
Claassen, Rev. Jacob, Laird, Sask.	112	G. M. Roberts, Teacher
Dyck, D. G., Pasadena, Cal. (Dairy St.)	48	Jhara
Dorcas Soc., Wayland, Ia.	50	Loknath, Evangelist
Dirks, Wm., Ruff, Wash.	306	Budho
Duerksen, D. B., Hillsboro, Kan.	254, 255, 256	Emanuel, Isabuksh, Angelina
Dellzell, Mrs., and Mrs. Molly King, Pulaski, Ia.	253	Chasnin
Deer Creek S. S., Juniors, Deer Creek, Okla.	374	Edna Puranee
Deer Creek Sewing S., Deer Creek, Okla.	378	Tipaitin (temp.)
Epp, Rev. P. P., Altona, Man.	2	Gulal II.
Epp, Rev. D., Laird, Sask.	4	Nidi
Emanuel Sewing S., Aberdeen, Ida.	9	Bhola
Eden S. S., Inola, Okla.	22 and 310	Jharu, Panchkaur, Colporteur
Ebenezer, C. E. S., Bluffton, O.	27	Fredrick, Housefather
Epp, Rev. H. H., Henderson, Nebr.	104	Abraham, Evangeljst
Epp, Rev. H. H., Henderson, Nebr.	108	Kallan Bai, B. W.
Epp, C. D., Henderson, Nebr.	109	Elizabeth, B. W.
Epp, Mrs. J. B., Meno, Okla.	208	Lalatin Bai, B.W. (left)
Epp, Rev. J. B., Meno, Okla.	218	Thanwarin Bai, Teach.
Entz, Rev. J. E., Newton, Kans.	138	Gangabai
East Ewamp C. E. S., Quakertown, Pa.	336	Hemlota Somaya
Ebenezer & St. John's Swiss Sewing S., Bluffton, O.	351	Subodhani Bai, Teach.
Eigenheim C. E. S., Rosthern, Sask.	384 and 505	Orpha Munia, Dindayal, Jacob
Emmaus C. E. S., Whitewater, Kans.	70	Bishram
Ediger, S. P., Inman, Kans.	78	Kaliram
English Bible Class, Reedley, Cal.	26	Dand, Teacher
East Swamp Sewing S., Quakertown, Pa.	246	Mathula, Widow
Ebenezer Sewing S., Gotebo, Okla.	44	Tiratamand, Evang.
Emmaus S. S. Cl., Whitewater, Kans.	14	Wilson
Epp, Mrs. Jacob, Henderson, Nebr.	15	Mephibosetb
Ebenezer S. S., Gotebo, Okla.	12	Dhauniram
First Menn. S. S., Bluffton, O.	391	Gilwa Logan, Evang.
First Menn. Mission, Chicago, Ill.	237	Immanuel Bojan
First Menn. Church, C. E. S., Bluffton, O.	32	Mathura Bai, B. W.
Fast, H. J., Mt. Lake, Minn.	34	Panna Lal, Evang.
First Menn. S. S., Phila., Pa.	224	Sahasram
First Menn. Young Ladies' S.S. Cl., Phila., Pa.	229	(See Y. L. S. S. Cl.)
First Menn. Junior C. E. S., Bluffton, O.	341	Tabitha

Foth, Mrs. Mary, Gotebo, Okla.	370	Sakli
Friesen, Miss Susie, Alsen, N. D.	372	Nangeser
Friendship S. S. Class, Upland, Cal.	381	Hara Kusannaud
Friend, Bluffton, O.	79	Labni
First Menn. Interm. C. E. S., Berne, Ind.	340	Gracie Logan
Franz, H. J., Goessel, Kans.	331	Dhobni
First Menn. C. E. S., Phila., Pa.	230	Pancham
First Menn. Sewing S., Upland, Cal.	318 and 247	Rucy (?) Sukhaln
Ft. Cobb Sewing Soc., Fort Cobb, Okla.	128	Subhia, B. W.
Foth, Miss Elizabeth, 307 Warren St., Brooklyn, N. Y.	327	Clara Kalimani
Father and Son, Berne, Ind.	271	Dallu
Friedenstal C. E. S., Avon, S. D.	309	Adam, Evang.
Fidelity Class, Wadsworth, O.	259	Dora Esther
Freeman (Bethany) Sewing S., Freeman, S. D.	97	(See Bethany)
Friend, Bridgewater, S. D.	371	Phulmatti
Franz, Sister Frieda, Beatrice, Nebr.	103	Almadas, Teacher
First Menn. S. S., Mt. Lake, Minn.	205	N. Prabhu Das, Evang.
Five S. S. Pupils (See Brudertal)		
Grace S. S. Class (Junior?), Pandora, O.	1	Simeon
Goerz, R. A., Newton, Kans.	80	Harry
Goerz, Rev. D., Hillsboro, Kans.	311	Bromodini Ash
Grace S. S., Pandora, O.	353	Itwari, Colporteur
Grace S. S., Pandora, O.	354	Sukhwara, Asst. Matr.
Grace S. S. Cl., (King's Daughters), Pandora, O.	358	(See King's Daughters)
Gross, Mrs. Emma L., Plumsteadville, Pa.	373	Sirmati
Gnadenberger C. E. S., Whitewater, Kans.	385	Sukhmal
Garden Tp. C. E. S., Moundridge, Kans.	74	Chakro
Grace Intermediate C. E. S., Pandora, O.	231	Katigram
Golden Hour S. S. Class, Deer Creek, Okla.	232	Dulaurin
Goering, J. P., Murdock, Kans.	35	Isa Das, Evang.
Gerig, Mrs. Anna (Brown) Claysburg, Pa.	305	Paulina
Goertz, H. P., Canton, Kans.	43	Savitri, B. W.
Goessel (Tabor) Sewing S., Goessel, Kans.	249	(See Tabor S. S.)
Gleaners' Class, Wayland, Ia.	265	Helena Prabhudas
Goessel C. E. S., Goessel, Kans.	69	Sadbo
Hereford B. F. S. Y. S. S. Class, Bally, Pa.	359	Darakin Ash
Hildebrand, T. B., Winkler, Man.	134	Sahasquar
Hanston C. E. S., Hanston, Kans.	24	Sohan
Hiebert, Mrs. J. A., Ontario, Cal.	37	Esther, B. W.
Harder, Rev. B. W., Whitewater, Kan.	312	Joseph Asna
Hildebrand Bros., Winkler, Man.	313	S. Dand Asna, Teacher
Hoffnungsau C. E. S., Buhler, Kans.	337	Dipia Bai and Mumica Bai, B. W.
Hereford C. E. S., Bally, Pa.	386	Lacchmin
Hereford Ladies' Aid S., Bally, Pa.	334	Dorka
Hamm, A., Reedley, Cal.	314	Linda
Hillsboro S. S. Class, Hillsboro, Kans.	382	Maubhangi, Helper
Happy Five (Brudertal S.S. Cl.), Hillsboro, Kans.	363	Martha
Harder, G. A., Whitewater, Kans.	85	William
Harder, H. C., Whitewater, Kan.	68	Nandu
Harms, Mrs. Agnes, Upland, Cal.	64	Jane, B. W.
Hereford Ch. (through S. S. Borneman), 27 E. Marshall St., Norristown, Pa.	304	Piyari, Diyadan, Teach.
Haldeman, Mrs. J. C., Reedley, Cal.	257	Piyari Jagta
Halstead Junior C. E. S., Halstead, Kan.	139	Agarmatti
Herbert S. S., Herbert, Sask.	33	Johannes, Evangelist
Hunsbergcr, Irvin, 2723 W. Albert St., Phila., Pa.	214	Silas Roberts
Hutterdorf Church, Freeman, S. D.	90	Levi
Hiebert, Gerhard, Winkler, Man.	137	Martha Lavra, House-Uchit Kuwar [mother
Haury, Mrs. Dr. R. S., S. S. Class, Newton, Kans.	251	
Henderson C. E. S. (Bethesda), Henderson, Neb.	248	Galo
Herbert Sewing S., Herbert, Sask.	344	Dulaurin
Homestead Sewing S., Aberdeen, Ida.	333	Uila
Harder, Rev. B. W., S. S. Cl., Whitewater, Kan.	14	Wilson
Harder, Helen, Whitewater, Kans.	59	Phagu
Inola S. S., Inola, Okla.	310	Panchkaur, Colporteur
Inman C. E. S. (Bethel Ch.), Inman, Kans.	82	Paul, Teacher
Janzen, Mrs. H., Elbing, Kans.	116	Phulmonie
Johannestal S. S., Hillsboro, Kan.	124	Premdas
Johannestal S. S. Class, Hillsboro, Kans.	361	Hannah Bai, B. W.
Johannestal S. S., Hillsboro, Kans.	133	Bundia, Helper
Janzen, Rev. F. F., Paso Robles, Cal.	91	Premdas
Janzen, P. P., Newton, Kans.	88	Robber
Kroeker, D. J., Langham, Sask.	19	Jacob
Kratz, Mrs. M. L., 2739 N. 20 St., Phila., Pa.	220	Lydia Nandy
Kratz, Mrs. M. L., 2739 N. 20 St., Phila., Pa.	227	Lila
Kroeker, Mrs. J. I., Henderson, Nebr.	315	Johanna
Kroeker, J. J. and Goossen, Henderson, Nebr.	392	Helena Andriyas, Teacher
King's Daughters S. S. Class, Pandora, O.	358	Punai, widow, Helper
Kleinsasser, P. J., Bridgeport, S. D. (temp.)	364	Josephine Asna
Klaassen, Jacob, Beatrice, Nebr.	203	John, Evangelist
Kratz, D. M., Phila., Pa.	258	Muriya, Colporteur
Kroeker, Rev. Klaas, Inman, Kan.	96	Joel, Teacher
Kingman C. E. S. (Bethany), Kingman, Kans.	18	(See Bethany)
Krehbiel Family, J. W., Moundridge, Kans.	367	Hara Kudartho
Klaassen, Rev. Jacob, Laird, Sask.	112	G. M. Roberts, Teacher
Kersting, H. C. (?), Reedley, Cal.	132	
Linscheid, Rev. J. P., Arlington, Kans.	20	Prabhu Charan
Ladies' Mission S., Bluffton, O.	21	Ruth Bai, B. W.
Lichfield & Roaring Springs, Roaring Springs, Pa.	107	(See Roaring Spr.)
Ladies' Sewing S., Upland, Cal.	110	Bertha, B. W.
Los Angeles Menn. Mission S.S., Los Angeles, Cal.	267	Flora Dhansai
Ledig, A. J., Alta Loma, Cal.	316	Shanto
Ledig, L. M., Upland, Cal.	317	Matabaya
Liberty Sewing S., Goessel, Kans.	345	Dorothea Elisabeth
Laird, Sewing S., Laird, Sask.	390	Rahcl
Loyal Workers Class, Pawnee Rock, Kans.	95	Pulton
Ladies' School Class, Wadsworth, O. (per Mrs. A. J. Krabill)	259	Dora Esther
Lehigh C. E. S., Lehigh, Kan.	347	Nanmohi Margaretha
Ladies' Aid, Quakertown, Pa.	343	Shauti
Live Wire Cl., Phila., Pa. (per Mrs. Anna Schmidt)	222 and 223	(See A. Schmidt's Cl.)
Little Girls' Society, Berne, Ind.	17	Adam
Ladies' Mission Soc., Aberdeen, Ida.	243	Sukhwara
Mathies, J. H., Aberdeen, Ida.	213	Agnes Bai, B. W.
Meshberger, Mrs. J., El Reno, Okla.	41	Parso
Meshberger, Daniel, Stafford, Kans.	45 and 57	Gangasingh & Gulal
Mueller, Rudolph, Halstead, Kans.	101	Jacob, Evangelist
Mt. Lake, Sewing S., Mt. Lake, Minn.	346	Rupa
Martens, Jacob, Halbstadt, Man.	89	Jakub, Teacher
Moyer, Mrs. Irvin A., 6815 Clearview St., Mt. Airy, Phila., Pa.	58	Ghassi
Meshberger, Rufus, Calumet, Okla.	56	Punka
Munich S. S. (Salem Ch.), Munich N. Dak.	140	Dalton Bhadia, Preach.
Moundridge C. E. S. (Jr.), Moundridge, Kans.	235	Chitram
Moundridge C. E. S. (Jr.), Moundridge, Kans.	241	Agarmatti
Moundridge C. E. S. (Jr.), Moundridge, Kans.	242	Bukhin
Mt. Lake S. S., First Menn., Mt. Lake, Minn.	205	N. Prabhu Das
Men's Bible Class (Sat. Night Cl.), Phila., Pa.	141	Immanuel, Teacher
Mt. Boys' Class, Aberdeen, Ida.	92	Baharta
Moundridge Y. L. Mission S., Moundridge, Kans.	126, 130, 506	(See Young Ladies)
Meno Sewing S., Meno, Okla.	204	(See Neuhoffnungsf.)
Menn. Mission S. S., Los Angeles, Cal.	267	Flora Dhansai
Mehl, Mrs. J. C., Upland, Cal.	213	Agna Bai, B. W. temp.
Mission Workers, Moundr. (Same as Y. L. M. S.)		
Mary & Martha Circle, Los Angeles, Cal.	501	Sukhomari
Moyer, Irvin A., Phila., Pa.	58	Ghassi
Nordstern Sewing S., Drake, Sask.	5	Saite
Neu-Hoffnungsau Sewing S., Meno, Okla.	204	Ruth Bai, Teacher
Nickel, Benj., Goessel, Kan.	65	Jagu
Newton C. E. S. (First Menn.), Newton, Kans.	81	Sundar.ingh
Noble C. E. S., Noble, Iowa	503	Saul
Nordstern C. E. S., Drake, Sask.	273	Bisamber
Onecho Union S. S., Almota, Wash.	380	Bimola Bai, Teacher
Pretty Prairie C. E. S., Pretty Prairie, Kans.	8	Zacharias Konda, help.
Pawnee Rock C. E. S., Pawnee Rock, Kans.	29	Cleophas, Teacher
Pankratz, Rev. P. H., Henderson, Nebr.	320	J. Walters, Evangelist
Prayer Band, 2439 N. 20th, Phila., Pa.	238	Jhuru
Paso Robles C. E. S., Paso Robles, Cal. (Willow Creek, per H. Klaassen)	272	Hinchu
Philadelphia Men's Bible Class, Phila., Pa.	141	Immanuel
Philadelphia First Menn. C. E. S., Phila., Pa.	230	Pancham
Pawnee Rock Sewing S., Pawnee Rock, Kans.	244	Tilaso
Pankratz, G. P., Lehigh, Kans.	87	Madho
Paso Robles C. E., Paso Robles, Cal.	94	Anthony
Quiring P. P., Canton, Kans.	113	Benjamin, Teacher
Rosthern C. E. S., Rosthern, Sask.	142	Suyon
Rosthern C. E. S., Rosthern, Sask.	11	Amardas, Teacher
Ransom Sewing S., Ransom, Kans.	25	Dina
Reedley Interm. C. E. S. (?), Reedley, Cal.	132	Esther, B. W.
Reedley German Bible Class ("Tried and True Class") Reedley, Cal.	383	Munai
Reedley English Bible Class,	26	Dand, Teacher
Reedley Sewing Soc.	83, 99, 100	Sudhram, Ignatius and Ginjlal
Reedley Junior C. E. S.	342	Semerin
Reedley Intermediate C. E. S.	387	Grace Beatrice Lall, Teacher
Reedley Sen. C. E. S.	71	Andrew
Reedley Junior Dept. S. S.	46	Sundar
Reedley S. S.	98	George
Reedley S. S. Class (J. A. Schmidt)	53 and 348	Ram Parsad, Sanmohi Talitha
Rees, Mrs. Lizzie, Pulaski, Ia.	67	Isaac
Richert, P. C., Hillsboro, Kan.	323	Dharudham Ash
Rosthern Sewing S., Rosthern, Sask.	349	Blandina
Roaring Springs S. S., Roaring Springs, Pa.	107	Trophenia, Banuar, Housemother
Regier, Mrs. Katharina, Laird, Sask.	319	Kathrine
Roth, Mrs. Catherine, Quakertown, Pa., (per Allen Bleam)	60, 61, 62	Sidhram, Kungram, Johan
Richert, Mrs. K. A., Newton, Kans.	52	Indarman

JOTTINGS

Rev. P. R. Schroeder, of Berne, Ind., held a series of meetings in the Ebenezer church, Bluffton, Ohio.

The Girls' Glee Club of Bluffton College is scheduled for a trip through Illinois and Iowa. Their initial concert will be held in Bluffton, March 30.

The Spring Session of the (Old) Mennonite Conference of Lancaster Co., Pa., is to be held in the Rohrerstown Meeting House, on April 11th. This meeting is preceded by a meeting of the Bishops on the 10th.

Rev. G. M. Baergen, of the Altoona, Pa. Mission, will visit relatives in Oklahoma and Montana during the month of April. While he is away, Rev. Jacob Snyder of Roaring Spring will preach in the Mission and Rev. Stephen Yoder will have charge of the services in the Roaring Spring church.

Rev. P. E. Frantz, of Quakertown, Pa., announces the folliwng dates for the spring communion in his charges: West Swamp, April 13; Bethany, April 20, and Flatland, April 27. The Annual Bulletin of these charges has just been issued. It is a well gotten up hand-book containing, besides the membership list, the financial reports of the three congregations, reports of the Sunday schools and the other organizations. There is also a schedule of services for the year. It is interesting and encouraging to note that in the Swamp charge there is a contest between two sides in the C. E. society to secure subscribers for The Mennonite.

Dr. C. Henry Smith, of Bluffton College sends the editor this interesting communication in regard to the first Mennonite Sunday school: "I have seen the recently going the rounds in the Mennonite periodicals that the Swamp, Pa., Sunday school of 1857 was the first Mennonite Sunday school in America. It my have been the first in the United States but there was an earlier school in Canada. A. Eby in his history of the Mennonites of Canada, says that a Sunday school was started in the Lincoln church in Ontario as early as 1848, and that this Sunday school was one of the events among others leading up to the difficulty which resulted finally in the church division led by Daniel High. This no doubt was the first Sunday school among the Mennonites in America. Among other early schools was one in 1857 at Wadsworth, Ohio, and another for just one year in 1859 among the Swiss at Bluffton, Ohio.

In sending the editor the financial report of the Mennonite Relief Work in Germany (Christenpflicht), Harold Bender, a theological student in the University of Tuebingen, wrote the folowing observations concerning the work as it has come to his attention:

I am sure you are in full sympathy with this noble work which has been conducted for the last three years on a thoroughly Christian program. I was commissioned by our Relief Commission (Menn. Rel. Com. of Scottdale) to make an investigation of the wirk here this summer and report to them since our branch has been contributing largely to the support of the work. I was greatly impressed not only by the amount of work being accomplished but by the efficient and inexpensive way it was and is handled. Best of all is the fine Christian motive and spirit in the entire committee and corps of workers who are actively participating. It is the only relief work I know of in Germany, which is conducted on an absolutely non-sectarian basis free to all, and yet retains a full sense of its loyalty to Christ and His Spirit in the prosecution of its work. It is not mere Philanthropy but genuine Christian love in action wth an emphasis on the spiritual needs of the individual as well. We can be glad, not to say proud, that our Mennonite brethren in South Germany have risen so splendidly and high-mindedly to the opportunities and needs before them. They deserve any and every support we American Mennonites can give them. Rather than give our money to purely secular organizations who operate apart from Christ can we not urge our people to direct all their giving to Germany through this channel?

Regier, Mary I., Whitewater, Kans.	270	Phagni
Regier, Mrs. B. G., S. S. Class, Newton, Kans.	274	Jagarmatti
	393	D. Ash, Teacher
Salem Junior C. E. S., Dalton, O.	13	Hejekiel
St. John C. E. S., Pandora, O.	16	Tulsikas
Steinreich School (per D. J. Driedger), Horndean, Man.	23	Bikhari
Schmidt, Miss Katie, Halstead, Kans.	40	Syam Sundar
Schmidt, D. J., Aberdeen, Ida.	47	Gara
Salem C. E. S., Dalton, O.	51 and 339	Danardan, Ev.; Anngrah Paul
Sperling, J. O. C., 1033 Hoffman Ave., Long Beach, Calif.,	102 and 118	Ashawan & Chandu, Helper
Schmidt, J. H., Gotcbo, Okla.	119	Jane
Sundria Sewing Soc., Newton, Kans.	129 & 350	Sundri & Sundria
Swiss Church Sewing S., Alsen, N. D.	226	Gedi
Schrag, J. L., Odessa, Wash.	324	Nellie Somaya
Schrag, Mrs. P. J., Moundridge, Kan.	325	Bindrivati
Swartzentruver, Mrs. C. B., and Mrs. Baughman, Pulaski, Iowa	326	Martha Walter
Sprunger, L. F., Berne, Ind.	136	Mary Angelina
Steiner, Miss Barbara and Mary, Pandora, O.	66	Nanhi
Swiss Sewing S., Bluffton, O.	251	Sublivetani Asa, Teach.
Sunshine S. S. Class, Aberdeen, Ida.	362	Osangani Ash
Schoental District School, Altona, Man.	364	Josephine Asna
Souderton C. E. S., Souderton, Pa.	388	Naomi Takri
Sprunger, Mrs. Martha, El Reno, Okla.	328	Christdulari
Sisters, Beatrice Church, Beatrice, Nebr.	73	Masih Dan
Salem Zion S. S., Marion, S. D.	77	Bhanu
Sat. Night Bible Class, Phila., Pa.	141	(See Men's B. Cl.)
Schmidt, Mrs. Anna, S. S. Class, Phila., Pa.	222, 223	Ganesha & Anupa
Maria U. Schmidt, Hillsboro, Kans.	263	Phulqaur, Suwa
Salem S. S., Munich, N. D.	140	Dalton Badhra, Preacher & Teacher
Smith, Sister Lena May, Newton, Kans.	369	Tara
Springfield S. S., Avon, S. D.	55	Syamsundar, Evang.
Souderton Junior C. E. S., Souderton, Pa.	72 & 388	Udaram & Naomi Takri
Sperling, Mrs. Mary, Goessel, Kans.	144	Dinah
Sprunger, Joel, Berne, Ind. (for Dularis)		
Swiss S. S., Whitewater, Kans.	114	Ganpat, Teacher
Steen, Mrs. J. H. van, Beatrice, Nebr.	106	Sonsai, Evangelist
Toevs, J. F., Mt. Lake, Minn.	54	Sanyasi Urkuli
Tabor C. E. S., Goessel, Kans.	105	Dhanau, Book Seller
Thiessen, A. A., Rosenfeld, Man.	329	Minnie Asna
Tschantz, Mrs. J. H., Dalton, O.	375	Ashi Bai, B. W.
Thiessen, John, Whitewater, Kans.	84	Maugal
Tabor Sewing S., Goessel, Kans.	249	Dukhaln
Upland Sewing S., Upland, Cal.	318	Rucy
Upland Sewing S., Upland, Cal.	352	Dulara, B. W.
Upland Ladies' Sewing S., Upland, Cal.	110	Bertha, B. W.
Upland Sewing S., Upland, Cal.	247	Sukhaln
Upland Friendship Class	381	Hara Kusannaud
Upland Sen. C. E. S.	236	Phagni
Upland C. E. S.	207	Umthi Bai, B. W.
Unruh, Anthony, Bloomfield, Mont.	376	Priscilla
Unruh, John A., Goessel, Kans.	377	Louisa
United Churches, Morse, Sask.	368	Lulu
Union Sewing S., Bluffton, O.	250	Phulmat Birenchi
Voth, G. J., Children, Choteau, Okla.	268	Sundar
Voth, G. J., Choteau, Okla.	21	Maubodh
Van Steen, Mrs. J. H., Beatrice, Nebr.	106	Sonsai, Evangelist
Voth, C. R., Canton, Kans.	264	Premi Das
Voran, Elizabeth, Moundridge, Kans.	269	Jamna
Versailles Sewing S., Versailles, Mo.	6 and 143	Tilochan and Magdadalene, Teacher
Wagner, W. A., 2857 N. Onal St., Phila., Pa.	209	Dukaln (left, but substitute sought)
West Swamp C. E. S., Quakertown, Pa.	3	Bhikari
West Zion C. E. S., Moundridge, Kans.	28	Suklal, Teacher
Wiebe, H. J., Whitewater, Kans.	117 and 125	D. Chandu and Esther Chandu
Wedel, Mrs. J. P., Aberdeen, Ida.	206	Rebekkah Bai, B. W.
Wirkler, Mrs. C., Los Angeles, Cal.	219	Manbhav Bai, B.W. left
Wiebe, Miss Elisa, Whitewater, Kans.	332	Ruth
Winkler C. E. S., Winkler, Man.	39	Bhikam
Weber, Mrs. Lizzie, Cucamonga, Cal.	322	Shanti
Wedel, Prof. P. J., Newton, Kans.	221	Amand Masih
Woman's Mission S., Upland, Cal.	110	Bertha, B. W.
Wanderer's Welcome Class, Upland, Cal.	127	Elizabeth (dep. widow)
Woman's Bible Class, Bethel Coll., Newton, Kan.	394	Paul Singh
Willow Creek C. E. S., Paso Robles, Cal.	272	Hinchu
Wiens, Mrs. Katie, 910 Bell St., Beatrice, Nebr.	262	Udasa
Wadsworth Ladies' S. S. Cl., Wadsworth, O.	262	Dora Esther
West Zion Ch. C. E. S. (See Moundridge)		
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Y. M. B. Class, Berne, Ind.	365	Myrtle Lall, Teacher
Y. L. S. S. Class, Phila., Pa.	229	Dukni
Y. P. C. A. (Bethany C. E. S.), Quakertown, Pa.	49	Sadaamand
Y. M. B. Class, Bethel Collegc, Newton, Kans.	145	Inayae Masih
Y. M. B. Class (Rev. B. W. H.'s Cl.), Whitewater, Kans.	14	Wilson
Zoar Church, Goltry, Okla.	38	Halki Bai, B. W.
Zion C. E. S., Dallas, Oreg.	389	Hannah No. II, B. W.

Note 1. The China list is being revised in China and will be published later as soon as it is ready.

Note 2. All numbers from 1 to 100 and from 500 to 600 belong to the station Mauhadei. Numbers from 100 to 200 belong to Champa; from 200 to 300 to Korba; from 300 to 400 to Janjgir.

Note 3. Some numbers are given twice because some societies are booked by more than one name, e. g., by both the name of the P. O. and the name of the church, etc.

Note 4. The supporters will, please, look over this list, and if they find any omission or mistake, kindly report same to me. This list is constantly changing on account of deaths, inability to keep up support, etc.

Note 5. The vacancies have to be filled by new supporters, and we request all those who are willing to step in the breach, to send in their names and to state what amount they are willing to pay annually. A child costs on the average of $30.00 a year, the helpers from $25.00 to $140.00 in India and China. Twenty children are now without supporters.

With many thanks for all special support in the past.

P. H. Richert, Secretary

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, APRIL 17, 1924. No. 16.

EVENING PRAYER

Father, now to Thee we come
When our daily work is done,
When the evening shadows creep
And we long for peaceful sleep;
Thanking Thee that through this day
Thou hast been our constant stay;
Thanking Thee for Thy great love
And for blessings from above.
For Thy word which is our guide
Leading us on paths aright;
For Thy tender mercies shown,
Never weary hast Thou grown.
Thou hast led us lest we'd fail
When temptations us assail.
Grant that we may ever be
True and faithful unto Thee.

Father, bless all those who toil
Both on home and foreign soil—
Those who labor in Thy name
And Thy precious Word proclaim.
Bless all those who have not heard
Of Thy love and of Thy Word;
Grant that soon they all may know
Precious blood for them did flow;
That alone through Jesus name
They are cleansed from sin and shame.
Bless those who've accepted Thee
That e'er true to Thee they be.
Bless the suffering ones, we pray.
Let them feel from day to day
That Thou art always so near—
Thou can'st heal and Thou can'st cheer.

Father, bless all those in need
Help the hungry ones to feed
Bless all those with saddened heart
Thou alone their comfort art.
Bless all those who've gone astray
From Thy loving fold away;
Grant that they return and see
That thou e'er their Guide wilt be.
For the weary ones we pray
Father, be their Staff and Stay.
Thou, O Lord, our dearest Friend,
Kindly lead us to the end.
Would'st Thou be with us this night
And protect us for the right
This we ask in Jesus' name,
Who for humble sinners came.

M. M. H.

A GOLDEN KEY

To unlock the heart of the child, nothing is able to take the place of the Bible and its study in early life. Catechetical instruction and the "Gemeinde Schule" (Church School) have done much to keep our growing generation true to the church. What shall be done now that so much of our work is becoming English? The easy-going spirit of America would suggest that we drop these old means of building up the Faith.

But at the same time we hear the lament on every hand, that the youth of America are in danger of losing their soul, for lack of Bible knowledge.

The Golden Key must be preserved or the door to "Man-Soul" will be shut to God and to the church.

A Summer Bible School has been conducted for three years by the Berne church, and we believe the key fits the lock.

The course that we have followed was used by about 250 churches of different denominations last summer. It is a simple outline of Bible Study for children, with the help of little booklets, most of which cost only 3 cents apiece. The plan of study is threefold:

1. Scripture Memorizing. 2. Biblical History and Biography. 3. The Geography of Bible Lands.

Dr. A. L. Lathem of Chester, Pennsylvania, is the author of the course, and he has conducted five-week terms for twelve years in his own congregation, with an enrollment of 473 children last summer. The effect of the "All-Bible" Summer School is summed up by Dr. Lathem as follows: a. The development of a people who know the Bible; b. an elevated spiritual tone; c. an increased loyalty to the Master; d. a larger attendance upon public worship; e. a greater liberality in giving after God's plan; f. an increased interest in missions; g. more Godly and consistent living; h. the development of real Christian character; i. coming directly from God's Word, His revelation is accepted as the supreme authority for governing life and is far more generally obeyed.

This voices our experience as far as we have carried on the work and so we make it our plea to all the churches, preserve the golden key.

P. R. Schroeder.

MENNONITE IMMIGRATION TO CANADA FROM RUSSIA

By E. S. Hallman

It may be of interest to the various branches of the Mennonite church in America to have outlined, although somewhat briefly, a report of the work of the Canadian Mennonite Board of Colonization having its office at Rosthern, Sask., Can.

Last year nearly three thousand Mennonite people from southern Russia emigrated to points in Western Canada. They arrived in groups, sometimes several hundred, other times only a few at a time. The transportation of these groups was not accomplished without serious delays, mostly due to medical examination at various places en route, which resulted in the parting of families, detentions, and followed up by several following later.

The movement of this large number of people from Russia was made possible in the providence of God through the cooperation of the great Canadian Pacific Railway and Steamship Companies, and friends of the movement in America. This transportation company arranged to give credit to the Mennonite immigrants for their transportation on short time payments through the Board. Owing to the many delays in the transportation of this large number, they arrived too late in the season to earn sufficient to make their payments when due. Accordingly, our Mennonite brethren are loaning money to the immigrants on interest-bearing notes, so that the payments can be made to the C. P. R. The money that has already been loaned—mostly by brethren from Kansas, Lancaster Co., Pa., and Ontario—has been greatly appreciated. However, the account is still overdue.

An urgent appeal is now being made to raise a further loan within a few weeks, of $50,000 to meet the present requirements of the C. P. R., which has supplied transportation on credit of over $350,000, of which only about $80,000 has been paid over by earnings and loans to date. We can hardly realize the wonderful opportunity we have in rendering sympathetic help in giving loans to our Mennonite immigrants. The Board urgently requests the cooperation of all who are able to help in raising the required amount. Further information regarding these loans may be obtained from the Canadian Mennonite Board of Colonization, Rosthern, Sask.

The Mennonite immigrants have also formed committees with various duties of their own to perform, in addition to their work in connection with the Board. At present the Board is inspecting certain tracts of homestead lands, and lands for sale in various parts of Western Canada that are being considered in the selection of their future homes. Of course it takes considerable time to do this work satisfactorily. In the meantime accommodation is being given them in our homes and communities in Manitoba, Saskatchewan, and Alberta. Many have employment at present, and others can find work as the spring season approaches.

It may be generally known that the administration of the present Soviet government in Russia, with its effects upon the destruction of property and occasionally to life, together with its anti-religious propaganda in the schools and otherwise, also burdensome taxation, makes living conditions almost unbearable to the followers of the Christian religion, and the situation is so serious that no relief is yet in sight.

Owing to the working out of the present contract between the C. P. R. and the Mennonite people, and in view of further immigration work, the Chief Commissioner of the C. P. R. arranged to meet a delegation of the Board at their offices in Montreal during the middle of March. The party consisted of David Toews, E. S. Hallman, S. F. Coffman, and A. A. Friesen. The interview was quite satisfactory to both parties, and arrangements are almost completed to enter into an agreement between the C. P. R. and the Board that 5,000 more Mennonite immigrants who have already secured their passports, may be able to receive transportation on the credit plan, with a longer time before payments fall due, so that the immigrants can earn the money for their transportation according to the agreement. On our return from Montreal, we stopped off at Ottawa and had very satisfactory interviews with several Cabinet Ministers of the Dominion Government relative to homestead lands and immigration regulations. We greatly appreciate the attitude of the C. P. R. and the Dominion Government toward the Mennonite people, and we trust that we may continue to be worthy of their esteem.

A family by the name of Hildebrand has just arrived through much difficulty from Omsk, Siberia, about 3,000 miles in the interior of Russia. The severity of the present Russian Soviet Government has caused him to leave, however, not without the bonds of two citizens "unto death", if he will not return upon request. About 2,000 Mennonites would be willing to leave that district, if passports can be obtained, and if opportunities are presented for them to secure homes here. It is understood that these people would be able to pay their own transportation expenses. May our prayers arise on behalf of these, as well as those of Southern Russia, that the hand of God may bring them out of their bondage into a place of liberty, where they with their families may be able to serve God according to His Word. Many are the calls from Russia, asking the Board to help them out of their misery, and the Board urgently requests any who are able to assist, to do so at this time.

Guernsey, Sask.—Gospel Herald.

CORRESPONDENCE

Quakertown, Pa., April 8, 1924. It has been quite some time since the "Mennonite" has had any correspondence from Bethany Mennonite church, of Quakertown, Pa., but this is no evidence that our church or its work is going backwards, but glad to state that it is progressing fine, under the pastorate of Rev. P. E. Frantz, who has come East, about two years ago, to serve as pastor of the Swamp charge, of which this church is a part. On Saturday evening, March 29th, President Hartzler of Witmarsum Seminary, was with us, and gave a very good lecture in our church. Bad weather interfered somewhat with the attendance, but, nevertheless, we had a good sized audience, and those in attendance were well repaid for coming. Our pastor, Rev. Frantz, has just finished delivering a series of sermons, about twelve in number, on the "Sermon on the Mount", which were very instructive and inspiring. Tht attendance at these services showed that these sermons were appreciated, and no doubt the words that were spoken sank into the hearts and minds of the hearers, as it could hardly be otherwise. On Sunday, April 6th, our Sunday school had a missionary program, consisting of reading, duets, etc. The program was carried out for the "Near East Relief" cause. The collection amounted to $44.18, which was forwarded to the Near East Relief. Our Sunday school is not as large as it might be, but we have an organized "Adult Bible Class", which can boast of having 44 members on its list, which shows that the older people of our church take an interest in the Sunday school, and they also set a good example to their children, by attending Sunday school themselves. Our young people's society hold their meetings every two weeks, in the evening, preceding church services. Our society entered the new year with greater zeal and vigor than heretofore, and the meetings are an inspiration to our younger people, as well as to the older ones. Many a truth will be brought out at these meetings, which will, maybe unconsciously, become a part of our character, and make us better men and women for Christ and His Kingdom. May the Lord strengthen and guide His people over the whole universe for the great work that is before us, is our wish.

Wilmer S. George, Corr.

HISTORY AND DEVELOP. MENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

III. The Development of the Schools

1. Movements toward a more centralized training school. The Emmental Fortbildungsschule.

These early Mennonite leaders were men who had a clear and sound judgment concerning the problems in education in this country. One needs only call attention to the opening remarks by Rev. Wm. Ewert at the first teacher and ministerial meeting, November 15, 1877. They realized that by meeting the immediate need of starting elementary church schools in Mennonite communities, their school problems were not all solved. Almost as important as the starting of elementary schools was the problem of future supply of trained teachers; for as has been stated before, many of the teachers who had come over from Russia had consented to teach only on account of the pressing need for teachers. Hence, almost hand in hand with the problem of opening elementary schools, came the question of how to start a central school for the training of teachers; and as they could not build one immediately, theyat least passed a resolution that they all desired to have such a school. The building of a central training school for teachers was on the program for discussion at the first Kansas Conference, December 14, 1877. After the curriculum and program for the elementary schools had been agreed upon, a committee of ten was elected to prepare a plan for the erecting of a Mennonite training school in Kansas. Folowing the invitation in the "Zur Heimath" by the chairman of the conference, Wm. Ewert, this first committee on schools met on September 28, 1878, in the meeting house of the Mennonite church in Halstead. After Elder Wm. Ewert had opened the meeting with song and prayer the committee adopted the following resolutions:

1. Resolved, as under present circumstances it is hardly possible to arrange a suitable hall for the training school, the plan should be abandoned for the present and temporarily use one of the halls offered by the different congregations (churches) just to give the enterprise a start. One could move the school each year to a different church, which would be able to offer a suitable hall. In this way a donble purpose would be accomplished, in the first place some of the different churches would get more acquainted with the school, and in the second place the Conference would gain time to find the most suitable place for the latter to be erected school building, whenever the plan can be carried out.

2. Resolved: In regard to the teaching force for the beginning, to direct the attention of the conference on Brother Heinrich Ewert, son of elder Wm. Ewert, who at present is devoted to the study of the English language, and after he has finished his studies and taken the state examination is willing to serve the conference. But as soon as the German and English branches shall require two teachers, one might look for the German branches to Brother Hermann Lenzmann, at present Gnadenfeld, Russia.

3. If the Lord should bless the enterprise and the work should grow so that in time two teachers must be engaged, there will have to be connected a Christian boarding hall with the school where students may find board and room for reasonable prices.

4. When the temporary locality and the necessary teaching force are available, there remains the question to be discussed where to find the means to defray the expenses for the enterprise. The first step in this direction would be to establish a school fund or a school treasury, that the conference appoint a treasurer who is authorized to receive collections and other voluntary contributions and to receipt them in the "Zur Heimath." At the third Kansas Conference, October 27-29; 1879, the committee on school and education reported that no Kansas training school had yet been founded. Then after the report had been adopted the committee handed in its resignation. But before the committee was dismissed it was instructed to draw up a resolution for the next day to determine in what way the contemplated Kansas training school could be erected and how such a training school could be connected with a mission school which the mission board was planning instead of the abandoned Mennonite school at Wadsworth, Ohio. The next day the conference was a little more definitely informed concerning the plan of the mission board. But until such a consolidated school could be built, students of the Kansas Conference should be encouraged to attend either Rev. Peter Balzer's school or Brother Heinrich Ewert's school, whenever the latter shall begin his private school.

Before the close, the conference adopted the resolutions of the school committee drawn up in December, the previous year:

1. The aim of this training school shall be to train students far enough to teach a district school. The instruction in the German shall also be to the extent that students may be able to teach as much in the German language as is demanded in English in the public schools. A thorough religious institution must also be given, in the German language, so that in future the churches in their spiritual need may find trained help.

2. It is necessary, that all applicants desiring to attend the school present a recommendation from a reliable person to the school committee, if possible from the elders of their church, wherein it must be confirmed that the applicant up to that time has led a moral life, that such an education as he desires cannot be attained in the common schools, and that there shall be no doubt as to the punctual payment of his tuition.

3. The admittance into our school shall not be limited by any local partial boundary, but the admission shall be open to all insofar as means, room, and teaching force admit, with the only condition that every student shall take the religious instruction given in the school.

4. In the training school only such teachers shall be engaged who are able to train students far enough as demanded in paragraph one, and who shall serve the school as model in moral and religious respect.

5. For such students without financial means, who desire to receive training as conference students and who are planning later to serve our church or in its interest, the school committee may allow for the present, one dollar monthly out of the school treasury.

On July 12, 1880, the committee on school and education met in the home of Bro. Hermann Sudermann Goldschar, near Newton. At this meeting it was announced that the foreign mission board was willing to join its future mission school with the expected training school. It was also announced that during the previous year 20 scholars had been attending the school of Bro. Peter Balzer.

The committee was also of the opinion to begin with the building of the school as soon ts $2,000 had been subscribed. And in order to be more definitely informed about this possibility, the committee instructed the Brethren Abr. Sudermann and Peter Claassen to visit the churches in Kansas and to take in subscriptions, and then to report at the next conference. Rev. David Goerz, of Halstead was appointed as solicitor in place of Brother Abr. Sudermann who had gone on a trip to Prussia. Subscription lists were sent to the different churches and the sum of eight of the subscription lists which had been distributed, amounted to $2031. Five churches had not sent in their lists, and those sent in were to be continued. The amount was receipted in the "Zur Heimath" by the secretary, Rev. David Goerz.

On account of a call by the school committee the fifth Kansas Conference held an extra session in the meeting house of the New Alexanderwohl church, to confer about the opening of the Kansas training school. At this extra session the following resolutions were passed:

1. Resolved to accept the offer of the Brethren in Emmental (Elder Jacob Buller's division of the New Alexanderwohl settlement), and there to begin the training school for a year. This offer consisted in, that the Emmental Brethren offered their own vacant school to the disposal of the training school for the little rent of $50.00 a year; and agreed to spend one-half of this rent the first year for repair of school desks, table, etc. A modest home for the teacher could also be found in Emmental, and enough places in the families of the Emmental Brethren for board and lodging of the students.

2. Tuition paid into the school treasury shall be $3.00 per month for each scholar.

3. As an additional means to secure the necessary money for the school training, it shall be recommended and resolved: the school com. shall ask for annual collections from the Emmental churches, which collections shall be made upon a definitely appointed day.

4. Concerning the admittance and qualifications of prospective scholars in the training school, the school committee with the aid of the teacher, has to decide for which purpose and control of the school in general, the committee may draw up some statutes and present them before the next conference.

5. The teachers' wages, the conference fixes at $500 for the first year, then the teacher has to pay all his expenses.

6. It shall be the duty of the school committee to call the teacher, examine him, hire him, and to supervise the school.

7. In the call for a teacher, the conference desires to call the attention of the committee on Bro. H. Ewert, and in second place on Bro. H. R. Voth.

8. If possible the school shall begin on the first of September, 1882, and all young men, who desire to enroll as scholars, shall apply at the nearest living member of the committee. The names of the members of the committee are: Elder L. Sudermann, Min. D. Goerz, Elder Wm. Ewert, Min. H. Richert, Elder D. Gaeddert, B. Buhler, J. Stucky, V. Krehbiel and Bro. H. Sudermann.

When the 6th Kansas Conference met in the Canton church, October 24, 1882, the committee on education made the following report to the conference which was adopted as a whole except paragraph six in instructions to the teacher, which was amended so that the indicated correspondence was also granted to members of the school committee, without restricting the rights of the teacher.

(To be continued)

I WOULD BE TRUE

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare;
I would be friend to all the poor and friendless,
I would be giver and forget the gift.
I would be humble, for I know my weakness.
I would look up, and love, and laugh, and lift.

THE C. E. TOPIC

April 27

What Opportunities Do Missions Offer for Life Service?

Acts 13:1-13; 16:9-10; Mark 6: 7-13

First of all, missions open the door of opportunity to all who desire to be obedient to the command of the Lord Jesus Christ and preach the Gospel to all nations. So long as there are Christless nations, people or classes, that long will there be limitless missionary opportunities. A missionary opportunity, by the way, is not only an opportunity to go out as a missionary; it is an opportunity to give, work and pray so that those who do go have the support that is absolutely essential to them.

Missionary work and interest of all kinds has in it the possibility of bringing the salvation there is in Jesus to all who are without it. This however is more than an opportunity, it is a duty and those who fail in it are responsible for their neglect in the eyes of God. Bringing the blessed news of salvation is a glorious privilege for it was the chosen mission of our Lord to be a Savior of souls. If we do not choose this career for ourselves we are not walking in His footsteps.

All who engage in mission work of any kind have the opportunity to setting a Christlike example before the world. Men are imitators. If we do not give them something good in our lives to imitate they will find plenty of bad to imitate. It is a privilege to set a good example that every one should earnestly seek. It is a sin to set a bad example.

Jesus announced that He "came not to be ministered unto but to minister." Here we find something supremely noble. The follower of Jesus who seeks such a life of service among a people who may live on a scale that is socially and intellectually below them show forth a spirit that has its inspiration to service from the Son of God Himself. Men can sink into low levels and perish miserably, but, to rise to better things and live better and holier lives, the help and encouragement of a real Christian is needed.

A true Christian will assert that he has been born again, that he is a new creature and that he or she has no part with the world, the flesh and the devil. To sincerely believe and profess this calls for an expression in deeds as well as words. The work of the missionary is the outward expression of an inward life in Christ.

The world without Christ is ignorant of the greatest of all facts. Missionary opportunities are not the least way by which the sum of knowledge comes into its greatest treasure.

It is by no means a small matter to be among those through whom a race, a people or an individual come to a wider knowledge of truth. The greatest hero, some one has observed, is the one who gives the world some new fact. Greater than all the great ones of earth is the person who bears the light of Christ where once there had been darkness.

The standard of living in Christian lands is high. People are better fed, clothed, sheltered. The poor share greater advantages with the rich. The place of woman is on an equal scale with men. Children have rights and are protected. Every one has the chance to carve out his own destiny in the way he or she chooses. The salvation of souls is the chief mission of Christianity, but, one of the by-products of Christianity is a higher standard of living. As missions are advanced those who work for this advance have also the great opportunity to help backward people to rise to a higher standard of life. Superstition is holding half of the world in ignorance and fear. No one can estimate the misery it is causing. Nothing but the Gospel of Christ can break its power. When we think of the multitudes who must suffer and die because of the superstitions with which they are afflicted we should be roused to do all in our power to help them through prayer, giving and going.

We have only hinted at a few opportunities. There are many more such as: the opportunity to preach, to teach, to heal, to comfort, to sacrifice and to serve in dozens of other ways.

THE S. S. LESSON

April 27

Amos and Hosea Pleading for Righteousness

Amos 6:1-6; Hosea 6:1-6

Golden Text:—"Hate the evil and love the good." Amos 5:15.

The prophecies of Amos are the oldest written prophecies preserved to us and are remarkable for the writer's zeal and the clear understanding of social conditions of the time. They are directed chiefly against Israel, although Amos was a native of Judah. In a sense he was a foreign missionary, going to another country to call men back to God and warn a nation that once was in the true faith but had fallen away from it into the basest kind of idolatry. Backsliders are always the hardest to impress and win back and

(Continued on page 6.)

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EDITORIAL

The indictments that we have been hearing recently concerning laxness in colleges have been the occasion for considerable alarm in some quarters, and rightly so. If the future leaders and thinkers of our nation are to begin life with a program of deliberate defiance of the conventions of society, the future will be sure to be marked with disregard for the rights of others and the causes of morality. However, what may be said of certain institutions and the students patronizing them, is by no means to be applied to all. The type to which we have reference represents a very small proportion of the American student body, the majority of whom are earnest, hard working youths with high ideals that they seek to realize under the inspiration of instructors whose lives are given to making useful men and women of character of those who come under their influence. This is particularly true of the Christian or so-called denominational college. In the light of what has been noticed concerning some of the happenings in our American institutions we must conclude that the usefulness and the need of the Christian college will continue. An address made at the College and University Student's Conference in behalf of the observance of law and citizenship, Washington, D. C., on April 5, by Assistant Attorney General Mable Walker Willebrand, is well worth considering. We quote from the address:

"Unless colleges teach how to live as well as to think, they have failed of their high purpose. The most alarming phase of modern education is that it has sacrificed spiritually in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth. Our lives are after all, but channels to express a great beneficient force struggling up from the dark mould of barbarism and antiquity into the blossom of spirituality, civic generosity and simple goodness in private life.

"The charge is flung at college men and women of today that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of tomorrow.

"Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are a love of work and spiritual development.

"Love of work can only come by necessity—the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good.

"By spiritual replenishment, I mean simply developing the old-fashioned, or at least some kind of religious life that is based upon conscience, and a responsibility to God and a sense of responsibility arising from the belief that He wants to speak to the world through us. That causes a daily spiritual development of our lives. Usually in college it comes through the churches or emulation of, or inspiration from the life of some holy man or woman. The name of the church or the means of obtaining that side of education is not essential, but that every student should have during his high school and college days a definite purpose to use his full spiritual power is the most essential thing in all education.

"If, during college years we can catch the vision and the feeling too that God is struggling to work through us, then our lives become opened out, our 'spiritual intake' so to speak, enlarges and the great stock of energy and goodness seeking ever to express itself in a selfish world, finds a channel through us. Thus is character built up; new energies are released; powers unfold; new faith in government and consecration to the responsibilities of citizenship result. Without such definite spiritual experience in the early years of life character becomes hardened, contracted and materialistic.

"The college life, therefore, that teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arise from education and habits of thought and not from 'verbotens.'

"The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive. They will be cured by the healing effect of characterful citizens who move into such localities.

"Only the flippant college man, unaware that on his shoulders rest the responsibilities of government of tomorrow, will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual union, can yield to the orgy of lawlessness in the name of fun.

"The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office and respect and support of law and order."

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Work in Ceylon's Isle

The Ceylon Sunday School Union was organized in June 1922 and has made rapid progress in becoming an effective agency. It is "big brothered" by a number of Sunday schools and individuals in Pennsylvania, through the special appeals of W. G. Landes, C. E. D., now the General Secretary of the World's Sunday School Association, and formerly General Secretary of the Pennsylvania Association. In December 1920 Dr. Landes and a group of delegates who were returning from the World's Sunday School Convention in Japan visited Ceylon and encouraged the workers there.

J. Vincent Mendis began his duties as full-time Secretary at the end of 1922 and the beginning of 1923 saw the publication of a Sunday School Journal in the vernacular. Mr. Mendis writes, "Both English and Tamil graded lessons are secured from India for the schools that are conducted in these languages. At the end of 1922 the number of Sunday schools of the graded type could have been counted on the fingers of one hand but now over a hundred Sunday schools are using the graded lessons with much advantage. The Journal provides full hints on these lessons with the form of actual presentation to the children according to the three groups, under 8, 8-12, and over 12 years of age. These lessons are very much appreciated and have opened to the Sunday schools a new vista of the possibilities in the training of the children to know, love and serve their Lord and Saviour. A Sunday school examination on the graded lessons was held in September with the assistance and according to the plan of the India Sunday School Union."

"Another valued publication of the Ceylon Union is the 'Notes on Daily Bible Readings' of the International Bible Reading Association, in the vernacular. This had been a long felt need and unsupplied. Now these are issued monthly and prove an inspiring help in the study of God's Word. Many letters of grateful appreciation have been received by the Secretary from those who use these readings. A number of conferences have been conducted in various parts of the Island by the Secretary in order to bring the new scheme of work before the leaders. These have been helpful and have made the teachers realize more than ever the great possibilities of the Sunday school."

Mr. Mendis will be one of the representatives from Ceylon at the Ninth Convention of the World's Sunday School Association which will be held in Glasgow, Scotland, next June.

What an uplifting thought it is for any soul to know that God has singled it out for a certain definite thing, a certain definite part in God's great plan of building up a kingdom of righteousness in this world. We have not been created for thrones. Most of us belong to the commonplace multitude, but each of us was created and endowed with the power to fill a certain place and accomplish a certain definite part of God's worldwide, agelong plan. Is not this a burning torch to show our way as we tramp through the temptations, trials and opportunities of life? It should touch every part of life with the solemnity of prayer.—United Presbyterian.

JUST A MINUTE

I have only just a minute,
Only sixty seconds in it.
Forced upon me—can't refuse it.
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute,
But eternity is in it.

—Lake Union Herald.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

COMMUNION SET

If there is one of our churches somewhere that needs a good Communion Set composed of a pitcher and two cups The Sower could possibly give information that would supply this need. Write us about it.

* * *

MAN WANTED

Under this caption a Kansas newspaper recently carried an advertisement that was gotten up in such a way as to elicit a smile or an outburst of laughter from the casual reader. But he, who will read it twice and soberly, will see that it describes a condition, a mental attitude toward honest labor, that is anything but humorous. Read it:

"I want a man to work on my farm. I don't give dancing lessons, I have no piano, I can't serve planked stead three times a day, I do give three square meals, a real bed, fair wages. If any man, who knows a cow from a talking machine, can hear an alarm clock, get up at five o'clock, wants a job, I will agree not to treat him like one of the family, but . . sight better. Apply at . . . . '

And the farmer is not the only one who is having this experience. The ominous thing is that it is common and prevalent. It has become the rule, and the rare exception is the man who can buckle down to any job and really work at it and be satisfied even if paid well for it. They are all willing to take the good pay, but so many want some one else to do the work. It is like a virulent contagion and runs through all trades and professions indiscriminately. The war has aggravated it materially. Have you noticed it in your section? Combat it.

* * *

Govern your steed—
Sow good seed.

* * *

THE NEW HYMNAL

Have you made and sent in to Bro. J. F. Lehman, Berne, Ind., your list of ten favorite songs, giving the name of the song books in which they are found? The committee cannot put all of the favorite songs into the new book, but desires to make a hymn collection that has permanent merit.

It is the intention to take 15 to 20 of the best hymns of the Gesangbuch mit Noten as a part of the appendix of the English hymnal. Anyone who wishes to do so, may send in the 15 or 20 hymns out of our German book that he thinks should be used for this purpose.

In this connection read the Chapel Talk in this issue by Dr. E. E. Leisy, of Illinois Wesleyan University.

* * *

Some springs are dry because so many slake their thirst at them; others are dry because so many "plug the source." If my church paper seems dry as a bone to me, don't you think I had better investigate and see on which of the above two shifts I am working? And—I do wonder whether possibly we would meet each other wiping the perspiration off our famished sledge hammers?

The big snow in Kansas spoilt the announcement that Brother J. W. Kliewer was visiting small Mennonite groups in western Kansas, Oklahoma and Texas.

* * *

PEACE ADDRESSES

During the Bible week at Bethel College three of the students gave addresses on Peace. They were then requested by Rev. H. T. Unruh of the Halstead Mennonite church to come to that place and give the addresses to the Young People's society. They were also requested and consented to give their addresses to The Sower for publication. After the addresses were given at Halstead a friend who heard them sent Bethel a check for $100.00 suggesting and requesting that the good work might go on. This kind of practical encouragement should bear good fruit. There is a great deal of agitation along this line in books, magazines, newspapers and public addresses. The following gleaned by Professor D. H. Richert is a good sample from one of Utah's United States Senators:

Make War A Crime

William E. Borah, Washington, D. C., recently released a statement in the Christian Century of March 27th in which he says, in part, as follows:

"The fight to end war has never really had back of it as support, the moral and legal condemnation of those who sought to end it. We have been endeavoring to inhibit, or prohibit, that which we dared not denounce as criminal. The whole world has been permitted to look upon war as legal, and so long as legal, moral. What would be thought of a criminal code which would seek to prohibit murder by merely prescribing the kind of weapons which should be used in killing? Who would expect to control dueling by writing in the criminal code that duels should be fought with a forty-four calibre pistol rather than a forty-five, or with a bowic knife instead of a sword.

"It seems to me that the first successful step in ending war is to declare it a crime, to array against it the moral and legal condemnation of mankind, to outlaw it, to place it outside the pale of respectability, of legality—to brand it as a criminal monstrosity. Other steps will follow."

D. H. R.

* * *

CHAPEL TALK 5—HYMNS, ANCIENT AND MODERN

A hymn is by nature a lyric, a spontaneous expression in metrical form of impassioned feeling, a feeling that is at once personal and representative. As such it may deal with themes like love, grief, patriotism, friendship and religion. We are concerned here only with hymns of religious nature. Anyone examining our hymn literature is soon impressed with its uneven quality. There are such hymns as, "I would not live alway", hymns that are morbid in nature. Others there are that are barrel-organ like, not impassioned enough. A great many have the fault of being too didactic—they voice theological dogma instead of Christian praise. For example, in Isaac Watt's "Keep silence all created things", that well known hymn-writer of the seventeenth century gives expression to the doctrine of predestination. Not a few are maudlin in character—a sort of sentimental slaw. It seems needless to illustrate this type as examples may be found on every hand. In such a hymn as, "Scatter Sunshine All Along the Way," one is tempted to ask, "Why **scatter?**" Of course if one pays little attention to what one is singing, the words and sentiments expressed do not matter—one just simmers like a contented teapot. But if hymn-singing constitutes worship, one is bound to discriminate between hymns and hymns. And that constitutes a reason for examining the nature of the great hymns that have endured.

All the great hymns that have come down to us have about them the element of timelessness... **Dies Irae** is one of these old hymns. It is by Thomas Cellano and is based on Zephania. In it the use of the trochaic metre instead of the spondee is new. Scott introduced it in the "Lay of the Last Minstrel" and Goethe uses it at the end of Act I in "Faust". It is related that Samuel Johnson could not read the tenth stanza of this grand old hymn without tears. **Te Deum Laudamus,** composed 387 A. D., is among our earliest hymns. St. Ambrose, who composed it, is known for introducing into the church service the antiphonal chant. This spondaic chant prevailed in the churches of Europe for two hundred years. The majestic Protestant hymn is Heber's "Holy, Holy, Holy." It has as its basis Isaiah 6. Then there is **Laus Petri,** better known as "O Jerusalem the Golden" or "For Thee, O Dear, Dear Country." It was composed by Berner, an abbot, and marks a technical advance in that accentual metre was used instead of the Latin quantitative metre. In 1601 there was written an anonymous hymn, based on the Meditations of St. Augustine, "Jerusalem my happy home, when shall I come to thee." It seems that hymns centering about Jerusalem as a place of refuge have had a wide favor. One of the best hymns of the seventeenth century is entitled, "My soul, there is a country beyond the stars." This was composed by Henry Vaughan, a Welsh mystic. A less well known hymn of the same period, but one that is more intense, is "God, the Father," by John Donne. The pun which occurs at the end of each stanza was then considered good form.

From the eighteenth century we have Addison's "The spacious firmament on high." It is not powerfully impassioned as the deists to whom Addison belonged believed in restraint. They rejected revealed religion; "Lumen naturae" was a common phrase with them and the Nineteenth Psalm was their favorite. Naturally their hymns implied the quietism of nature. But with the end of the eighteenth century a more impassioned note comes into hymns through the Wesleyan revival. The so-called Olney hymns by William Cowper date from this period. Cowper's note, unlike that of Charles Wesley, is usually in a minor key. But the usual sense of resignation is absent from "Sometimes a light surprises the Christian," based on the famous hymn at the end of Habakkuk. There is a seraphic beauty about this hymn, the last stanza of which is the best.

The keynote of nineteenth century hymnology is devotion, and, if one is to characterize that of the twentieth, one might designate it as the "joy of service." Newman's "Lead kindly light" is perhaps the outstanding hymn of the last century. In our own country, Whittier has injected a pleasing serenity into "Immortal love, forever full". Tennyson's "Crossing the Bar" has been set to beautiful music. These selections may be found in The Century Hymnal, which is conceded to be perhaps the best hymnal now on the market. This book contains also Kiplig's "Recessional", a hymn that is both timely and timeless.

There are many modern hymns like "Hold the fort" and "Throw out the life-line" which have their uses although many are insipid. Some of Sankey's hymns that are so popular are useful only in kindling emotion, not in regular worship. Perhaps this brief survey (and I am conscious that I have not mentioned the great hymns of non-English peoples) may serve to help us arrive at the qualities which a hymn must have if it is to endure. Among the first of these may be placed a Scriptural inspiration. Whittier's Threnody well illustrates this. Second, a hymn to be truly great must be reverent, not flippant. The very tunes of some of our Sunday school hymns are too jazzy to pass for worship. Finally, a hymn must have a high musical quality if it is to abide. When the sounds are wed to the exalted sense one has a beautiful, abiding hymn.

E. E. Leisy.

NO APOLOGY

necessary in announcing that I will acccpt orders for the

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ABRAHAM A. MOYER

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THE S. S. LESSON

(Continued from page 3)

so this rough prophet from the south had one of the most difficult of tasks on his hands. He was not one of the school of the prophets but, what we might call in our time, a self-made man, accustomed to the rough hard shepherd life and the work of dressing sycamore trees. Like all the prophets, he spoke without fear or favor and if tradition is to be trusted, he died a martyr's death, as did so many other noble prophets of God.

Israel, at the time of the prophet Amos, was in the midst of its greatest properity. Under Jeroboam II the nation was richer and more powerful than ever before. But, as in numerous other instances, prosperity was but the forerunner of decay. Riches had totally spoiled the nation. Luxuries and vices were common evils that were gnawing at the very vitals of Israel. Side-by-side with the curse of riches was the curse of poverty, for, while the rich were getting richer, the poor were becoming poorer. The vices of corruption and luxury were destroying the leadership of the people and the common people were perishing in their misery while there was no justice to protect them or no one to care for them. Added to the economic curses of the day was the blight of terrible idolatry that destroyed spirituality and debased the nation with the most degraded practices that were performed in the name of religion. The lesson passage vividly portrays conditions. People were at ease and thought themselves secure unmindful of the storm that was hanging over them. The growing power of the neighboring nations was increasing with menacing force and they failed to see the threat of their own destruction in it that should have driven them back to Jehovah for help. The great woe of Israel was that they were living over a volcano ready to burst and felt themselves secure.

Verses 3 to 6 present a picture of idleness, luxury, drunkenness and silly amusement. Things that bring their curses in any age. In this picture we may recognize an analogy. There is in the age in which we live such a situation. People act as though the evil day were far away, and yet, by their lives and acts are doing everything to hasten its coming. Excesses and gay life of all kinds are followed to the limit. This cannot endure. The morrow is sure to come and thoughtful, God fearing men and women must tremble for its coming for, sooner or later, the morrow will be a time of woe.

Hosea was a prophet of the Northern Kingdom. During part of his life he was a contemporary with Amos. He prophesied during the reigns of Uzziah, Jothan, Ahaz and Hezekiah; kings of Judah and during the reign of Jeroboam II, King of Israel. We know only the name of his father and the tragedy of his home. His wife Gomar was unfaithful to him, leading a wicked life. She ran away with her base lover but Hosea followed her, found her deserted and miserable and brought her back with her base-born child and gave her a new chance.

In this exerience he sees an analogy. The children of Israel have been untrue to God. He has sought to win them back again and, time and again, gave them an opportunity to start right with Him once more. After noticing the sinfulness of idolatry, the evils of Israel's immorality, the foolishness of Israel's foreign policy, and the wickedness of the separation of the two Hebrew nations he emphasizes the forgiving love of God for His sinful people. The lesson text is an invitation to return to God and an assurance that He seeks goodness rather than sacrifice and expects a knowledge of Himself rather than burnt offerings.

DEATHS

Derr—Mrs. Leanna Derr was born May 4th, 1838 and died March 20th, 1924, thus bringing her age to 85 years, 10 months and 16 days. She joined the First Mennonite church, April 8, 1898 and was a faithful member. A number of years ago she removed with her daughter to East Walpole, Mass., and about two years ago she with Mr. and Mrs. Jonathan Moyer returned and lived at Lansdale, Pa. Here she died and was brought to First Mennonite church for the funeral services on Monday, March 24th. Rev. N. B. Grubb and the pastor, Rev. A. J. Neuenschwander, conducted the funeral services, the latter using Psalm 116: 15 as text.

Moyer—On the 30th of March God called another one of the members of the First Mennonite Church, Philadelphia, to the Eternal Home when Mrs. Mary Y. Moyer answered the last summons. Mother Moyer, the widow of Jacob C. Moyer, was born at Gilbertsville, Pa., August 7th, 1842, thus bringing her age to 81 years, 7 months and 23 days. She moved to the city and on March 31st, 1893 she joined the First Church. For seventeen years Mother Moyer has made her home with her daughter Mrs. S. M. Grubb, 2956 N. 12th St. Rev. A. J. Neuenschwander conducted a brief service at the house on the evening of April 1st, and the next day funeral services were held at West Swamp, with Rev. N. G. Grubb in charge.

Hirschler—Christine Hirschler, nee Schmidt, was a daughter of Abraham and Anna Schmidt. She was born March 7th, 1850, at Maxweiler, Bavaria, Germany. In fall of the year 1853 she came to America with her parents and spent her childhood and youth at Donellson, Iowa.

In her youth she surrendered her life to the Savior and in October, 1864 she was baptized by Rev. Christian Schowalter. She was received into the fellowship of the Mennonite churchand to the end she remained true to her Savior and the church of her choice.

April 7th, 1872 she entered the holy state of matrimony with Rev. John S. Hirschler. Their home they made in Franklin, Iowa, until March, 1884, when they moved to Hillsboro, Kansas, where Rev. Hirschler organized the First Mennonite church, which he faithfully served for 25 years. Then his health failed and the family moved to Upland, Calif., in October, 1907.

April 24th, 1923, the departed one suffered a stroke of paralysis, which rendered her physically helpless, but had little effect upon her mental and spiritual faculties. The stroke repeated itself December 12th, 1923. Since March 3rd. she suffered keenly with throat trouble. The end came March 19th, at 3:10 in the morning. Quietly, without a struggle her spirit separated from the now broken house of clay, to meet her Lord and Savior and her loved ones who had gone before, in the home land. Her beloved husband and two children had gone home before her. She leaves to mourn her departure, seven children, ten grandchildren, one brother and one sister, besides many other relatives. Her age she brought to 74 years and 12 days.

Funeral services were held March 24th, in the Upland Mennonite church. Rev. John Lichti had the introduction. Words of comfort were spoken by Rev. M. Horsch, German; text, Psalm 126, and by Rev. J. C. Mehl, English; text, Psalm 107:30.

Gerber—Mrs. Mary (Hofstetter) Gerber, wife of Valentine M. Gerber, of Dalton, Ohio, died March 21, 1924, and was buried from the Salem Mennonite church on the 23rd of March, funeral having been conducted by her pastor, Rev. A. Keiser. She was born in the Sonnenberg Mennonite settlement, September 27th, 1865, as the daughter of Jacob and Catherine Hofstetter. Her age at death was 58 years, 5 months and 24 days. She leaves a bereaved husband, to whom she had been married, December 18, 1890; three sons and three daughters; also three sisters and four brothers, all living in the neighborhood.

Landis—J. Horace Landis. In his 70th year. He was admitted to membership of the Eden church, Schwenksville, Pa., December 22, 1901, continuing faithful in this relation to his death.

Bro. Landis lived a very useful life, and will long be remembered by his many kind and thoughtful acts. He served in the capacity of county superintendent for 20 years, and left behind him an unblemished record. As an educator he ranked among the best, this was due to the practicability of his nature. As a Christian he lived a life that was consistent wth his beliefs.

The funeral services were in accord with the quiet life of the deceased. The services at the home were simple. After the service at the house, consisting of Scripture reading, prayer, a few remarks, and the reading of a hymn, interment was made in the Riverside Cemetery, at Norristown, where his body rests, awaiting the dawn of Resurrection morn.

There remain to mourn his death, his widow, one daughter and three grandchildren. We direct them to the "God of all comfort", (II Cor. 1:4) who alone can bind up and ease their broken hearts. Mr. Landis nearly reached his 70th year.

Resolutions of Respect

Whereas, our Heavenly Father has in His Providence, called from our midst, our faithful brother and friend, J. Horace Landis, the congregation and Sunday school of the Eden Mennonite church, hereby wish to record appreciation of him and wish to give expression of the loss sustained by his death. Therefore, be it resolved, that while we reverently and devoutly bow to the behests of a loving Heavenly Father, whose ways are inscrutable, yet who doeth all things well, we sorrow for him—a devoted member and co-laborer, a wise counsellor and a generous friend. Resolved, that the removal of such a life from our midst leaves a vacancy that will be deeply realized by the members and friends and will leave a great loss to the congregation. Resolved, that we extend our sincere sympathy to the bereaved family in their irreparable loss of husband and father, and commend them to the Master, for according to the manner of his life and the character of his Christian experience we are persuaded that our loss is his gain. While we mourn on earth, he is reigning with the redeemed in Heaven.

Resolved that a copy of these resolutions be tendered the bereaved family, and the same forwarded to The Mennonite, The Norristown Times Herald, and The Church Messenger.

F. U. Swartz,
Ezra Markley,
Mrs. J. W. Schwartz,
Committee

CONTRIBUTIONS

RECEIVED FOR THE TREASURY OF THE PACIFIC DIST. CONF.

From the Cong. at Dallas, Oregan, John Diehm ..... $ 6.65
From the Cong., Ruff, Washington, per J. C. Jantz 9.14
From Brethren Petters at Quinze, Wash., per P. R. Aeschliman 10 00
From the Cong. at Colfax, Wash. 32.87
From the Cong. at Menno, Wash. per D. Krehbiel 14.70

Gratefully acknowledged,
S. R. Aeschliman, Treas.

FINANCIAL REPORT OF THE EX. COM. OF MISSION SEW. SOCIETIES FOR MARCH, 1924

For China Building Fund: Dorcas Soc., Freeman, S. D., $22; Bethel Mission Soc., Mt. Lake, Minn., $27; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $16.55; Mrs. Theo. Krehbiel, Woodlake, Calif., $2; Sew. Soc., Mission Church, Hutchinson, Kans., $11; Mary-Martha Circle, First Menn. Ch., Newton, Kans. Children, Germany, $25; Do. Foreign Mission Treas., $25; Sew. Soc., Bergtal, Pawnee Rock, Kans. Relief Work, Germany, $15; Salem Ladies Aid, Freeman, S. D., do., $101.20; Sew. Soc., Bergtal, Corn, Okla., Foreign Mission Treas., $25; Bethel Mission Soc., Mt. Lake, Minn., Hutchinson, Kansas, Missions, $8; Ladies Aid and Mission Soc., Quakertown, Pa., Orphan, India, $30; Mission Workers, Moundridge, Kan., Schooling of Caroline, India, $70; Oakleaf Sew. Soc., Mt. Lake, Minn., Nanlo Station, China, $50; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Sew. Soc., Brudertal, Hillsboro, Kans., Elizabeth Goertz, China, Medical supplies, $25; Sew. Soc., Bergtal, Pawnee Rock, Kans., Widow, India, $20; Sew. Soc., Beatrice, Nebr., Postage and Printing Expense of Ex. Com., $2.45; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kansas, do., $1.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS RECEIVED BY THE EMERGENCY RELIEF COMMISSION
March, 1924

For Germany and Europe: Jonathan Goering, Moundridge, Kan., $10; Mrs. Anna Goering, do., $12.50; Eden Cong., Inola, Okla., $12.85; Herold ch., Bessie, Okla., $20.85; Huttertal Menn. ch., Dolton, S. Dak., $40; Hebron ch., Buhler, Kan., $25.93; Mrs. Anna Abrahams, Goessel, Kan., $10; Helena Abrahams, do., $5; Elisabeth Richert, do., $10; New Hopedale ch., Meno, Okla., $34.50; Mrs. John J. Boese, Vona, Colo., $5.60; Emmaus Cong., Whitewater, Kan., $195.60; Hoffnungsau ch., Inman, Kan., $18.80; Jacob Miller, Houston, Kan., $20; Abram J. Thiessen, Mennon, Sask., $24; Mrs. Cath. Dueck, Beatrice, Nebr., $5; John Thierstein, Summerville, Ill., $5; J. J. Schmidt, Goessel, Kan., $5; B. R. & G. A. Regier, Elbing, Kan., $50; Mrs. Fred Ringelman, Geary, Okla., $10; H. & L. Handrich, Mio, Mich., $25; Christian ch., Moundridge, Kan., $70; Salem Menn. ch., Marion, S. Dak., $26.80; Huttertal S. S., Dalton, S. Dak., $30; Dorcas Class of 1st Menn. S. S., Bluffton, Ohio, $27; Lehigh Menn. ch., Lehigh, Kan., $6.30; Martin Boese, Springfield, S. Dak., $10; C. E. of Menn. ch., Butterfield, Minn., $40; Jacob Oberst, Goessel, Kan., $5; Alexanderwohl ch., Goessel, Kan., $112.30; Bergfelder ch., Mt. Lake, Minn., $15.10; S. S., Bridgewater, S. Dak., $50; West Zion ch., Moundrige, Kan., $75; A Friend, Halstead, Kan., $10; Frank Balzer, Mt. Lake, Minn., $25; J. A. Neufeld, Shafter, Calif., $37.92; C. E. Soc., Vona, Colo., $15.64; Ben M. Boese, do., $5; Menn. ch., Butterfield, Minn., $22.21; Menn. ch., Pretty Prairie, Kan., $5; P. J. & A. Waltner, Marion, S. Dak., $10; Bethesda ch., Henderson, Nebr., $159.08; Saron ch., Okla., $25; Bethel ch., Mountain Lake, Minn., $368.73; 1st Menn. ch., S. S., Mt. Lake, Minn., $25; 1st Men. ch., do., $76; Mrs. Anna F. Sawatzky, Mt. Lake, Minn., $25; P. G. Lehrentz, Butterfield, Minn. $25; Bergfelder ch., Mt. Lake, Minn., $46; Eden Cong., Inola, Okla., $1; J. J. Janzen, Medford, Okla., $5; Mary and Martha Class, 1st Menn. S. S., Bluffton, Ohio, $10; Altruist Class, do., $10.50; Otto J. Amstutz, do., $2; A. A. Wollman, Freeman, S. Dak., $11.95; C. C. Liechty, Berne, Ind., $5; M. von Riesen, Colorado Springs, Colo., $10; J. A. Busenitz, Elbing, Kan., $20; A. S. Heidebrecht, Hydro, Okla., $5; G. W. Friesen, Henderson, Nebr., $2; 1st Menn. ch., Upland, Calif., $40.73; Menn. Mission, Los Angeles, Calif., $59.71. Total, $2,076.60.

For Russia: H. & L. Handrich, Mio, Mich., $25; Bergtal ch., Pawnee Rock, Kan., $24.49; Jean Thiessen, Newton, Kan., $120; Abr. Reimer, Beatrice, Nebr., $150; Canton ch., Galva. Kan., $29.55; John Epp, Whitewater, Kan., $128; Germany Red Cross Drafts returned per Mrs. John Bartsch, $81; Mrs. John Bartsch, Newton, Kan., $25; Saron ch., Okla., $25; Peter C. Jantz, Wheeler, Wash., $10; Gerhard Wiens, Newton, Kan., $46; Mrs. P. C. Wedel, Galva, Kan., $20; Heinrich Pankratz, Goessel, Kans., $12; Ed. Harder, Newton, Kans., $12; H. R. Janzen, Hydro, Okla., $17; Mission ch., Los Angeles, Calif., $50; Jean J. Thiessen, Newton, Kan., $43.20. Total, $818.24.

For Siberia: J. J. Mendal, Freeman, S. D., $25; Mrs. Goering, Moundridge, Kan., $12.50; Grace Menn. ch., Pandora, Ohio, $39.50; Tabea Sew. Soc., Tampa, Kan., $10; Sew. Soc., Los Angeles, Calif., $10; Anna R. Bachman, Bloomfield, Iowa, $5; Pretty Prairie, Kan., ch., $121.82; Bethlehem ch., Bloomfield, Mont., $25; H. H. Koehn, Avon, S. Dak., $7.50; Rev. J. R. Duerkson, Hoteville, Ariz., $25; B. R. & G. A. Regier, Elbing, Kan., $50; Menn. S. S., Ransom, Kans., $5; Inman, Kan., Menn. ch., $18.68; A Brother of the Alexanderwöhl ch., Goessel, Kan., $5; Bergfelder ch., Mt. Lake, Minn., $15; a friend, Halstead, Kansas, $10; Mennonite ch., Butterfield, Minn., $25.69; Mrs. D. J. Regier, Moundridge, Kan., $5; 1st Menn. S. S., Bluffton, Ohio, $64.20; 1st Menn. ch., Mt. Lake, Minn., $50.30; 1st Menn. ch., Aberdeen, Idaho, $17.26; Brudertal ch., Hillsboro, Kan., $66.29; Escondido, Calif., Menn. ch., $7.15; Bethel College, Menn. ch., Newton, Kan., $31.57. Total, $652.36.

For Immigration: H. H. Adrian, Escondido, Calif., $7.06; Jacob J. Penner, Buhler, Kan., $10; Jean Thiessen, Newton, Kan., $10; P. J. Friesen, Butterfield, Minn., $20; Herman Janzen, Elbing, Kan., $500; Brudertal ch., Hillsboro, Kan., $182.62; P. F. Suderman, do., $50; H. Riesen, do., $50; Peter A. Pankratz, do., $50; F. N. Funk, Canada, Kan., $140; Jacob W. Penner, Hillsboro, Kan., $100; Rev. J. R. Duerkson, Hoteville, Ariz., $25; B. R. & G. A. Regier, Elbing, Kan., $400; Margaretha Regier, do., $250; P. J. Stucky, Moundridge, Kan., $10; J. N. Funk, Canada, Kan., $10; B. W. Entz, Newton, Kan., $100; 1st Menn. ch., Newton, Kan., $115.17; Peter F. Funk, Flowing Well, Sask., $5; John C. Mueller, Freeman, S. Dak., $100; P. P. Schmidt, Newton, Kan., $5; Bethel ch., Inman, Kan., $48.82; Deer Creek, Okla., ch., $11.41; Herman Jantzen, Plymouth, Nebr., $20; Tabor Menn. ch., Goessel, Kan., $19. Total, $2,239.08.

For J. G. Regier, Treas., Foreign Missions: H. & L. Handrich, Mio, Mich., $50; Saron ch., Okla., $25. Total, $75.00.

For C. E. Krehbiel, Supt., Leisy Orphan Society: Halstead, Kan., $200.

March 1, 1924, balance	$1,567.17
Received during month for Russia	818.24
Received during month for Germany and Europe	2,076.60
Received during month for Siberia	652.36
Received during month for Immigration	2,239.08
Received during month for Foreign Missions	75.00
Received during month for C. E. Krehbiel, supt.	200.00
	$7,628.45
Paid out during month	6,215.51
April 1, balance	$1,412.94

Gratefully acknowledged,
C. F. Claassen, Treas.

RECEIPTS FOR FOREIGN MISSION, FOR MARCH

General Gifts: Zion Ch., Souderton, Pa., $106.95; C. H. Regier, Elbing, Kan., $125; S. S. Christian Ch., Moundridge, Kan., $65; Bethesda Ch., Henderson, Nebr., $95.89; Menn. Ch., Goessel, Kan., $55.10; C. E. Soc., West Zion Ch., Moundridge, Kans., $23.85; Bethanien Ch., Kingman, Kan., $15.96; P. J. and Maria Schroeder, Hydro, Mont., $8.25; Menn. Ch., Inman, Kan., $30; Menn. Ch., Halstead, Kan., $64.26; West Zion Ch., Moundridge, Kan., $145; P. P. Tschetter, Bridgewater, So. Dak., $20; S. S. Johannestal Ch., Hillsboro, Kan., $58.55; Menn. Ch., Deer Creek, Okla., $12.22; S. S. Friedensberg Ch., Avon, So. Dak., $50; Menn. Ch., Buhler, Kan., $41.21; Katie M. Smith, Bloomfield, Iowa, $5; Menno Ch., Watowa, Okla., $5.90; First Menn. Ch. and S. S., Philadelphia, Pa., $77.91; First Menn. Ch., Upland, Calif., $51.88; West Swamp Ch., Quakertown, Pa., $40.91; Friends, Do., $13.10; S. S. West Swamp Ch., Quakertown, Pa., $14.99; Gnadenberg Ch., Whitewater, Kan., $44.87; First Menn. Ch., Reedley, Calif., $65.32; Menn. Ch. and S. S., Pratum, Ore., $10; J. R. and Mrs. J. R. Duerksen, Hotevilla, Ariz., $40; Grace Ch., Pandora, Ohio, $87.75; Jr. C. E. Soc., Beatrice, Nebr., $15; Menn. Ch., Hillsboro, Kans., $67.43; Menn. Ch., Wadsworth, Ohio, $31; S. S. Brudertal Ch., Hillsboro, Kan., $60.06; Bethlehem Ch., Bloomfield, Mont., $40; Mrs. R. Claassen, Newton, Kan., $6; Menn. Ch., Arlington, Kan., $6; H. H. and Mrs. H. H. Stucky, Grabill, Ind., $25; San Marcos Ch., Paso Robles, Calif., $30; Small Children's Class, Christian Ch., Mdge., Kan., $11,65; Bergfelder Ch., Mt. Lake, Minn., $16.21; Hoffnungsau Ch., Inman, Kan., $32.25; Herold Ch., Bessie, Okla., $19.87; First Menn. Ch., Mt. Lake, Minn., $29.36; Menn. Ch., Wadsworth, Ohio, $10; Menn. Ch., Butterfield, Minn., $16.62; Gerhard H. Dyck, Schrag, Wash., $72.26; First Menn. Ch., Allentown, Pa., $50; S. S., Do., $77.04; First Menn. Ch., Aberdeen, Idaho, $16.67; P. J. Friesen, Butterfield, Minn., $10.00; Wilhelmine Schwake, Newton, Kan., $5; Bethesda Ch., Marion, So. Dak., $58.83; David Jantzen, Plymouth, Nebr., $75; Mission S. S., Beatrice, Nebr., $100; D. C. Sprunger, Berne, Ind., $25; Mission Ch., Los Angeles, Calif., $117.57; Franz Balzer, Langham, Sask., $33.81; Total $2,722.50.

Special Gifts: John P. Linscheid, Arlington, Kan. for Orphan, $30.00; John A. Dueck, Waldheim, Sask., for Evangelist, $50; D. B. Duerksen, Hillsboro, Kan., for 3 Orphans, $90; Elizabeth Foth, Brooklyn, N. Y., for Orphan, $15; Anna Abrahams, Goessel, Kan., for Orphans, $30; Mission Ch., Altoona, Pa., for Orphan, $20; C. E. Soc., Goessel, Kan., for Orphan, $30; Normal Class, First Ch., Newton, Kans., for Lou, China, $25; C. E. Soc., Bethesda Ch., Henderson, Nebr., for Orphan, $30; J. C. O. Sperling, Long Beach, Calif., for Workers, $88; C. E. Soc., Laird, Sask., for Evangelist, $40; Sister Gladys Schwake, Atlantic City, N. J., for China Sisters, $10; Heinrich H. Epp, Henderson, Nebr., for Workers, $136; C. E. Soc., Lehigh, Kan., for Orphan, $30; P. P. Quiring, Canton, Kan., for Teacher, $40; Mrs. J. P. Wedel, Aberdcen, Ida., for Biblewoman, $26; Interm. C. E. Soc., Reedley, Calif., for Orphan, $30; German Bible Class, Reedley, Calif., for Orphan, $30; S. S. First Menn. Ch., Bluffton, Ohio, for Gilwa, $80; Do., Allentown, Pa., for Orphan, $20; S. S. Class, Deer Creek, Okla., for Worker, China, $40; H. H. Baumgartner, Berne, Ind. for Orphan, $30; C. E. Soc., Beatrice, Nebr., for Orphan, $30; S. S. St. John Ch., Bluffton, Ohio, for orphan, $30; Total, $1,095.00.

Kuhlmann's Mission: Schweizer Ch., Whitewater, Kan., $22; Nebo Ch., Meado, Kan., $13.83; H. H. Richert, Gotebo, Okla., $10; Total, $45.83.

India's New Station: Onecho C. E. Soc., Almota, Wash., $7.40.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

March 1, 1924, Bal. in Bank	$ 292.22
Receipts during March:	
Treasury for Gneral Gifts	$2,722.50
Do., for Special Gifts	1,095.00
Do., New Station	7.40
Do., Kuhlmann's Mission	45.83
Do., China Building Fund	25.00
To. receipts during March	$3,895.73
Receipts and Bal. in Bank	$4,187.95
Borrowed during the month	8,200.00
	$12,387.95
Paid on debt during March	$2,700.00
Paid during March	9,528.94
	$12,228.94

In bank on April 1, 1924 $ 159.01

On April 1st, 1924 our Board has a debt of $10,800 besides the $2,000, we owe on the Ashland, Montana, house.

Gratefully acknowledged,
J. G. Regier, Treas.

WITMARSUM THEOLOGICAL SEMINARY

Bluffton, Ohio

Prepares young people for Christian service, as

1. **Pastors of churches.**
2. **Missionaries, home and foreign.**
3. **Teachers and Directors of Religious Education.**

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WITMARSUM THEOLOGICAL SEMINARY

Bluffton, Ohio

JOTTINGS

Rev. H. E. Nunemaker has accepted the pastorate of the Danvers, Ill. (Central Conference) church. He and his family have recently moved to that place.

The three Sunday schools of the Swamp, Pa. charge held a rally in the Swamp church on Sunday, March 16. The topics discussed were Graded Lessons; Sunday School Classes for All and All in the Classes; Teachers Training. Special music was rendered by Mrs. H. G. Boorse and Miss Viola Dietz.

The Mennonite Hospital of Bloomington, Ill., reports that during the month of February fifty-five operations were performed, twenty-four major and thirty-one minor. One hundred and sixteen patients were cared for during the month. Forty of these remained over from the previous month and seventy-six were taken in during February.

The Annual Report of the Deer Creek, Okla., church for 1903 shows a membership of 82. Of these 9 are non-resident. There was a total contribution of $2,840.00, or about $39.00 per resident member. Of this $863.00 was for foreign missions. The remainder went for Relief, Home Missions, Educational Institutions, District and General Conference activities, home church expenses and other religious and benevolent work. An interesting fact in connection with this report is that the members are nearly all farmers. Twelve members were absent part of the year, some teaching and others in school. The total contributions were less than those of 1923 by $300.00, largely because of poor crops. The farmers in this community having had a rather difficult time of late.

Sister Schwacke, a daughter of the late Prof. van der Smissen and sister of the editor of the Bundesbote and Sister Hillegonda of the Bethel Deaconess Home, celebrated her 83rd birthday in Bethel Hospital. She was visited by a number of friends who brought their greetings.

Nineteen former Bluffton College students met for the third annual banquet of the Illinois-Bluffton Club in the Illinois Hotel, Bloomington, Ill., on March 29th. A number of inspiring addresses were made by those present, including Dr. Mosiman, who spoke on "Some Criticisms of Modern Education."

Sunday, April 6 was a festive day for the Second Church, Philadelphia. Following the repairs made to the building last year new carpet was placed in the church and the chairs, that had been used for twenty-five years were taken out and pews installed. Several of these pews were furnished as memorials. The services on Sunday partook of the nature of a rededication. In the evening there was a special program, music being furnished by the Shelly Orchestra under the leadership of Brother John Shelly.

At the Student Assembly of Young Women's Christian Association to be held April 29th to May 6th in New York, and to which Associations in schools and colleges will send delegates, "eight unsolved problems" have been chosen for discussion.

"On what basis am I going to decide to make my living? Service, recognition, self-expression or financial security?"

"Have I the right to spend my own money the way I want? May I marry for money if I choose? Is money ever mine—if not, whose?"

"Shall I or shall I not belong to an exclusive social group in college? What effect does it have on the man or girl outside, on the inside?"

"How may I discover the right relations to men in or after college?"

"How can I be said to be responsible if industrial girls have to work too long hours? What can I do while a student in college about this phase of economic life which seems to me to result in injustice?"

"What is my attitude toward war? What can I do to prevent war?"

In discussing these questions the Assembly will do so, bearing in mind what they as Christians can do about solving these questions for themselves and other girls. The topics for discussion have been chosen by the Student Commission on Standards, chosen at the last Assembly held in Arkansas two years ago. The Student Associations aim to connect students with movements outside of college, bringing them in close relationship with girls of other races and diminish race prejudice, arouse interest in the prevention of war and to interest student in Christian service.

"Our next Assembly I hope will put its message in the language of the everyday girl so that she will take it closely to heart," says Miss Isabel Capps (University of Wisconsin, 1923), President of the Assembly.

Encouraged by a successful "Go to Church Campaign" of last year the churches of Goshen, Ind. where there are several congregations representing various branches of the Mennonite church, as well as representatives of other denominations, it was determined to repeat the effort with greater energy.

This year several features were added to the plan. An appeal which every minister of the city signed was sent out to all the people of the city who were members of a church. Each precinct of the city was assigned to a minister who organized the Christians of the precinct for personal work. Every Wednesday afternoon during the month of March there is a prayer meeting in each precinct, and on Wednesday evening a mass prayer meeting is called in one of the churches. On last Sunday morning all the churches handed out cards to those in attendance to be placed in the windows with the words, "We go to church." For the next few weeks it is the aim of these workers to see that there are as many cards in the homes of the city as possible. Already a great many have signed cards declaring their faith in Jesus Christ. Next month this work will be taken into the churches with a prayer meeting in each church, and during passion week all the churches of the city will be open every evening. Aside from the many who have already declared their faith and others who have been careless about going to church having promised to attend, is a still greater result. The fine cooperation of ministers and the churches of the city—The afternoon prayer meetings where individuals of all denominations meet together, then the fine spirit and cooperation of so many Christians in the evening prayer meeting has such a definite influence in the Sunday morning and evening meetings. Each Sunday morning there has been a definite increase in the attendance and a fine fellowship in worship.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, 15c.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, APRIL 24, 1924. No. 17.

EASTERN DISTRICT CONFERENCE, NOTICE

The E. D. Conference which will convene at the upper Milford Mennonite church at Zionsville, has set aside Saturday P. M., May 3rd, for the Ladies' Aid societies to render a program. As this is the first time Conference has allotted any time of their regular sessions, a special effort is being made by the various societies to avail themselves of this opportunity.

The Ladies' Aid of the Upper Milford Mennonite church wishes to inform the sister societies through these columns and urge each society to make the necessary arrangements for the occasion, as Conference requests that each society be well represented, as well as taking part in the program.

Mrs. C. S. Shelly,
Corr. Secy.

FINANCE PROJECT

Newton, Kan., March 4, 1924.

The committee appointed by the Colonization Board met with the representatives of the Mexican government, Mr. J. B. Roland, Mr. B. T. Abbott and Mr. E. H. Goeldner, German Counsel to Chihuahua, and have received from them the following proposition for consideration:

The plan for bringing Mennonites from Russia to Mexico and establishing them upon farms is the following:

First. That bonds are to be issued through the meditation of financiers of the United States on a basis of sufficient time, as much as twenty years, and at a rate of interest of 6 per cent. per annum. Optional payments to be granted at any interest period in round sums of One Hundred Dollars ($100.00).

Second. These bonds shall be endorsed by individual Mennonites of the United States as guarantors of the ultimate payment of such bonds in case the Mennonite Colonists in Mexico fail to make the payments.

Third. The Colonists are to sign notes payable to such treasury as the Colonization Board shall designate. Such notes to be given in payment for transportation from Russia to Mexico upon arrival in Mexico; a second note to be given for any equipment at the time of settlement on the land and these notes are to be secured by a second lien on the farms.

Fourth. This plan embodies the thought that a bank jointly established in Mexico by financiers issuing the bonds and participating Mennonites, the latter to share both as directors and in the management of the bank, and supervision of this bank shall be in accordance with the Mexican banking laws.

H. P. Krehbiel,
H. E. Suderman,
J. W. Wiens.

The above statements present our proposals:

J. B. Rowland,
B. T. Abbott,
E. H. Goeldner.

DOES IT PAY?

Ashland, Mont.,
April 15, 1923.

Does it pay?

To see one of our Indian boys go home with a smile upon his face, ready to meet his Maker, trusting in the precious blood of Jesus Christ? I say—even if in the whole of our 16 years of work among these Indians, I should have had only this opportunity, to see one saved and pass from here into eternity, cleansed and purified—I would say, It has paid!

But this is not the only one we have seen. Others pass home with the peace of God in their hearts. But this just happened yesterday. Geo. Senchus, part Cheyenne and part Sioux Indian, went home to his heavenly home last night. His former home was Lame Deer. His mother, a Sioux, and a woman who for some years employed by the "Buffalo Bill wild west show".

Geo. was baptized as a baby by the Catholics. Grew up at Lame Deer. I have known George for 16 years. He used to come to church while we worked at Lame Deer.

I believe that he applied for baptism in later years, and started to receive instructions from the mission workers at Lame Deer. He married a Cheyenne girl and then lived part of the time here at Ashland. For the last few years he began to fail. I gave him medicine. But he lost strength. He then went to South Dakota, where he began to gain a little. But last spring, he came back again, and soon began to fail fast. I visited him often, and talked to him about his soul salvation. But only the last week of his life did I speak to him and tell him that his end was near. He said that he believed in Jesus and trusted in Him, that he was going to the home prepared for him there. One day when reading John 14, his face lit up with a happy smile. Sunday afternoon, Esther and I sang to him—and after we sang: "What a Friend We Have in Jesus", with a smile, he said, "He is my Friend."

Yesterday morning he asked me to sing in Cheyenne: "When the Roll Is Called up Yonder, I'll Be There". He could not sing—but his lips moved—as he followed this song with a smile upon his face. "I know all those songs", he said.

He used to be a baseball pitcher. When I said to him: "George, your arms are very thin, you could not pitch ball now", he answered: "I will soon be all right and then I will pitch". He was smiling when he said it, and so, I know, he meant that he would soon be at home.

Does it pay pay? Yes—a thousand times.

There is joy in the presence of the angels of God over one sinner that repenteth. Yours in Christ,

P. A. Kliewer.

GLIMPSES OF RUSSIAN CONDITIONS

Excerpts from a Letter to John Schroeder now in Philadelphia

We, here (in southern Russia) have a winter the like of which we have not known. For over two months all over the great Ukraine steppe as far as one can go and see, we have snow to the depth of four feet. The enormous drifts in the towns and cities reach a height of fourteen feet and over. Terrible and characteristically Siberian. The temperature is not unendurable, but there has been hardly a day when the air was not full of drifting snow. There is a constant strong east wind amounting almost to a blizzard. Only three days left in February and yet there is no appearance of a change to milder weather. Should there be a sudden thaw it looks as if there might be high water enough for the great ocean steamer to come right up to our house and yard to take us off to America.

Yes, yes, we poor mortals of a family are very much scattered in this world. You, John and Henry and his wife, are in America, your parents and your dear little sister, Aunt Margaret and Uncle David, in Germany and Belgium, and the others all in Russia. Oh, how far removed from one another! Who knows if we shall ever see each other again in this life. However, I hope the good Lord may bring us together once again; but if not on earth, then in heaven. Let us pray earnestly that none of us may fail of entering there, the thought of which is too terrible.

It is our desire still that we, too, may leave this country; but up to now our hopes have always gone up in smoke. At one time the word comes that in spring the doors will open for so and so many thousand; then again in the fall it is said that another quota of thousands can go. But these times come and go and we in thought keep going and coming, but get no nearer to the land of hope, America. I had quietly hoped that we of our family would hold together, and if possible go out together. Must it be that in the end I alone, left behind by all my relatives, shall remain in this Russia; or may there yet be found in America some good soul, who, moved by love for a fellowman, may be willing to help me over? Oh, how thankful I would be, and how gladly I would repay him! I am well able to work, you know, and would be most glad to work in a country like America.

Life here in Russia still goes on in the same old rut. There still is no use thinking of buying anything decent; only trash and trash again, and still the prices as high as ever. The money keeps tumbling in value. We still count

in billions, notwithstanding that a new money issue appeared, called "Tscherwonez". One Tscherwonez is to be the equivalent of ten (10) rubels gold; but in Soviet money it counts today 215 billion rubels and tomorrow already 220 or even 225 billion. Before Christmas a Tscherwonez could be exchanged for five (5) American dollars. It has already dropped to three and a half or less. Wheat alone has risen somewhat in value in exchange for other goods.

Later. This is Sunday, a very beautiful day overhead. The snow too is going fast and spring seems to be approaching. I was in church this fortnoon. It went right well. Aaron Dueck from Margenau, first gave a short sermon, then gave us an account of a visit he and Jacob Jantzen of Orloff made to Charkoff (the seat of the Ukraine government) in the interest of religious questions affecting the Mennonites, and the results achieved. These results are:

1. The Mennonites are to be permitted to hold religious meetings in their private houses, such as hours for devotion, Bible study, Bible teaching, etc.

2. Children also, that is, persons under 18 years, may attend the meetings, and it is even permitted to give them religious instruction, only they shall not be asked to make a religious profession.

All this had of late been prohibited. You can readily see the great importance of these concessions. To God is due our thanksgiving for it all. To Him be the glory!

Now, I heartily commend in America to God and His love. If some good American is found who has a heart for me, let me know, so that I too, if it be God's will, may yet before this year has passed come to your beautiful America.

Your uncle,

Nicolay Schroeder

This is a great busy, hurrying world, and neither God nor the world can make good use of a lazily, indifferent person. "Indifference never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awes the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies. All these grandeurs are born of enthusiasm, and are done heartily." Paul said to the Colossians, "And whatsoever ye do, do it heartily, as unto the Lord." And all righteous things heartily done will have a sure reward.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

Statutes for the Regulation of the School

I. Executive Sub-Committee of the School Committee

1. The school committee selects an executive committee composed of three members. The duties of which shall be: (a) With the aid of the teachers it shall decide about the admittance of students. For this purpose it shall hold a meeting at the beginning of the school year.

(b) It has to decide whether a student may be expelled or not, save the exceptions mentioned in the instructions to the teacher.

(c) It shall visit the school at least twice in a year, inform itself as to the conditions of school, and make a report to the committee.

(d) All orders for money drawn on the treasurer shall be signed by two members of the executive committee.

(e) With the aid if the teacher it shall determine the text books to be used.

II. Instructions for the Students

1. All applications for admittance should be in before Sept. 1, and sent to Mr. H. H. Ewert, Hillsboro, Marion Co., Kansas. Students from other states have to send in an autobiography with their application.

2. The tuition is to be paid monthly in advance.

3. It is expected of students to take part in the devotional exercises of the family wherever they are.

4. A Bible verse for general instructions.

III. Instructions for the Teacher

1. The teacher has to present his program before the school committee for its indorsement; but he shall be permitted to change such a program during the year, however, such changes must have the final approval of the committee.

2. The teacher may admit students, who may apply for admittance after the beginning of the semester, but such admittance shall not be definite, until the executive committee has indorsed it.

3. Permission to expel a student, shall only be granted to the teacher, if the evidence in the foregoing case shall appear undoubtedly as so grave that a longer stay of the student would be a discredit to the school or bring reproach upon it. Otherwise, only after the reports have been sent in only the executive committee has to decide about the expulsion of students. Also in the case the the expulsion has become immediately necessary, it has to be finally indorsed by the executive committee before it can become definitely legal.

4. The teacher has to watch over the conduct of the students and see to it, that they'll diligently visit the services on Sunday.

5. The teacher has to receive the tuition and send it to the treasurer.

6. All correspondence in regard to the school and the admittance of students, such which are not of an official nature, has to be done by the teacher.

IV. General Regulations

1. The school year shall consist of eight calendar months, including Christmas vacation, and is divided into two semesters. The first begins on the 13th of September and ends on the 24th day of January, the second begins on the 25th of January and ends on May 30th.

2. At the end of each semester there is to be a public examination.

3. At Christmas there is a vacation of two weeks. After Mr. Ewert had been installed into his office on September 13th, instructions began on the following day in the preparatory school at Emmental with 21 students, two came in later so that at present there are 23 students. From Kansas John Kliewer, Gerhard Bergen, Isaak Baerg and Franz Adrian from Hoffnungsau; Gerhard Harms from Gnadenberg, J. D. Claassen, from Newton, John and Gustav Regier from Emmaus, John Schmidt, Peter Schmidt, P. P. Schmidt (Corn. Richert, Hochfeld) Corn. Richert, Emmental, Peter Buller, Peter Ediger, Peter Goerzen, Peter Dalke, and Corn. H. Friesen, New Alexanderwohl, Isaac Frey, Canton church, Abr. Schowalter from Halstead, H. C. Dyck, Franklin, Iowa, Sam. Baer, Summerfield, Ill., Peter A. Claassen, Beatrice, Nebr. In addition there are prospects of more students. To judge from present observation the school promises great success for the future. The teachers and pupils are mutually satisfied with each other and work with diligence and energy.—D. Goertz, Sec.

The conference now expressed its desire that the churches will sign annual contributions and send them to the disposal of the treasurer of the school committee. And it shall also be the duty of the new school committee at the end of the present school year to find a suitable school room, and to see to it that there shall be a suitable house near the school room for the teacher. It was also decided by the conference that the tuition beginning with the second semester in January, 1883, shall only be $2.00 per month instead of $3.00*.

The Halstead "Fortbildungsschule"

Already at the public examination, after the first semester, Jan. 23, 1883, it was evident that decided steps had to be taken in school affairs with regard to more room to care for the students and to increase the teaching force. Six times the committee met in this matter and with the aid of God was permitted to take a step forward at each meeting. On the ninth of April the committee met for the second time in Halstead to confer and decide about the offers made by Newton and Halstead in regard to the construction of the necessary school buildings. The votes decided for Halstead and with this decision, the problem of locality had been solved. The other question with respect to the increased teaching force had to be left open, as Bro. P. Balzer, though he had been frequently called, could not be persuaded to take a teaching position in the school. Also the third and fourth committee meeting had no result. Only at the fifth meeting on the 21st of August did the committee find a teacher in Peter J. Galle, for the English division of the school. In the meanwhile also the school buildings had been constructed according to an agreement with the Halstead school building association, so that they could be dedicated on September 16, and given over to the conference for the use of the "Fortbildungsschule" for five years. At the next committee meeting the terms for the control of the buildings were more closely defined. It was agreed that the conference should keep the buildings in repair and order as long as it desires to use them so that they might be given back in good condition. It was also agreed that the conference should pay the expenses of insurance as long as it would use the buildings. At the opening of the school on September 19, 1883, there were only 15 students present, but the rooms were soon filled so that at the conference report the enrollment had risen to 37 students with the prospects of more.

A very important question had come up before the committee, and which was turned over to the conference, namely, whether it would be proper to admit girls to our school, for it seems to be the desire of the churches, that our "Fortbildungsschule" should not only be open to our sons but also to our daughters. (Later during the conference discussions the question was laid on the table.)

We close our report with the joyous confidence that the Lord who until now made all things well, will also help later, if otherwise we prove worthy of his help, through honesty in the new work, to which the Lord may give us grace.

In the name of the committee, the officers,

Leonhard Suderman, Chairman.

David Goerz, Secretary.

The report of the German teacher to the committee of the "Fortbildungsschule" included also rules and regulations in regard to the routine work of the school: "In the morning at 5:30 the bell is rung for rising. At seven o'clock there is breakfast. Immediately after breakfast we assemble in the German recitation room for morning devotion, which in turn is led by the older students. About 7:45 recitations begin which continue till 1:00 o'clock. At 1:00 o'clock there is lunch. After a recess of 20 minutes, the students go to work to prepare the lessons for the next day. In the afternoon no instructions are given, except singing three times a week (of one hour each). From 5 to 6 o'clock in the evening is recess in which rooms, recitation rooms and halls are swept, lamps, etc., are put in order, business in town is attended to. It is expected that during this hour everyone is taking exercises, and that during other hours perfect silence prevails in the house. If one desires to go out during other than the appointed hour, he has to seek permission, also if he desires to stay out for a longer time. At seven o'clock in the evening there is supper. Immediately after supper there is evening devotion, which is usually led by myself. After a little recess work is taken up again until 10 o'clock. At ten all lights have to be out. Saturdays there is no instruction given. In the forenoon all rooms are scrubbed and the windows washed. After evening devotion the students assemble for a mutual prayer meeting. The attendance of which is optional, but all take part in it, and we have had richly blessed hours. On Sundays we visit the Sunday school and services of the local church and evenings we read a sermon at home. Usually we remain an hour in a social and unconstrained conversation and with singing of Christian songs and choir songs. The above given house regulations I beg the committee to examine, if necessary to supplement and to give us permanent house regulations. Until now we have been able to live in harmony together, and the readiness with which the students submit to accredited regulations is praiseworthy. To give a survey of the courses taught in this semester, I can do it best by copying the program:

German Division

7:45-8:15 — Biblische Geschichte, Monday, Wednesday and Friday; Catechism, Tuesday and Thursday.
8:15-9:00—Grammatik, 2. Klasse.
9:00-9:45—Grammatik, 1. Klasse. Kirchengeschichte, Monday, Wednesday and Friday.
9:45-10:30—Bibelkunde, Tuesday & Thursday.
10:30-10:45—Recess.
10:45-11:15—Drawing.
10:15-11:45—Latin.
11:45-12:30—Pedagogy.
12:30-1:00.
1:45-2:30—Singing, Monday, Wednesday and Friday.

English Division

Bible lessons(Bibelunterricht).
Constitution (Constitution of the U. S.)
Arithmetic A. (Rechnen).
Arithmetic B.
Grammar (Grammatik)
Reading A (Lesen).
Reading B.
Penmanship (Schoenschreiben)
Geography (Geographie).

*Kansas Conference Report, PP. 50-53.

CLOSET OR SCREEN, SPOTLIGHT OR SHADOWS?

There are a good many who are not content to rest in the shadows of the cloister. They do not care for retirement. They find no pleasure in the shadows and have no enjoyment in the silence. They cannot be silent or still. They prefer the spotlight to the shadows; the screen is moer to be preferred. There are times when God desires His people in the dark room, for the dark room is the place of development. There are times when He wants us to His own exclusion and sends us to the place of seclusion. There are times when He wants the house dark, the curtains down and a time of absolute aloneness and aloofness.

In the life of Elijah we see this. He was instructed by Jehovah to "go and hide himself." "Go Hide Thyself," and the Prophet obeyed. From his great ministry he went to seclusion. He left the spotlight and went to the shadows. God felt that too much society was not good for His Prophet. He must have some solitude, he must be alone with his God. The presence of too many people often rob us of the presence of God and He will every now and then hold an interview with His prophets all alone. Imagine Elijah after his great public ministry, the object of the hate of Kings and evil doers, leaving it all for a place in the shadows! There are times when we must turn from all other faces to the face of God. There are times when we must forsake the presence of the people and the comradeship of the crowd and dwell alone in the presence of the Most High. "Go Hide Thyself," said God, but we do not like hiding. We prefer publicity. We do not like the merry-making and the mirth silenced, the guests all gone, the shutters closed to find ourselves alone with God. We do not like to sit too much alone with conscience and think on our conduct. Nevertheless, the command comes "Go hide thyself." To be called from popularity to obscurity and from public gaze to private meditation is not always desirable. There are many who work well in the eyes of the people, who fret tremendously under the eye of God. It is indeed difficult to be called from the Temple to the wilderness, from the mountain top to the valley, from Mars' Hill to Gethsemane. It is a trial to be ordered from Jerusalem down to "Gaza which is desert." Standing before Caesar is one thing, but standing in the midst of a storm with sun, moon and stars gone down, is quite another; but God will command His servants to the place of hiding.

"Go hide thyself!" but there is always a reason for this Divinely commanded seclusion, for until the preacher and prophet or Christian are fit to stand before the people, they must learn to lie low before the God of the whole earth. For lo, again the voice came unto Elijah. "Go show thyself" and stand again before the people, look the crowd in the face after you have seen My face. I put you to the front. I shut you up for a while that I might send you out for a great victory. Elijah hid himself for three years. Some of God's prophets in these days would chafe greatly if they were commanded to the rear for three years. They would consider it a great public peril if they were not present where crowds gather. It would be a greater peril if they did not receive and obey the order for a place of hiding. If we will be much for God, we must be much with God. It is better to be alone with God three years than to stand alone before the people without God for three hours. Who, among us, has not heard the command "Go hide thyself" and with what reluctance we are willing to obey. If Elijah had not known how to hide himself, he could never have declared himself as he did before the people of Baal. There is no fire where there is no voice calling. It takes time of separation for a period of preparation.

Elijah did both. He went and "hid himself," he went and "showed himself." Are you willing for the seclusion? Are you willing for the shadows? Are you willing for the cloister? Are you willing for anything if only He may be everything?—Wonderful Word.

MR. E. FRANCIS HYDE ELECTED PRESIDENT OF THE AMERICAN BIBLE SOCIETY

The American Bible Society has great pleasure in announcing to all of its friends that at the Stated Meeting of the Board of Managers held at the Bible House, New York, on April 3, 1924, Mr. E. Francis Hyde was elected President of the Society.

Mr. Hyde has been since 1894 a Manager and since 1919 a Vice-President. He is at the present time Chairman of the Finance Committee and is in many other ways closely connected with the administration of the Society's affairs. He is generally recognized in the Board of Managers and among the Society's friends and supporters as possessing special qualifications for the effective discharge of the duties of the office of President to which he has now been chosen.

Mr. Hyde is and has been for many years a leader in the financial, musical, social and religious life of New York City. He was for thirty-three years a Vice-President and Trustee of the Central Trust Company (now the Central Union Trust Company) and has held many positions of financial responsibility in various institutions. For thirteen years he was President of the Philharmonic Society of New York and originated and executed the idea of bringing to this country famous musicians from abroad as conductors of Philharmonic concerts. He is a man of unusual personal charm, has large social connections and is of a deeply religious nature.

Mr. Hyde is Treasurer of the New York Sabbath Committee, Treasurer of Princeton Theological Seminary and a member and elder of the Marble Collegiate Church (Dutch Reformed) of New York City.

He will bring to the Presidency a wide and varied experience and a deep personal interest in and knowledge of the Society's world-wide program.

THE MENNONITE

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EDITORIAL

HAS THE CHURCH A PROGRAM FOR PEACE?

The above question is raised in Federal Council Bulletin of a recent issue by President Mary E. Wolley, of Mt. Holyoke College and the following statement indicates the attitude of this prominent educator:

The Christian Church must face the fact that she is under fire, as an effective agency, a vital power in the life of humanity. Not that the church as an organization would go out of existence if she failed to meet this test as a power for world friendship. But to exist is not all. No more awful judgment was ever passed than that recorded in the Book of the Revelation. "And unto the angel of the Church in Sardis write: 'I know thy works, that thou hast a name, that thou livest, and art dead.'"

There are thousands of Christians in this country who are committed heart and soul to this program for a new international relationship. Christian organizations have put themselves on record, as the Federal Council of Christian churches; but not yet has the world been made to feel that the church which bears the name of Christ has set itself like a rock against the massacre of humanity and civilization which we call "War".

Two paragraphs were before me as I thought of this subject, both, as it happens, written by women. One of them writes: "The causes of war—greed, misunderstandings, suspicions, aggression—will always continue to create disputes. The causes of dueling exist today just as much as in the days of Thackeray's eighteenth century heroes who fought a duel every time they were insulted. But dueling is now a crime and dueling has ceased. War must be made a crime likewise. Disputes will continue, but be settled by law, not war, as soon as nations choose to have it so."

The other says: "So often it seems as though the solutions offered by the followers of Christ for the tangled affairs of the world are in terms of machinery rather than in terms of vital life-giving forces which Christians, above all, should know how to use."

Both are right. There must be the machinery; a world organized for peace is very different from a world organized for war. Above all, there must be the spirit, the dynamic spirit of Jesus loosed in the world.

Mennonites became associated with the Federal Council of Churches largely because that body seemed to offer a way by which Christian people in this country might express their opposition to wars of all kind. When the attitude of the Council toward war changed it became necessary as a matter of consistency for the Mennonite church to withdraw. There are still many excellent people with high ideals connected with the Federal Council of Churches and there can be no doubt that the organization is a wonderful factor in creating a spirit of fellowship and uniting the forces of American churches on the side of righteousness so that they may declare themselves in no uncertain tone against many of the evils of our day, but the matter of Peace is not a matter of passing resolutions and making impressive speeches. It is a matter fundamental to Christianity and must express itself in life and often in the face of popular opposition that may sometimes resolve itself into bitter persecution.

"WHY DID YOU NOT TELL ME THIRTY YEARS AGO?"

Walter G. Menzies

A mile from our mission bungalow in Pendra Road, India, lived an old priest. He had been taken from his home when a mere lad, and who his father and mother were, he had never known. He had been brought up in the court of a Hindu temple to serve the Hindu priests, and himself learn to become one. To this large temple about a mile from the mission bungalow he had been appointed by a committee of Brahmans and in this temple he had served for more than fifty years, according to his own statement. He had acquired a great deal of influence with the people who had come there to worship and they seemed to enjoy his company.

I can never forget my own musings concerning him, and of what a power he might be in the work of the kingdom, if he could but be won for Christ. Feeling assured that God was guiding me that morning I started for the temple where the old priest lived. On reaching the temple I was cordially received by the old man and after a goodly conversation I said, "Baba Ji, I would like to tell you of my Guru, my Teacher, and whom I hope will become your Guru, too." He said, "What is the name of your Guru?" and I replied. "His name is Jesus." He looked up into my face and said, "What did you say His name is?" and I replied, "Jesus". "Oh, I have a little booklet that tells something of a Man named Jesus." Calling a little lad standing nearby he told him to bring the little bundle of books in his box behind the idol in the temple. The young lad soon returned with the books and opening the bundle, the old priest handed me a little red-covered booklet in the Hindi language entitled The Gospel of Jesus Christ. "Yes," I said, "this booklet tells of Jesus Christ; where did you get it, Baba Ji?" To his question he replied, "I do not now remember where I got it. I was on a pilgrimage to the source of the Ganges River and visited every shrine and holy place I could find, but I came home dissatisfied with it all. On my way home I was passing through a village and I heard a white man and a number of Indian men sing and talk about one called Jesus and I bought this little booklet. On reaching home I read it through three times the first day. I could not understand who this Jesus was and I asked everyone that came to the temple if they could tell me anything about Jesus, but they could not tell me. Finally I made up my mind that this Jesus must be one of the Hindu gods under another name, a name that I had never heard before. It is thirty years since I bought that little booklet and you are the first one to come to tell me who this Jesus and Teacher is."

For hours we sat there that morning seeking by the help of God to so picture Christ in all His winsomeness and beauty and power, that we might win the old priest for Christ. Finally the old priest said, as he looked up into my face, "Pardi Sahib, I believe what you say is true. Look at me now, I am an old man and for fifty years I have been a priest here in this temple. While I believe what you say is true, somehow I do not have courage to come out and accept Jesus before these people. But how I wish that I had heard this message when I was a young man thirty years ago; I would not be in this temple this morning, but would be telling the people of this land the same story that you are telling me. Why did you not come and tell me this message thirty years ago? Why were you not not here to tell me this message when I was reading that little booklet?"

My interview with the old priest took place on Friday morning and this was at a very hot time of the year, being in the month of May. Saturday night the priest retired and because of the heat of the night he drew his little low cot from the interior of the temple out into the open and lay down to sleep with the starry heavens for a covering. In the restlessness of the night his arm fell down over the side of the bed and as one of India's deadly snakes, the cobra, had secreted itself under his bed, the moment the hand went over the side, the cobra lifted its head and spreading its hood, with a hissing sound sent the whole volume of its poison into the hand of the old priest.

He jumped from his bed and shouted to the other priests in the temple, "Call for the missionary, call for the missionary, tell him to come quickly, I have been bitten by a snake." The other priests running, said, "Oh, no, Baba Ji, you have been dreaming, there is no snake. You haven't been bitten by a snake." "Yes I have, look at my finger, see there under the bed. There it goes. Call for the missionary sahib and tell him to bring his medicine, call for him quickly."

The other priests saw the snake go but would not lift a hand to kill it, believing as they do in the transmigration of souls, for if they did kill it they themselves might become such after death.

After a long time they sent to the mission bungalow and called on me to come, but before we could get there the old priest was unconscious and all hope of life was gone. There was the form of the old many lying on the ground writhing in agony, with blood as black as coal tar coming from his mouth. Standing by the old priest in his suffering I could not forget the words he had uttered two days before, "Why did'nt you come thirty years ago and tell me the story of Christ?" —World Call.

"To educate in the arts is important; in religion indispensable."—Daniel Webster.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

OVER 50,000 MENNONITES IN CANADA

The statistics one sees on Mennonites in various countries often show a wide divergence. Often this is so because exact figures are not easily obtained; there are those even, who have scruples against giving out such figures. They remember that it displeased God to have King David number his warriors. In many instances exact figures cannot be obtained because those who should be in a position to give them simply do not know and even seem to be indifferent about it.

The Literary Digest recently brought the following figures:

Church Gains in Canada

Nine Canadian church divisions have gone above the 50,000 mark in increased membership, according to the sixth religious census, taken in 1921 and recently made public. The figures for the larger denominations are: Roman Catholics, 3,383,663; Presbyterians, 1,408,812; Anglicans, 1,407,959; Methodists, 1,158,744; Baptists, 421,730; Lutherans, 287,484; Greek Church, 169,822; Jews, 125,190; Mennonites, 58,797. The census report is thus summarized by the Pittsburgh **Christian Advocate** (Methodist) from **The Christian Guardian,** organ of the Methodist Church of Canada:

"Of the larger denominations, the Anglicans have made the largest percentage of gain during the decade, having grown from 14.47 per cent. of the population to 16.02 per cent. The Presbyterians also have gained ground, increasing from 15.48 per cent. of the population to 16.03 per cent. We are sorry to say that the Methodists have fallen from 14.98 per cent. in 1911 to 13.18 per cent. in 1921. The Roman Catholics, also, have lost ground, relatively decreasing from 39.31 per cent. in 1911 to 38.50 per cent. in 1921; while our friends the Baptists have dropped from 5.31 per cent. of the total to 4.8 per cent. In twenty years, 1901-1921, the Anglicans have grown from 681,494 to 1,407,959, an increase of 106 per cent.; the Presbyterians have increased from 842,531 to 1,408,812, an increase of 67 per cent.; the Roman Catholics have increased from 2,229,600 to 3,383,663, or 51 per cent.; the Baptists have increased from 318,005 to 421,730, or 32 per cent.; the Methodists have increased from 916,886 to 1,158,744, or 26 per cent.; while the Lutherans have increased from 92,524 to 287,484, or 210 per cent."—Digest, July 21-23.

Adding to the above totals the 3,000 Mennonites that recently came from Russia, the number of Mennonites in Canada should exceed 60,000. And if we remember that Canada is larger than the United States, we can see that Bro. Benj. Ewert has a large field as itinerant minister for Canada.

We have been told that Bro. J. J. Voth, who has been teaching in the Rosthern school the past winter, will go back to Herbert to take up his church work there again. Should be pleased to hear from him occasionally.

* * *

The Pacific District Conference is to meet in Aberdeen, Idaho, sometime in June. The churches in this district are probably more widely scattered than in any other, but this does not prevent them from working toward definite ends.

* * *

EASTER CANTATA

Did the choir of your church render an Easter Cantata? It is a fine custom or practice. If the choir is only small, draw in some of the other musical talent in the church and sing of the theme of all ages. Jazz, like noxious weeds, grows without being cultivated.

* * *

WHO ARE YOU?

The "Agency Bulletin" of the Union Central Life, Cincinnati, introduces its readers to the family of Mores. As these individuals are rather prominent and one or the other has its prototype in almost any family you may be interested to get acquainted with this quintet. (Possibly you can think of one or two other members of the family that should be presented.)

First there is Sleep More. He's double-faced in a way. Much better company at night than in the day time.

Here comes Learn More. He is always on the lookout for something to stow away in that active brain of his. Something of a collector, too! His motto is "Chisel and chip. Chisel and chip." He says that even though he doesn't strike gold in every one and everything, the exercise does him good.

Then there is Do More. He's at it all the time. A little tiresome if you see him constantly. He is hard to know well, but after you are once used to him, he really is easy to get along with.

This quiet chap is Think More. If you shut yourself up with him for five minutes, or get him to walk with you to your car, he will cleverely show you how best to plan your day.

Play More, the sister, is the most fun of them all. Only beware, she is a little wanton and apt to lead you astray if you give her her own way. But keep her within bounds and she will lead you along the road to health.

When you once know these four well, you will meet the flower of the family. Her name is Earn More. She knows the hiding place of real contentment and will gladly show you the way.

* * *

REPORT PLEASE

The California Mennonite Sunday schools and Young People's societies had a three-day session at Paso Robles from April 25 to 27, and we hope the secretary will send us a report.

* * *

THE JUNIORS

Have you a Junior Endeavor? There is a very definite piece of work that they can do with proper leadership and support by their elders.

Among other things, some of them, like the one at Bethel College church, learn "The A, B, C, of the Gospel' as it is published by the Bible Institute, Los Angeles. You may desire a copy of it, therefore we print it here:

The A, B, C, of the Gospel

A—All have sinned and come short of the glory of God. Rom. 3:23.

B—Behold the Lamb of God, that taketh away the sin of the world. John 1:29.

C—Come unto Me all ye that labor and are heavy laden and I will give you rest. Matt. 11:28.

D—Draw night to God, and He will draw nigh to you. James 4:8.

E—Even so it is not the will of your Father which is in Heaven that one of these little ones should perish. St. Matt. 18:14.

F—For by grace are ye saved through faith and that not of yourselves: It is the gift of God. Eph. 2:8.

G—God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life John 3:16.

H—Him that cometh to Me I will in no wise cast out. John 6:37.

I—Iam the Way, the Truth and the Life. John 14:6.

J—Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. John 6:29.

K—Knock, and it shall be opened unto you. Matt. 7:7.

L—Look unto Me, and be ye saved, all the ends of the earth. Isa. 45:22.

M—My grace is sufficient for thee. II Cor. 12:9.

N—Now is the day of salvation. II Cor. 6:2.

O—Our passover also hath been sacrificed, even Christ. I Cor. 5:7.

P—Peace I leave with you: My peace I give unto you. John 14:27.

Q—Quicken me according to Thy Word. Psa. 119:154.

R—Redeemed us from the curse of the law. Gal. 3:13.

S—Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God. Luke 18:16.

T—The blood of Jesus Christ His Son cleanseth us from all sin. I John 1:7.

U—Unto you that fear My name shall the sun of righteousness arise with healing in His wings. Mal. 4:2.

V—Verily, Verily, I say unto you, he that believeth on Me hath everlasting life. John 6:47.

W—Who His own self bare our sins in His own body on the tree. I Peter 2:24.

X—Except a man be born again, he cannot see the kingdom of God. John 3:3.

Y—Ye are not your own: ye are bought with a price. I Cor. 6:19, 20.

Z—Zealous of good works. Titus 2:14.

* * *

THE APOSTLES' CREED

No, the Apostles did not write it. But neither did the Apostles write The Acts of the Apostles, and yet we think it a vital part of our Christian training, to be versed in them. So why not with the Apostles' Creed?

But what brings up the subject? Well, two young Mennonites, who attended what we call Catechism Class in the regular way and were afterwards baptized a few years ago, have incidentally gone to the Episcopal church and there they heard not only the Rector but all of the congregation recite this Creed. Now they want to know, what it is, and "why didn't we learn it?" They say that the students in the high school recite it in their devotionals.

THE PERIODS IN A MAN'S LIFE

The twenties are the moulding years of the life, when the young man forms those habits that shall direct his career. Then he finishes his school work, stands before the altar; establishes a home and looks the world in the eye.

The thirties are years of discouragement. It is a hard and trying time for all. It is a time of battle without the poetry and dream of youth.

The forties are the years of vision, when a man finds himself, finishes his castles in the air and knows the value of his dreams.

Life comes to its ripening in the fifties. These should be the years of jubilee and he should do his best work then.

At sixty, a man has committed enough mistakes to make him wise far above his juniors. He should live better and do better work than in any decade of his life. No man has a right to retire in the sixties; the world has need of his wisdom.

Some of the best work in the world is done in the seventies. No man has a right to retire at any age unless he wishes to die. A word of congratulation to those who have reached seventy and beyond: You have almost finished your course; we trust that you have fought a good fight and that there is laid up for you a crown of righteousness.—Robert George.

NO APOLOGY

necessary in announcing that I will accept orders for the

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It is a standard book with many unusually interesting and advantageous features to the student, minister, S. S. teacher or daily reader. Numerous pleased possessors of it call it a "Bible Library" in one book. It is compact and easy to handle. Both India and American Bible paper used in several styles of good bindings.

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ABRAHAM A. MOYER

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A PEEP INTO OLDEN TIMES

(An old scrap book yields the following clipping from an issue of the Schwenksville, Pa. Item of 1885. It gives such an interesting picture from the life of John H. Oberholtzer that we feel our readers will be glad to enjoy reading it. Editor)

A Peep in Olden Times

While in conversation, a few weeks ago, with an old school teacher who now for more than a half a century has been a minister of the Gospel, he related to the writer some of his early experiences as a school master; and we know that the readers of the Item will read it with interests. Especially the young will be pleased, we know, to be permitted to glance at a school and its teacher of more than sixty years ago. It was many years before the **free school** system was established. In those early years a few of the more intelligent and progressive men would make a move to erect a school house and the community would usually contribute some towards its erection, especially if der **Deutsche Pfarrer** would be permitted to preach there occasionally. Sometimes such men could be found who realized the position of the coming generation and erected school houses at their own expense. Frequently, rooms would be prepared in private houses, and the head of the family would employ a teacher for the purpose of teaching the sons and daughters of the family, often, too, the neighbor children would come to share the lessons. In these early, (for Berks county primitive) days, about a mile west of Boyertown, lived a man whose name was John Ritter, who, by the way, had a number of boys, and in order to supply their literary wants provided a school on his premises. In providing for the literary wants of his children he practiced economy in a rather novel way, as the reader will see from the following: Mr. Ritter always kept from twenty-five to thirty pigs and hogs, and for that purpose erected a large stone pig sty, but two-stories high. The lower part was then arranged for the pigs and the upper part for a school house. While in the stable below a score or more of pigs were raised, in the room above thirty or more children were instructed in reading, writing, ciphering, etc. Considerable inconvenience was experienced at times; for instance: If some of Mr. Ritter's boys were not treated a little better than the rest, there would be a row and their next step would be to go below and arouse the pigs in attempting to feed them, this so stirred them up that not a word could be understood above, and we might here mention that the Ritter boys carried it so far as to make it an impossibility to procure a teacher for the school. One of the teachers at that place, just sixty years ago, was a young man then less than sixteen years of ago, whose father resided near Spinnerstown, Bucks county, Pa. Provoked and disgusted at the conduct of the Ritter boys, that teacher, though a mere boy, left and went to learn the trade of a locksmith, and while he was thus employed he was called into the Gospel ministry, after the order of the Mennonite church. Afterwards he established a printing office in his blacksmith shop, where for many years he published a religious journal, which circulated extensively throughout the Union, Canada and Germany. We might here say that this journal and its publisher was the cause of bringing the thousands of Mennonites from Russia to our Western States. The Bundesbote, the organ of the General Conference of Mennonites of America, now published at Berne, Ind., is an outgrowth of the journal established and published in the blacksmith shop. The school teacher in question is the Rev. John H. Oberholtzer, whose name has become a family name in American Mennoniteism, at present a resident of Philadelphia although now about 76 years of age he is still strong and hearty and an able and eloquent preacher.

If we would concern ourselves less about what God will do with us in the day of judgment, and be more concerned about what we will do for ourselves, our neighbors, and the cause of righteousness while we are here, the world would grow better.

THE C. E. TOPIC

May 4

In His Steps. 5. How Jesus Overcame Temptation

Luke 4:1-3; John 14:30

In following the footsteps of Jesus we find that temptations frequently confronted Him. At baptism He experienced one of those wonderful things that indicated His lofty mission and the honor that the Father was bestowing upon Him. It was but a step from this height to the terrible trial by temptation. Some people seem to think that Jesus could not have fallen and that the whole scene is described only for our encouragement. If there could not have been a fall possible the devil would not have made the effort to bring it about. The first Adam proved himself a ready victim and the second Adam, he was encouraged to think, might do likewise. In the matter of the temptation of Jesus we may observe that after great exaltation of spirit a reaction is possible, even for the best, and against this all the saints must carefully watch.

The temptations of Jesus only began with the one after baptism. Satan had suggested that He perform a miracle for His own benefit and after that there were occasions when He might have profited by His great power. We recall that just before crucifixion He reminded his disciples that He might call hosts of angels to His assistance. But He did not do so. Nothing could lead Jesus to profit by His miraculous power. About that same time Herod hoped to see Him perform a miracle. To have done so would have made Him a powerful friend at court. But, to the mind of Jesus, to have done such a thing would have been just as impossible as for Him to throw Himself from the pinnacle of the temple. When the Gallileans were thinking of taking Him and making Him a King by force there was set before Him a repetition of the suggestion of the devil that He accept the Kingship of the nations. Jesus rebuked Peter, calling him Satan and ordering him behind Him because Peter, on hearing Jesus reveal the doctrine of the cross, told him, by suggestion, that, with all His power, this thing might be avoided. It was a repetition of the temptation to use His power for His own benefit.

Temptation in itself is not a sin. If our Lord was tempted and tried we cannot expect to escape it and, if Satan endeavored to make a victim of Jesus, he surely will not let his followers escape. Sometimes a temptation, like St. Paul's thorn in the flesh is continually with us to annoy us. This may be severely trying, but it may also be the means of our realizing the Lord's comforting assurance: "My grace is sufficient for thee."

Jesus overcame temptation by being continually in contact with His Heavenly Father in prayer. In every crisis of life He sought refuge with His Father. Though pressed on every hand there never was a time in His life that He did not find occasion to enter into the sweet and strengthening relation that came with prayer. We may feel that too much is loaded upon our shoulders and the temptation to despair and discouragement may be great, but, if we miss the opportunity to carry our difficulties to God, we may find no relief and may even fail. The words of the old poem that says: "Satan trembles when he sees the weakest child upon his knees" is a case in point. Temptations have their least power over the praying man.

Jesus could challenge the age in which He lived to find sin in Him. There could be no sin in one who lived such a devout and holy life given to the service of the needy. We may learn from this that an active life spent in doing Christlike things is best to prevent the tempter's hold upon us. It is the idle person who easily falls into sin "For Satan finds some mischief still for idle hands to do." Few sins are committed without there having first been the temptation to sin. Active and useful service that permits no time when temptation can have its way is a good program to follow through all of our life.

A study of the great temptation of our Lord in the wilderness will reveal how He used a weapon which the devil could not resist. The weapon was the Word of God. "It is written" and "it is written again" spiked the devil's guns. In this we get a hint of how to be prepared to meet temptation and how to so strike to overcome temptation where it does appear. He who knows the Word and thoroughly believes in its power is ready for whatever the devil may throw in his way for his destruction. He who wields the Word as a weapon of opposition to the evil one need have no fear of the outcome for against it all the seducing forces of Satan are powerless.

THE S. S. LESSON

May 4

The Assyrian Exile of Israel

II Kings 17:9-18

Golden Text:—"I will delight myself in Thy statutes: I will not forget Thy Word." Psa. 119:6.

One of the darkest chapters in the Bible closes with this lesson. It is the last thing that is to be said of Israel, the nation of ten tribes that separated from the rest of God's people shortly after the death of Solomon. The beginning of this downfall came when Solomon fell so ingloriously into idol worship and the country was rent into two because of that sin and the oppressive measures to which he and his son were committed.

No country had a better start than Israel. The nation was of the blood of Abraham, through whom all the families of the earth were to be blessed. In setting up an independent government they accomplished their end with practically no bloodshed. Of the two sections of Canaan they held the most productive and the part containing the most and the most prosperous of the population. Again, their division was according to the Word of God as spoken through the Prophet, whom He had sent. Yet, with all these advantages, Israel proved to be a most unfaithful nation. In all the years of their existence there never was a single year in which they proved their worth by loyal service to Jehovah and, of every one of the kings who reigned over the country, not one did that which was right in the sight of the Lord. Of every one it was written he did that which was evil. A good start is a great blessing, but it is only a beginning. If we do not continue as God starts us, in anything, it is worse than useless to have had a favorable beginning. Bad leadership may be the doom of those who follow, but when a people know God they have no right to submit to the rule and direction of those who do evil in the sight of God.

There was a material reason for that downfall of Israel. All around them were powerful nations, especially Assyria, that either reduced other nations to tribute or else destroyed them altogether. For a long period Israel was in a struggle against the country of Syria, hardly able to hold its own, and when Assyria absorbed Syria, the fate of Israel was sealed. On the other hand there were times of prosperity in Israel, particularly during the reign of Jeroboam II. Prosperity spoiled the people. All kinds of extravagance were indulged in that only helped to decay the moral fiber of the people. There was also class abuse which was seen in the rich becoming richer and the poor becoming poorer, leaving the country without a strong and reliable middle class.

The period of Israel was not without reform. Numerous prophets came with messages rebuking sin in high places and low and their pleadings with the people to return to God. But the people would not hear. Sometimes they were impressed, as in the case of Elijah on Mt. Carmel, or, when Jehu destroyed the house of Ahab and undertook to exterminate Baal worshippers, but, they were too fickle to remain faithful for any length of time. A nation may posess wonderful traditions, an eloquent and earnest priesthood, and zealous reformers and yet be lost because of its indifference to the true faith and its willingness to listen to false teachers. The important thing is for the nation wholly to commit itself to God so that it may be among those who are blessed because the Lord is their God.

The nine verses of our lesson are a terrible indictment upon the nation and the time in which it lived. "Israel did secretly things that were not right." Here is betrayed an attitude of cowardice and hypocrisy. They had become a nation of sneaks and, until there is a change in character, such a people are on the path that swiftly leads downward to destruction. "They built high places and set up Asherim." These were places for the practice of idolatry and the setting up of symbols of idols, which was in disobedience to the letter and spirit of the command to make no graven image. "They served idols" forsaking the true worship altogether. "Jehovah testified . . they would not hear." It was a mercy that He sent His prophets to win them back, but they refused to listen. "Rejected statutes and covenants." It was the same step that led them to reject God. If they would not have Him, surely they would have nothing to do with His law. "Become vain." Vanity is a sure step in the direction of destruction, especially when there is nothing but a shameless record of follies and sins. "Went after other nations." One of the great measures for the safety of Israel was the command to be a separated people. When they mixed with others they were soon lost in the mixture. The same holds true with the people of God today. When they are no more a separated people they are no more the people of God. Two more details of their sins are given the first, the erecting of calves to represent Jehovah. Here they began. It led them to this "caused their sons and daughters to pass through fire." Human sacrifice, the most debasing of all idolatry. The end was sure "Therefore Jehovah was angry with them and removed them." The account is preserved as a warning to people of all times.

PROGRAM FOR THE CALIFORNIA STATE MENNONITE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE

To Be Held at Paso Robles, California April 25-26-27, 1924.

Conference theme, "THE CHALLENGE OF CHRIST."

Friday Evening Session—D. J. Dahlem, Presiding

7:00 Opening Song Service—Leader A. P. Wedel
7:15 Devotional—Rev. F. F. Jantzen
7:25 Music—San Marcus Church
7:25 Address of Welcome—San Marcus Sunday School
7:35 Response—Escondido
7:40 Offering, Announcements, Appointment of Committees
8:00 Address—Rev. H. J. Krehbiel
Solo—Harold Eymann.

Saturday Morning Session—H. B. Dirks Presiding

Motto: The Challenge to Fellowship.
8:50 Pre-Prayer Circle
9:00 Song Service
9:15 Devotional—Rev. C. Hege
9:25 Announcements
9:35 Theme: Fellowship with Christ Conducive of Efficient Sunday School Administration—Rev. J. C. Mehl
9:50 Discussion
10:05 Theme: Evangelism in the Sunday School (Decision Day and forward steps.)—Mrs. J. C. Haldeman
10:20 Discussion
10:35 Bible Study—Christina Harder
10:55 Forum—C. F. Mueller

Saturday Afternoon Session

Business Session
Recreation
Motto: A Challenge to Union with Christ.

Saturday Evening Session—D. B. Hess Presiding

7:00 Song Service
7:15 Devotional—B. B. Jantzen
7:30 Theme: Definite Missionary Efforts Young People Might Undertake—Martha Harder
7:45 Discussion
8:00 Address, German—Rev. Albert Claassen
Solo—Harold Eymann.

Sunday Morning Session

Early mountain top experience and prayer meeting—Christina Harder
Sunday School
English Service
German Service.

Sunday Afternoon Session—Miss Anna Stauffer Presiding

Motto: A Challenge to Communion with Christ.
1:45 Song Service
2:00 Devotional—H. D. Voth
2:10 Special Music—Upland
2:15 Theme: Can the Play Life of Our Young People Be Made Conducive to Communion with Christ—Rev. M. A. Niswander.
2:30 Discussion
2:45 Theme: The Christian Endeavor Pledge and Its Purpose—Herman Neufeldt
3:00 Discussion
3:15 The Inter-Relation of the Christian Endeavor Society and the Pastor—Lucas J. Horsch
3:30 Discussion
3:45 Close.

Sunday Evening Session—D. J. Dahlem Presiding

Motto: A Challenge to Service.
6:15 Regular C. E. Meeting
7:00 Song Service
7:15 Devotional
7:25 Music
7:35 Theme: Christian Endeavor as a Service Organization—Mrs. Herman Classen
7:50 Discussion
8:00 Installation, Reports, Announcements
8:10 Music
8:15 Address—Rev. M. M. Horsch
8:45 Closing Remarks by Pastor of Local Church.

Good-Byes.

PROGRAM OF THE PACIFIC DISTRICT CONFERENCE TO BE HELD AT ABERDEEN, IDAHO, FROM JUNE 15TH TO 18TH, 1924

Sunday morning—Mission services. German sermon by R. Petter. English sermon by Albert Claassen.

Sunday afternoon—Preliminary Exercises by the local Sunday school. English address: "Christian Stewardship", by J. H. Langenwalter.

Sunday evening—Introduction, by P. A. Kliewer. Cantata by the local choir, "The Kingdom of God" by Heyser.

Monday morning—Conference Services, conducted by the officers. English conference sermon by Chairman D. D. King. Preliminary business and organization. Paper: "Our Attitude Toward the Present Peace Movement. What shall it be?" H. J. Krehbiel.

Monday afternoon—An exposition of James 5:13-15, P. R. Aeschliman. An exposition of Phil. 3:13-14, John Toews. These two expositions to be in German. Paper: "Thy Kingdom Come," M. Horsch.

Monday evening—Introduction, S. S. Baumgartner. English, evangelistic sermon, Dr. J. H. Langenwalter.

Tuesday morning—S. S. Convention.

Tuesday afternoon—C. E. Convention. Programs to be taken care of by our S. S. and C. E. Secretary, C. F. Mueller.

Tuesday evening—Program of the Ladies Missionary Societies.

Wednesday morning—Business Meeting. An hour with the Word, R. Petter.

Wednesday afternoon—Intermission, or preaching services as desired by the local church.

Wednesday evening—Introduction by F. F. Jantzen. English evangelistic sermon, J. M. Frantz.

To perseveringly pray for our Conference and for many interested ones to come and take part and share with us the blessing, is the wish and prayer of the Program Committee.

WITMARSUM THEOLOGICAL SEMINARY

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Bluffton, Ohio

JOTTINGS

Rev. H. P. Krehbiel, elder of the Burrton, Kansas, church has organized a catechetical class of ten persons. In this same church the young women have recently organized a sewing society.

The librarian of Bethel College reports that there are 8870 volumes on the shelves. For the year 1923 5164 were called for, showing that this part of the equipment of the college is meeting with wonderful appreciation.

Bethel College will again conduct a Summer School. The sessions will begin Monday, June 2 and continue for a period of eight weeks closing July 26. Classes will be held in the forenoon only and will meet on each of the six days of the week. Dr. J. R. Thierstein will direct the school.

The International Association of Daily Vacation Bible Schools with headquarters at Room 1119, '387 4th Ave., N. Y., has forwarded to the editor its annual Hand Book consisting of statistics, standards, information and a list of approved text books in the field of Vacational Schools. Copies will gladly be supplied to those interested upon their application at the office of the Association.

Several weeks ago we reported the announcement made by the editor of the "Mennonitische Blätter" that because of the financial stress in Germany this organ of the German Mennonite churches would have to suspend. Fortunately a way has been found by which the publication may be financed. The first issue since the announcement of the suspension has appeared in the editor's mail. It is a double number, 1 and 2 of the 71st year of the publication's issue.

The 10th annual meeting of the Eastern (Old) Mennonite Board of Missions and Charities was held in Paradise, Pa., April 8 and 9.

Members of the Second Church, Philadelphia, joined in a Praise Service on Sunday evening, April 6. Numerous addresses were made. Some of those participating were among the organizers of the congregation 25 years ago.

The Girls' Glee Club of Bluffton College began its Easter tour with a fine audience in their home town on Mar. 30. They are visiting many churches through the middle west on this trip. The Club has more members than usual this year and its excellent work is attracting general attention.

Churches of the Eastern Conference are making great efforts to complete the "Forward Movement Fund" before the meeting of the Conference in May. The fund is to be $10,000.00 and is to be used in necessary conference work. Special envelopes have been sent to every member of a conference church.

In connection with the work of the Citizenship Committee of One Thousand, a special conference of College and University men is to be held in Washington, D. C., April 5 and 6. While the conference will give special attention to the issues of lawlessness as indicated in the violations of the Eighteenth Amendment and its enforcing act, the deeper and far more important topic of a real thoroughgoing awakening of the nation to the necessity of fundamental righteousness and loyalty to orderly methods of government will be fully considered and discussed.

Bluffton College will hold a summer session from June 9 to August 22.

The minutes of the General Conference of 1923 will shortly appear in pamphlet form. It will be a work of three hundred pages and will be sold for 25 cents.

Rev. G. M. Baergen of the Altoona Mission, while on a trip with his family to Oklahoma, preached in Bluffton, Ohio, on the morning of the 6th and in Berne, Ind., in the evening. Rev. W. W. Miller preached in Berne on April 13.

Rev. and Mrs. J. W. Shank, missionaries of the (Old) Mennonite Board will return to their field in South America on May 3. They have been home on a furlough. Rev. and Mrs. T. K. Hershey, of the same field are expected home on furlough about the time they leave.

There is a Mennonite church in the city of Rotterdam, Holland, numbering 1167 members. Of these 463 are men and 704 women. Last December this congregation called Miss D. Grunewald to the ministry. She will assist the pastor, Rev. J. H. N. Chorter.

There is a colony of Mennonites in Turkestan about 65 Kilometers from Alie-ata a terminal of a branch of the Orenburg-Taschkent Railroad. This colony was founded during the years between 1880 and 1890. There still remain about 15 villages although they have been greatly disturbed by the Bolschewik authorities. In one instance the village of Johannisdorf had to be broken up and moved eight kilometers away from its original location.

The Brotherhood and the Ladies' Societies of the Eastern District Conference will have programs for the Saturday afternoon and the Young People's Societies and the Sunday schools will occupy Sunday afternoon in connection with the meeting of the District Conference.

As announced in a previous issue, the 126th session of the Eastern District Conference will be held in the Upper Milford Mennonite Church, Zionsville, Pa., May 1, 2, 3, and 4. Delegates are especially urged to be sure that their credentials have been properly made out and their reports prepared. An effective Conference requires that everything be properly and promptly done.

Prof. Hartzler, president of Witmarsum Seminary will deliver a series of lectures at this Conference. His general subject will be "Christian Essentials". There will be six lectures: 1. What is Essential? 2. The Bible. 3. Religion. 4. God. 5. Jesus. 6. Salvation.

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or 30 per cent. over the preceding year. According to Frank H. Mann, General Secretary, there was no increase in the Society's Budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.
No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.
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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

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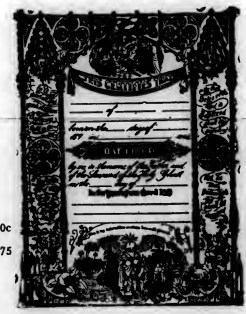

Mennonite Articles of Faith

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Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MAY 1, 1924. No. 18.

HOW COULD I?

How could I ever fail to see
The hand of Him, Who leadeth me?
Each little bird, each tiny flow'r
Reveals to me God's latent pow'r.

How could I ever fail to hear
The music which floats to my ear?
The rippling brook, with laughter gay,
Sounds forth God's praise upon its way.

How could I ever fail to know
The magic touch of evening glow?
The sun in all its splendor bright,
Sends forth to me God's radiant light.

How could I ever fail to trust
When I know well that God is just?
With such rich blessings from above,
My heart proclaims His wondrous love.

How could I ever fail to praise
The name of Him, whose pard'ning grace
Has rescued me from sinful shame?
My lips fore'er shall praise God's name.

How could I ever fail to bring
An off'ring to my Lord and King,
Who died for me that I might live?
My life and all to Him I'll give.

M. M. H.

THE CHHATTISGARH MISSIONARY CONVENTION AND CHRISTIAN MELA

Within the Central Provinces of India lies a territory called by the above name, viz., Chhattisgarh (Chhattis—thirty-six, garh—fortress) Long ago petty rulers and kings built their residences on some elevated place surrounded them with one or more high earth walls, provided them with strongly made gates, stationed armed watchmen in front of the gates and on the walls. These provisions were called fortresses; the territory referred to above has 36 of these remains. In the neighborhood of 20,000,000 people reside in this area. Our mission field lies in this area altogether.

Up to 1870 no mission work was established in Chhattisgarh, around that time the Am. Evangelical Mission sent their first missionaries to Bisrampur Rev. Lor, to Raipur Rev. Stoll; two sturdy pioneers who broke the sod, for many years never resorted for relaxation to the hills or furlough. Simply marvelous characters until their end; remained in the work nearly 50 years.

Mission work increased so that presently six different boards have their representatives here. These agreed in 1906 to hold an annual convention. This convention had its sessions for a number of years on an island under shady trees, the missionaries reside in tents, the meetings are conducted under the open sky. The island is somewhat centrally located. This year the convention convened February 21, 22.

To give some idea how the work has grown in these 54 years a few numbers may help.

On January 1, 1924, 99 missionaries on 28 mission stations were active. With these are connected 124 outstations where Indian Christian helpers are engaged preaching the Gospel; 11 girls' orphanages with 1,039 inmates; 6 widows' homes with 201 inmates of such who are despised by their friends, relatives and parents; 7 leper homes with 1242 lepers, who otherwise are looked upon by the general public as outcastes and utterly despised creatures; 93 primary schools with 5,733 scholars receiving Christian Biblical instruction 14 middle schools with 633 scholars; 4 high schools and normals with 357 students; 22 dispensaries where 97,241 patients were treated in 1923, besides physical help the Gospel is sung, talked and preached to them; 4 hospitals with 884 patients in 1923; 23 church buildings with 31 organized churches and 7,428 communicants; 229 Sunday schools teaching 12,081 scholars; 566 adult baptisms took place in 1923. The Indian working staff consists of 145 Bible women visiting the segregated women quarters (Zenanas); 200 evangelists witnessing and preaching wherever opportunity permits; 363 teachers in the primary and other schools supported by missions; 507 Sunday school teachers. "Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen (nations) the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." Ps. 126:2, 3.

During the convention practical questions pertaining to mission work are discussed as evangelization, education, marriage, temperance, etc. Largest attendance ever experienced was enjoyed this year. The fellowship of God's people lifts the heart to higher spheres. Those were helpful blessed days.

In connection with this at the same place is held since 1910 a Christian Mela (camp meetings) with the Indian Christians. The latter arrange for themselves booths, small tents or lodge under a tree. It was estimated that on Sunday about 5,000 Christians and non-Christians had been on the island, in the evening meetings about 2,500 sat on the straw orderly to help in song and meditation. A most interesting and encouraging scene. At the heathen melas more people gather, however, not a "single" orderly meeting is arranged, Christianity brings about order everywhere.

In the forenoon sectional meetings convened in various places where, evangelists, teachers, Bible women, young men and women, boys and girls were taught in special phases pertaining to their age, sex, vocation. A large portion of the afternoon was taken up by a congress meeting where each one could join in the discussion on practical church and social problems. Here we learn to realize more fully what the oriental mind fosters and how mission and church work can be adjusted to suit the country's needs. Annually this congress becomes more helpful, without cavil through it an infinite greater effectiveness in mission work must be achieved.

This year it was our special prerogative to have the world-famous Sadhu Sundersing in our midst to address twice daily an exceedingly attentive audience. He stands four-square on the Gospel. His sermons strictly Biblical abounding in personal testimonies of most remarkable experiences in the fellowship with his Lord. Every sermon pressed hard on the listener to get right with God and personal contact with Him without dependence on help or any reliance on other people; conversion and fellowship with the Master are absolutely personal matters; complete unconditional surrender to God's will; complete conversion; concise true testimony; undivided faith in Jesus; full reliance on the Bible as God's Word. In his eight sermons he repeated dozens of times "pray in secrecy". Both missionaries and Indian Christians carried with them away from these meetings resolutions to be a more consistent follower of Jesus.

Before closing, the story of his conversion would add to the above a greater significance. His own words are quoted. "I was such an enemy to Christianity that I not only spoke ill of and persecuted missionaries, but several times I tore up and burnt the Bible, because I thought that the Christian religion was false, and Hinduism alone was a true religion. One day in front of my father I poured coal oil on the Bible and throwing it on the fire I burnt it. My father tried to prevent me, but so bigoted was I that I disobeyed him, thinking that by so doing I was pleasing God.

After burning the Bible I became very restless, and I was in a very miserable condition. Three days after burning the Bible, finding that Hinduism gave me no comfort, I decided to commit suicide, because to live in such misery was impossible. Very early in the morning at 3 o'clock I arose, and taking a cold bath, I began to pray. "If there be any God let Him show me the way of

REPORT
of the
GENERAL CONFERENCE

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salvation, if not, then I will commit suicide by placing myself on the railway."

Up to 4:30 no answer came. Presently there appeared a light in my room. In that light the beloved and glorious face of Christ appeared, and showing His wounded hands in which the nailprints clearly showed. He said, "Why do you persecute Me? Behold, I gave My life upon the Cross for you, and that the world might have salvation." Upon my hearing this His words sank like lightning into my heart, I immediately became filled with joy, and I was changed for all eternity.

Although Christ disappeared after speaking thus to me, the peace He gave me will remain forever. This was not imagination. If Buddha or Krishna had shown himself it would have been imagination, for I worshipped them: but for Christ to show Himself, He whom I hated, is a miracle and clear proof that He is a living Christ. Neither was it a dream, for no one can see a dream after taking a cold bath, and a dream cannot completely change a life. This was a GREAT REALITY.

P. W. Penner,
Janjgir, C. P., India.

FROM OUR MONTANA FIELD

On March 16, one of our young Christian women had the joy of seeing both her mother and her grandmother, to whom she had spoken so often, and for whom she had prayed publicly and privately, confess Christ before a congregation of over one hundred Indians.

Besides these, a young man and a young woman were baptized, and three who had been baptized at the Busby chapel while living in that district or attending school, were transferred to our church list. Three more were baptized before Christmas and one since, thus eleven have been received in this time.

The old grandmother is a medicine woman—a class hard to win. Her confession thus was the more remarkable when she publicly stated, "I am old, deaf, blind, lame. I have had many gods in my days. Now I take my refuge in the true God, hoping He will have mercy on me, forgive my sins, lead me in a straight course to my Heavenly Home for I know my days are numbered."

We are glad to note how our Christians are real personal workers, eager to win more and more. One young woman had the courage recently to tell the ringleader of all the opposing forces, "you will find no peace until you forsake all and follow Christ."

Attendance and interest at all services is splendid. Young Christian women who find it hard to walk back and forth with their little ones while roads and weather are bad, bring their lunch, and thus are at church every Sunday, from 9:45 A. M. when Sunday school begins until after 5:00 P. M. when the afternoon meeting, which lasts at least two hours, closes.

This afternoon service is entirely in the hands of the Christians, and as many as thirteen men and women have taken part in prayer and testimony, though the leader stated at the close that he had intended calling also on others.

May this serve as an encouragement to all dear mission friends who have been faithful in prayer and interest, as it has been a daily encouragement to us, spurring us on to do our utmost in giving the Word, teaching, admonishing, reproving, encouraging, comforting, helping.

Sincerely,
Bertha E. K. Petter,
Lame Deer, Mont.

REFUSED TO BE RICH

Religious liberty and a simple life was more to some early Mennonites than money.

Among some of the early settlers of Germantown were Cassels. They were identified with the early Mennonite Church at Germantown. The following noteworthy incident preserved by tradition indicates the humble life of some of those early settlers, which few it would seem could resist.

A letter came from Europe to the Cassels informing them that a large legacy was left them by the death of a relative amounting to nearly a million dollars, likewise requesting them to send some one to bring it to the relatives in America. A church council was called and the matter was freely discussed. When it was unanimously decided by vote not to receive the money as it would have a tendency to make them proud. Simplicity of manner, plainness of dress, frugality, honesty and economy, were marked characteristics of these simple people.—Harris' Biographical History of Lancaster county.

It is a great thing to be able to preach the truths of God from the pulpit; do you know it is a finer thing to be able to live the Christ-like life?

If youth would take on some of the sobriety of age, and age would retain more of the spirit of youth, there would be a better understanding between the two.

SOME OBSERVATIONS CONCERNING THE EFFECTS OF PROHIBITION

In 1910, when I was serving as Chief Officer of the United States Indian Service, I was a frequent visitor to San Bernardino, Calif., a city of 12,000 inhabitants, the capital of the largest county in the United States. The people were discussing prohibition in a moot sort of a way, it being generally conceded that such a rash policy would "ruin" the city.

In January, 1923, I visited the place again. In the meantime, prohibition had gone into effect. I found a different city.

The population had more than doubled.

The assessed valuation had almost doubled.

The school enrollment had more than doubled.

The postal receipts had almost trebled.

The number of industries, manufacturers and wholesalers had jumped from 5 to 47.

The building permits had increased from less than $100,000 to about $2,000,000.

Instead of a crowded county jail, I found it nearly empty. Instead of the usual crowded city jail, I found it completely empty and the jailer said that it was empty nearly all of the time.

I found that the Santa Fe railway had just completed a $250,000 railway station and erected machine shops at a cost of $800,000, in addition to more than $1,000,000 expended in other improvements.

I found that the people had just erected a new $250,000 high school.

I found a regiment of workmen constructing a $225,000 city auditorium.

I found a company organized and preparing to erect a $300,000 hotel.

They were building houses everywhere. Gerber, the dairyman, told me that 54 houses were then being erected on his little milk route.

Every one of the former saloon properties were occupied with other business except one that was being torn down to be replaced by a large office building.

Charles F. Ward, who has been a peace officer of San Bernardino county for more than thirty years, told me that there was not one-hundredth part of the drinking that there was before prohibition came into effect.

Behold, how prohibition has "ruined" San Bernardino.

William E. Johnson.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

I also take leave to call attention to some needs which have become very noticeable, and which will become still more so. We need more room for students. We need also an extra room in cases of sickness. We need also a room for students from town in which they may stay when they have no classes. Next year we need also a third recitation room in which students preparing to teach may have opportunity in practical exercises in teaching. Elementary scholars could easily be gotten. *

Humbly yours,
H. H. Ewert.

After the reports of the school committee and of the teachers had been read they were almost unanimously approved. Especially Prin. H. H. Ewert's rules and regulations for the school were very higly approved of. They were only supplemented by the ruling that all students were prohibited to use tobacco. Six hundred dollars were voted for a house in Halstead to meet the pressing need of more room. In regard to the question of the teacher. In how far the adopted curriculum of the "Fortbildungs" should be compulsory for the students, the conference adopted the resolution, that, for example, church history should be a requirement for students planning to teach. Then it was the earnest desire of the conference that students of German parentage should take the German language courses offered in the school. The question which had been tabled, whether girls should be permitted to attend the school, the conference ruled that a trial might be made with day scholars (Tagesschülern) with the reservation that the question should be definitely decided at later conferences. It was further resolved that Prof. Ewert should write an article for the "Bundesbote" in regard to the girls question for the purpose of calling general attention to it.

During the following years several problems had come up before the school committee on which the committee reported to the 8th Kansas conference 1884: The $600 voted for a new building was not half sufficient for the new building to be erected. The work of the school had grown to such an extent that the committee had earnestly contemplated to

*Kansas Conference Report, P. 57-60.

engage a third teacher, but financial circumstances had kept them from taking the initiative steps. Another problem arose on account of the resignation of Prof. Galle as teachers of the English department. The vacancy was finally filled by Brother Anthony Shelly from Pennsylvania for a salary of $700.00 with extra appropriation for the expenses of moving. Then during the last year several students had to be engaged to teach in the lower classes for which work compensation from the school treasury had been permitted. For the present school year this compensation has been abandoned, and the teaching (one hour daily for each student in the pedagogical days) has been put on the programs for said class and made a requirement in their course in turn of which the students are given their tuition free for the last year. The tuition for the present school year has been raised to $2.50 a month from $2.00 a month last year and in addition students are charged 25 cents per week for lodging in the school buildings.

The admittance of girls for instructions in the "Fortbildungsschule" was only temporarily granted by the last conference. The committee recommends the sustaining of this ruling at least for one year more.

At the next conference the school committee reported that after the last building in construction would be finished the rooming accommodations would amount to 20 rooms. And the total value of the movable and unmovable property used by the school amounted to nearly $12,000.00. In the teacher's report it was stated that they had the privilege to dismiss sir students with the certificate of maturity. To their satisfaction all had successfully made their teachers' examination and all had found a field of activity in Mennonite circles. The admittance of girls into our school has brought no disadvantages of any kind, nor taking them in lodging under the supervision of the English teacher. We recommend therefore to keep their arrangement for the future.

In his report to the school committee at the close of the fifth school year (1886-1887), Prof. H. H. Ewert gave a review of the work done in the first five years of its existence. In this review the purpose of the school and how it had tried to fulfill this purpose is very clearly stated: "It is a blessing from God, that he is still bringing young men and young women to our school in whose hearts we were permitted to sow the good seed. One hundred and sixty-three students have attended our school more or less time during the past five years.

At the founding of the school the desire was strongly emphasized that teachers should be trained in it for our church and district schools. To this attempt God has already given His success. Two years ago we were permitted to dismiss the first class of six students, and since that time seven others have followed, who all have made the county examination and in general are much looked for teachers in our settlements. Beside these there is quite a number of former students of the Fortbildungsschule who have followed the teaching profession without first finishing the entire course, so that by general estimate there are at least 24 former students engaged in the teaching profession. That surely also is a great blessing. Another important purpose of the school was the training of workers in the mission field. Also in this it has pleased God, to use the Fortbildungsschule as a means. Our mission employs three teachers and all three with the addition of one missionary are students of our school who with love and devotion work at the saving of heathen shrouded in darkness.

In contrast to this, many apprehensions have not come about. The fear was often expressed that we would go to great expense to train teachers, and when they would be ready they would go into banks and other business. It must be pointed out that this is not the case, neither individually nor in general.

It was also feared that the school would become a kind of preacher factory. The young men coming from school, would impose themselves as preachers. Against this it may be said, what may gladly be hoped for that also among the ex-students be some who may later follow the call of the Lord to work in His vineyard, and that also the other purpose expressed by the founding of the school: "That the churches also later find men prepared for the ministry," may come true. Up till now there has been no outside determining influence at work upon our former students, but such ex-students as might feel the inner call to the ministry hold themselves quietly waiting in the background till the call shall also come from the outside through the churches. Such and similar fears, that our school would have a distintegrating influence upon our church life have not been confirmed. Of course not withstanding the good influence of our school which is already felt, there is still much lacking in our school, and we need continually to pray for more wisdom, efficiency and sincerity. The blessing upon which we already look today, shall not serve us for self-satisfaction, to satisfy ourselves in what has already been accomplished, but when we see that the Lord has been with us we should begin anew with renewed joy with more sacrifice, with more whole-hearted devotion to push this pleasing and blessed work of the Lord."

Humbly yours,
H. H. Ewert. *

The report is an example of the responsibility and seriousness with which the Mennonites looked upon the teaching and ministerial profession. It expresses the high ideal of life they had. The central thought that runs through it is, the fact that most of the graduates and ex-students of the Fortbildungsschule had gone to their respective churches or communities to serve them as teachers. Another fact that is brought out is, that the Mennonites look upon school teachers as potential candidates for the ministry. (This custom has been quite frequently followed among Mennonites. They either call the brother with the biggest barn to the ministry or the most popular school teacher. The first for his management and ability to support himself and the other for his training and experience.)

A great handicap in the growth of the school was the frequent change of teachers in the English department. There was a new English teacher nearly ever year. During the existence of the school the following teachers were engaged to teach the English branches: Peter J. Galle, Anthony S. Shelly, Sam Burkholder, Prof. Otto, Prof. H. O. Kruse, C. H. Wedel, G. A. Haury. The last year that Prof. H. H. Ewert was principal of the school, (1890-'91) he was assisted by Prof. C. H. Wedel. They divided the English and German courses between them as evenly as possible. The next year Prof. H. O. Kruse was appointed principal of the school with Prof. C. H. Wedel as second teacher. The courses to be taught were again so divided between the two instructors so that the work of the school was not much hindered. At the close of the school year 1891-'92 Prof. H. O. Kruse resigned to continue his studies. For the following school year Prof. C. H. Wedel was appointed principal of the school and Prof. G. A. Haury as teacher of the English branches. With the report for this school year both instructors handed in their resignation as teachers of the Halstead Fortbildungsschule to take up the duties as instructors in Bethel College.

*Kansas Conference Report, P. 108-109.

With the resignation of the faculty the Halstead Fortbildungsschule came to a close and merged into Bethel College. When the Bethel College project first came up, it was planned that the Fortbildungsschule should remain as a feeder for Bethel College, but the first Western District Conference passed a resolution that after the close of the school year 1892-'93 the conference for the present ceases to conduct the Fortbildungsschule and indeed in the expectation that the Bethel College Association will take up and conduct the school matter in the spirit of the conference. With the close of the Fortbildungsschule came also the close of the Kansas Conference which work was taken up by the Western District Conference. One of the most important if not the important work of the Kansas Conference had been the calling into existence of the Fortbildungsschule.*

*First Western District Conference Report, P. 168-169.

He who, through prayer, becomes resigned to his condition, has his prayer as fully answered as he who receives that for which he asks.

The pleasure of winning the race can never be the portion of those who merely drift with the current.

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THE MENNONITE

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EDITORIAL

A brother in California sends in an article for publication which concerns neither the editor nor the readers of The Mennonite. It seems to be a personal matter between him and another brother. We hope he will realize that the way to get satisfaction when he feels he has been unjustly dealt with is to take the matter up with the brother in question and settle his differences privately. There is never anything to be gained by dragging differences that concern no one else into public notice. And, besides, the mission of a denominational paper is not to side with one party against another in matters that are in no way concerns of the readers. A church paper endeavors to give its readers all the information about the church and its activities. It often feels called upon to champion the peculiar doctrines of the church, but it never, if it is to serve a useful purpose, undertakes to be a court to which matters of private concern are brought.

The editor extends his congratulations, and with them he is sure the well wishes of the readers of The Mennonite, to Rev. J. E. Funk of Elkhart, Indiana. Bishop John Funk is the veteran editor of Mennonite publications and lately celebrated his 90th birthday by presiding over the morning service at the Prairie Street Mennonite church of his home town. He was the founder of the Herald of Truth first published in 1864 and continued for 43 years when it was merged with the Gospel Witness and now continues for the past 17 years as the Gospel Herald. In the early days he took a prominent part in establishing Sunday schools in the Mennonite church, having made a beginning in that work by assisting the celebrated evangelist D. L. Moody in Chicago. Recently we were looking over the old files of the "Volksblatt" one of the early publications of the General Conference. In it we found several interesting contributions sent in by John Funk from Chicago. Among other things he tells of occurrences incident to the Civil War that were stirring the city. He also writes interestingly concerning the religious work, particularly Sunday school, in which he was interested at the time. Few men are permitted to enjoy so many years of activity as Bishop Funk has been privileged to give to the Lord in unselfish service and no account of the Mennonite church for the last seventy-five years can be written in the future without taking into consideration the numerous constructive activities in which he had a leading part. It is the hope of the editor that the brother will be spared many more years to bless the church with his interest and his prayers.

BOOK REVIEW

With Christ after the Lost. By Rev. L. R. Scarborough, D. D. Charles H. Doran Company, N. Y., Publishers.

Dr. Scarborough, well known as an evangelist, educator and writer, has in this work, given the reader the advantage of his rich experiences and his knowledge of the Sacred Scriptures as they relate to the salvation of the lost. The great purpose of the book is the equipment of the soul-winner so as to make him an efficient follower in the footsteps of his Lord, the greatest of soul winners. The reader is pointed to one source both for his information and inspiration, namely, the Word of God. It is a work particularly useful to the minister as he finds a soul-winning sermon suggested on every page. The Christian layman will find it an irresistible weapon made sharp with the Word of God for effective conquests in Christ's name. The non-Christian, should he read the book, would find it presenting the most convincing reasons why he should give his heart to God.

Dr. Scarborough's book is not an essay but a book of plans that have been tried out and found worthy.

The Conscientious Objector of America. By Norman Thomas. Published by B. W. Huebsch, Inc., New York.

To Mennonites this work is one of peculiar significance since, during the late war, many of our faith were drawn into the army by the draft and found themselves classified there as Conscientious Objectors. The author writes from the point of view of one who has seen and experienced what transpired when men were brave enough to take an unpopular and dangerous stand for conscience, but it is not the author's endeavor to present the memories of a martyr. In presenting his subject he considers all classes of C. O's. and those unto whose hands they fell and endeavors to be fair to all in telling his story. It is the story of those who in camps and prisons gave testimony to the sincerity of their peace professions by their readiness to face whatever such professions might bring with them. To us the book is valuable as a matter of information concerning very critical times for members of our church as well as others who agree with us that war is a crime in which the conscientious person should have no part. The book is not an apology for the conduct of Objectors but it is a record of their many months of patient submission to the hard things in the face of popular contempt. Individuals responsible for outrages committed upon helpless men are not dealt with as one might be led to feel they deserve for the writer proves himself a person possessed by a broad sense of Christian charity. With a book of this kind in hand we may feel that in the event of another emergency the man who will not participate in war will have a better understanding of his own position and the attitude military authorities may be expected to display.

The Bible Speaking For Itself. By Rev. Charles Cook. Published by George H. Doran Co., New York.

This little work of six chapters is an intelligent presentation of how the Bible is to be accepted and interpreted in its own light and in its own light alone. It makes clear the difference between law and grace and emphasizing the importance of understanding that the Old Testament, with its law and ceremonies, is precious history and contains much that later finds its fulfillment in the New, nevertheless the New Testament contains the whole will of God as revealed to the believer and should be accepted and obeyed as such. The author begins with the proposition that the Bible is infallible, inerrant and final and therefore "High Criticism, the theory of Evolution, New Theology and Rationalism—that unholy quartette marching abreast against Truth—are thrown out of court." Strong passages are devoted to meeting the attitude of numerous modern cults which the reader will find useful in the face of their claims, strengthening his store of information so that he will not be misled by them. We can recommend the book for careful reading.

THE SYMPHONY OF THE BIBLE

The Bible is a marvelous book, containing choice truths, it is like a mighty orchestra sending forth its sweet strains, blending in the most harmonious symphony. Philippians 4:8 which reads: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things," was under consideration by a teacher of theology and his pupils in the class room. The teacher asked the pupils how this passage impressed them. One said: "It reminds me of a violin, an instrument of a number of strings, penetrating in its effect." Another replied: "It reminds me of an organ with its many keys, which when skillfully handled will produce blessed harmony of sounds." Another replied: "It reminds me of a harp, producing the most fascinating music, its tender appeals and sweetness of tone, appealing to the deepest emotions of the soul." The teacher finally added his impression. "It reminds me of the chimes of silver bells awaking within the soul the most tender responses and the most pleasing emotions."

No other power can produce the true symphony of the soul as the many stringed instrument known as the Bible, the inspired Word of God. It can and does bring harmony where discord prevailed if given the right of way. The Psalmist prays, "Open thou mine eyes that I may behold wondrous things out of Thy law." As it requires a cultivated taste and ear to a full appreciation of the strains of music, so it requires a prepared heart to catch the sublime strains of Gospel truth and the music of "Peace on earth and good will to men." Christ says: "Let him that hath an ear to hear let him hear." It is the hearing ear that catches the vibrations of God's holy Word. There is no music equal to inspired truth conveyed to man coming from a consecrated heart and anointed lips. The prepared heart hears sweet strains of music as conveyed by God's promises and assurances in time of stress and strain, in time of testing storms and reverses. The music of the redeemed soul is produced by the sweet strains of God's revealed and applied truth. It is the new song, born of God.—The Evangelical Messenger.

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THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

VIEWPOINTS

Those neighbors' children! They are the limit! Sure, you've heard many a man and woman for that matter, too, who was not a preacher, take "those neighbor's children" for a text and wallop them in most un-christian style. Of course, you may admit that the argument is absolutely puncture proof. But that isn't the point just now. You didn't know that your friend could unwind like that. You took him for a sort of clam or icicle, one of those monosyllabic or even inarticulate souls who have so much more time to think than do garrulous prattlers, and here you are swamped with a volley of stinging caresscs that must make those neighbors' ears tingle for a month of weeks.

No, it isn't the neighbor's chickens, but their own offspring, their children, that your friend assures you he is discussing. "Why, they're in our yard not only all day but every day. I built a fence to keep our chickens in and the neighbor's children out, but while our chickens have sense enough to stay in, those brats seem to think I built that fence as a ladder for them to climb over and it makes my blood boil to see how they enjoy climbing over it and bending the wires out of shape till it sags between posts like a slack wire on which a clown in a circus dances round.

"And what don't they drag into our yard? I'm forever picking up trash and rubbish that they left. The other evening I came home from lodge tired and sleepy, and what should I see on the cement w. . . ., no, I did not see it that was the trouble. I stepped on one rim of a wooden barrel hoop and it tipped up just in time to catch my advancing foot and send me headlong to the walk. I'm still limping, not to mention that $12.00 pair of trousers with a four-inch rip on the right knee. When I limped past the neighbor's house next day leaning on a heavy cane, Mrs. Neighbor wanted to know what was the matter, I told her, I must have some secret unknown enemy, for someone had taken one of the hoops off of that barrel standing alongside of their house and had laid it on our walk right in front of the house and—you know the rest. I said I knew it must be a secret enemy because I had thoroughly spanked all three of my little angels to make them confess they had done it, and they persisted in stating they knew nothing about that hoop, but. . . .

"The other day those youngsters got into our garden and ate up all the strawberries, then they pulled off handfulls of flowers and scattered them all round. Their folks had gone to the city to shop and sent the kids over into our fence without telling us for they knew they would be safe there.

"I am ready to dispense with all the city conveniences and to move to some ranch big enough that no neighbor's brood will be playing in our yard."

Have you ever felt like that? Well, cheer up, there is another angle to this proposition. Blanche F. Gile expresses it in this wise in a little poem entitled "Yards":

I have a friend across the street
Whose yard's a mass of blossoms sweet;
Heliotrope and mignonette,
Scarlet runners, bouncing Bet,
Sweet alyssum, four o'clocks,
Columbine and hollyhocks;
Her blossoms are her joy and pride—
My neighbor on the other side.

But in my yard are blossoms too,
The strangest flowers that ever grew;
A hoe and rake of puppet size,
A pile of sand, some fat mud pies,
A spade, a spoon, a wee red pail,
A kitten with a bushy tail,
And brownish spots where childish boots
Have worn the grass down to its roots.

The people passing to and fro
Don't see I've flowers at all, you know;
But I'm so queer, I think they're fine,
I would not take her yard for mine!

Someone else puts it thus:

Things to Forget

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the finding and give very little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or stories you may have heard by accident and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeableness of life; they will come, but they will grow larger when you remember them and the constant thought of acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today and write upon it for sweet memory's sake only the things which are lovely and loveable.

* * *

WRONG AGAIN

Yes, we were not right! We thought, as soon as the Sower began to seed, all who run would read. And here we inquired of a good friend whether the subscription campaign for The Mennonite and Der Bundesbote had been started in his church, and he said, he would be glad to cooperate, but had not heard of it till now. That only shows that a good thing will stand repeating.

We were asking the young people's societies to make a canvass of their churches and to invite all who do not have either The Mennonite or Der Bundesbote to subscribe for one or both of their church papers. Some of the societies have done this with good results. If you have not done it in your church, will you not render this little service to the church papers?

* * *

"Brethren" or "brethern" which is correct? If you have been spelling it wrong, don't do it any more.

* * *

Who will tell us where "Meno" in Oklahoma got its name? Anyone please. There is a big Mennonite settlement there and we were curious to know whether the name of the town was an offspring of the word Mennonite.

LET THE GOOD WORK GO ON

There is no doubt that the pendulum is swinging back in the other direction from war after the bloody catastrophe that has caused so many millions of lives to be blotted out prematurely. And one is glad that not only students in Mennonite colleges but students in other schools as well as other denominations are feeling that now is the time to lift up their voices against this curse.

According to the Christian Century of March 13, 1924, Methodist ministers plan to memorialize the General Conference of the Methodist Episcopal Church which is to meet in Springfield, Mass., in this month. Here is their resolution:

"Whereas, we as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Pa., Feb. 27-29, 1924, recognize that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably un-Christian; that it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; therefore, be it resolved, that we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's ideals and methods of fighting wrong, and that we memorialize the General Conference of the Methodist Episcopal Church meeting in Springfield, Mass., May, 1924, to declare for an unalterable opposition on the part of our Church to the entire war system—economic; exploitation, imperialism and militarism; to call upon our government to cooperate with other nations in organizations looking toward world peace; to inform our government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced."

* * *

Do not criticise anything, not even The Sower, unless you can and do offer something better. We do not want to tear down. Any chump can do that. We want to Build Up. That calls forth the better qualities.—Give us your best. Constructive suggestions will be gratefully received.

* * *

This Y. P. Page, true to its name, hopes to run many an errand for The Mennonite. It may not wear a wig like the pages in the English parliament, not a uniform like the pages in a department store. But like a Good Freight agent it wants to avoid hauling "empties' around. Help it to be a messenger of glad tidings. How about your subscription campaign?

* * *

Sure, we knew it all along: You do not want to be selfish, always taking and never giving. Send us a little "religious relish" to serve all who wish to partake.

* * *

FAVORITE SONGS

Have you sent your ten favorite hymns to Brother J. F. Lehman, Berne, Indiana? If you have not, do so now. You know there is a committee at work on a new church hymnal and the members desire to put the choicest hymns into this collection. Of course, they will not be able to put in all hymns, but they will be glad to consider all hymns that are sent in.

* * *

THE GENERAL CONFERENCE MINUTES

The Minutes and the Papers and the Resolutions of the last session of the General Conference, which was held at Freeman, S. D., are now ready for distribution. The whole comprises a book of some 380 pages. There is a great deal of valuable information in this book and it would be excellent if one copy were in each family. A good way to attain this end would be if every church ordered as many books as there are families in the church.

The books may be ordered from The Mennonite Book Concern, Berne, Ind., or if more convenient from the Herald Publishing Co., Newton, Kansas.

* * *

Does your Sunday school begin on time, or five minutes after time? You know you have only 53 hours a year at best.

* * *

To wisdom give heed:
Sow Good Seed!

* * *

SERVICE

Edgar W. Cooley

Service is the law of Brotherhood. It was written upon the rocks when creation laid the foundation of the world. It was the prophecy of the Old Testament; it is the soul of the New. It will be the crucible of the final judgment.

Service has builded empires, dared the mysteries of unknown seas and discovered new continents. It has girdled the world with steel, laughed at time and sent its voice rippling upon unseen waves to convey hope to the despairing and comfort to the grief-stricken. It has spread the waving grain across the wilderness and dropped a sea of green upon the desert sands.

Service is older than the Bible, as new as the first tinge of the rising sun and as ever-lasting as the march of ages. It guards the cradle, clasps the hand of vigorous manhood, and places a flower upon the final resting place of the aged.

It is not a dogma, a doctrine or a creed. It is plain, common-place, honest humanity.

* * *

THAT BALLY BUS

We were very much interested in the report on the bus service of the Bally, Pa., Mennonite church. Where there are hard surface roads this may be the solution in part for the small scattered groups living in close proximity to each other. The Bethel College church has been considering bus service from the city of Newton to the College chapel where the church services are held. One difficulty here is, that one-half of the way is dirt road and with weather as we have had it for several weeks a bus would not fare very well.

A WELL-BEHAVED TONGUE

A well-behaved tongue is one of the prominent signs of personal holiness, or Christian perfection, for which we should all seek. We are told in the Word of God to, "Mark the perfect man, and behold the upright." We are commanded also to be "perfect". And this is one mark that perfection bears, "If any man offend not in word, the same is a perfect man" (Jas. 3:2). This statement implies that it is possible not to offend in word, that is, that we can have a well-behaved tongue. But the difficulties in the way of securing it are very great. This same apostle goes on to say that if a man have a well-behaved tongue, he will be able to control the whole body.

The tongue is a very little member of the human body, compared with other members, so far as size is concerned; but in possibilities its power is almost untold and unlimited. A bit that we put in a horse's mouth is a very little thing, but the way it is pulled determines the movements of the horse. The helm of a ship may appear very insignificant, but the helmsman directs the course of the ship, even through storms, by the way he turns the helm. "Even so the tongue is a little member, and boasteth great things."

Whether it be well-behaved or ill-behaved depends upon the governor, as the way the helm turns the ship depends upon who controls the helm, and the way the bit directs the horse depends upon the driver. It all depends upon whithersoever the governor listeth as to whether we have a well-behaved tongue or not.

It can be made a great power for good or for evil, for God or for Satan, for righteousness or wickedness. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."

"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell." What a description! What a sharp, piercing, deadly, destructive weapon it is when "set on fire of hell"! This single weapon has destroyed families, torn neighborhoods into factions, brought on half the lawsuits of our land, and set nation against nation. "Behold, how great a matter a little fire kindleth!" Children have forsaken their homes, husbands and wives have separated, bosom friends have become bitter foes, all because this little member was not well-behaved. In fact, it has the power to set the world ablaze.

Oh, the mischief that may be wrought by the tongue that is "hung too loosely!" The cursing tongue, the slanderous tongue, the gossiping tongue the backbiting tongue, the whispering tongue, the evil-speaking tongue, the filthy-word tongue, the jesting tongue, the sarcastic tongue, the lying tongue, the insinuating tongue, the vindictive tongue, the fault-finding tongue, are certainly all "set on fire of hell." These are all great evils, and certainly no Christian can let his tongue behave in any such way. But there is need of watching and carefulness, lest we give our tongue too much liberty, and it becomes a master and we a prisoner.

There is one form of evil of the tongue that Christians need to be particularly warned and guarded against, and that is trifling with reputation in little circles where friends meet together in familiar converse. Two or three persons meet in the home or on the street. One of them mentions the name of some one not present. They begin to converse, with this absent person as the subject of their conversation. They proceed to speak quite freely, since they are all very intimate friends. They say several good things about the absent one, interposed by an occasional "but". By that time the interest is heightened and all are talking quite freely, but, of course, strictly confidentially, and with no desire (?) to harm. Soon the "buts" are coming thick and fast. Ah, that "but" —that is the poisoned arrow, swift, sharp, cruel, bitter, merciless, malignant as hell can make it—and what have they done to the reputation of the one who was the subject of their remarks? And the sad part of it all is that many times they are professing Christians. God, deliver us from such! Oh, how God's work is hindered, and individuals are destroyed, because the tongue is allowed to speak disparingly of others!

There is only one remedy for such, and that is to go to the source of the trouble, which is the heart. Get God in the heart, and you can have a well-behaved tongue; because He will then become the Governor, and is able to tame that which no man can tame. We need to say with David, "I will take heed to my ways, that I sin not with my tongue." A well-behaved tongue will be an evidence to the world that God is in the heart.

UNCEASING EVANGELISM

Christian work must be done patiently and continuously, over and over again, as if it had never been done before. Each year all the children of that year begin with the very first round of instruction in the truth. The letters of the alphabet, and the numerals, and the simplest Bible verses and the answers in the Catechism must be learned as though no one had ever learned them before.

We are never to relax our efforts, or take anything for granted. People do not know the simplest truths unless they have been taught them and have learned them. The old truths are to be continually taught and preached, because there are always those who have never learned them. If we take for granted that every one knows elementary religious and Christian truth because we, ourselves, learned it long ago, we shall soon have a community that is in pagan ignorance and darkness.

If the whole world were converted today, without a single exception among all those who are of years of discretion, we should have to go right on tomorrow with our work of Christian instruction and effort to lead the children to know and love Jesus Christ. We are a sinful race, and the children would grow up with unregenerate and unconverted hearts unless led early to the Savior, and within a generation or two the world would be again full of sin.

In heaven all will be complete in holiness and confirmed in grace, but in our earthly life there must be a continual work of evangelization, so that those who are coming on in life may be brought into the family of God's renewed and saved children.—Ex.

The German printing establishment at Steinbach, Man., and the Mennonite weekly, "Steinbach Post" were taken over by the brethren Bernh. Dyck, formerly of Nikolaipol and Peter Andr. Vogt formerly of Schönwiese, Russia. They are in a position to do "jobbing" in connection with their editorial work.

THE C. E. TOPIC

May 11

Being a Christian in the Home

Eph. 6:1-4; Luke 2:19, 52.

(Mother's Day)

Being a Christian changes things. When a person becomes a Christian that one is changed. The old life of sin is dead and a new life has been born. One can hardly imagine that any one could be a Christian in one place and not a Christian in another. The subject does not imply that it is possible to be a Christian outside the home yet not one in it. One sometimes hears the term "Street angel and house devil" applied. This cannot, however, be applied to the consistent Christian because he or she will be a real Christian everywhere. If there are such whose home life belies their Christian profession elsewhere then they will deserve the condemnation "hypocrite" that our Lord applied to those pretenders whose lives were not consistent with their professions.

A Christian home is a different kind of a home. It is Christ's little kingdom shut off from the world. In many homes one sees the affectionate little card displayed which says: "Jesus Christ is the Head of this house. He is present at every meal and He hears every conversation." Can we imagine a home being like the Christian home with Jesus left out? In the Christless home there would be an absence of prayer and therefore it would be without the blessings that come with the prayer-life. There would be no devout and devotional study of the Bible and this would mean that the pious attitude toward God, the helpful and loving spirit toward fellowmen and the generous feeling toward all kinds and conditions of unfortunate people that is so manifest in the true Christian life would be wanting. Indeed, the atmosphere of the Christless home, though it radiates culture and refinements of many kinds, would be altogether unsatisfactory.

The Christian home is what it is because we know that our Lord blessed homes, not only his own, but others with his presence. We can, from the few hints given us in the Bible, well imagine how sweet and loving the home of the Child Jesus was, especially in His relations to His mother. The mother, because she of all women of earth was destined to give the world its Christ, must have been the purest of women in character and devout waiting upon the will of God and in devoting her energies and efforts in the interest of this Holy Child whom heaven had sent her. We have Bible pictures of Jesus in the home. In the house of Peter one of His first acts was the healing of the mother-in-law. And a precious member of the household she must have been, since she deemed her privilege to immediately render unto Jesus the service that hospitality called for. Though Peter was much with Jesus there can be no doubt but that Peter was a different and a better man for having had Jesus in his family. How sweet are the references

to the visit of Jesus to the Bethany home of the two sisters. Here He expressed approval and also condemnation upon certain lines of conduct. This is to be expected since He comes to the home, when He does come, to be Lord of that household and lovingly rule as its King. Zaccheus was a worthy man in many respects, but he was in an unworthy business that offered frequent opportunities for corrupt practises. Jesus sought his home and His presence there led to a noble declaration on the part of Zaccheus concerning what he henceforth would do for the poor and how he would make right any wrong he might have done by a wonderful restoration of four times the amount involved.

Does it ever occur to us that the Christian home alone can guarantee the stability and safety of the nation? When God wants to find men and women of metal to meet and solve great problems He does not seek out the homes noted only for their wealth, culture or splendid connections. He generally seems to ignore such conditions and seek rather for character—the character that gets its inspiration and strength from a Christian training, a praying mother and a church-going father. Take the great men of history and one will soon discover that most of them came from such surroundings as for example: Martin Luther, Oliver Cromwell, the Wesleys, Abraham Lincoln, James A. Garfield and many others too numerous to mention. The Christian home is the most unselfish place on all this earth. It is there that mother inspires love and devotion as well as godliness and faith by her own wonderful example that costs her more than words can describe. In the Christian home there is a refinement that surpasses all the culture of the world because the members of the family are led to measure up their lives and conduct by the most refining of all influences, the will of the Lord Jesus Christ and everything must come up to the severest tests: What would Jesus do?

Every young man and woman hopes at some time to establish a home of his or her own. They look forward to this as a place where they may find the peace and contentment that the world cannot give. It is their hope there to shut out the base and lowly things and cultivate the better ones. Such an ideal is a splendid and a helpful one but it should ever be remembered that a real home offering the peace and comfort that the devout soul longs for, is an impossibility without Christ. He must enter into its intimacies and become a permanent member of the household.

THE S. S. LESSON

May 11

Jehoiada's Victory Over Baal

II Kings 11:1-4; 11-18

Golden Text:—"Be strong in the Lord, and in the strength of His might." Eph. 6:10.

We have noted last lesson the doom into which the northern kingdom of Israel rushed by its idoltary and wickedness and how that it disappeared forever from the face of the earth. The story of the kingdom of Judah is a similar one although this weak little country lasted much longer because now and then there was a righteous king on the throne and the people occasionally did turn back to Jehovah and maintain his worship. If a few just men at the head of the nation were the cause of the nation's survival so long one naturally wonders how different the story of Judah —and of the rest of the world, for that matter—would have been.

Rehoboam who succeeded Solomon fell into the sins of his father. He was succeeded by Abijah and only when his son Asa came to the throne do we find a king of godliness and character. Asa destroyed the base symbols of idolatry and his rule marked an era of great prosperity. The great event of his reign was the defeat of any army of Ethiopians of a million men, the largest army mentioned in the Bible. Asa led the people to renew their covenant with God but he fell into the great mistake of entering into an alliance with Benhadad I. of Syria. A prophet, Hanani, rebuked him for this and was thrown into prison for his pains. The alliance with Syria marked the beginning of the downfall of Judah. Jehoshaphat who succeeded Asa was one of the kings who did right in the sight of God. He feared God, provided for the instruction of the people and set himself diligently against idol worship. He also won notable victories over the Philistines and Arabians forcing them to pay him tribute. The great error of his reign was the matrimonial alliance he made with the house of Ahab, permitting his son Jehoram to wed the daughter of Ahab and Jezebel. This move brought untold miseries to his house and plunged the country in idolatry. Athaliah was a fanatic devotee to Baal and just as blood-thirsty as her unspeakable mother. Under his reign Baal worship was established and even in Jerusalem a temple was erected to his honor. He murdered members of the royal family and nobles of Judah and died a comparatively young man and was buried without the usual kingly honors. His son and successor, Ahaziah, was completely under the influence of his wicked mother, fostering Baal worship and suppressing the worship of Jehovah. He died of wounds received in battle after a short reign of one year. It was upon his death bed that Athaliah violently siezed the throne of herself, killing, as she thought, all the seed royal. For six years this tigress ruled over Judah. It appeared that God's promise concerning the throne of David and a son of David on the throne had gone for naught, but there was one life between Athaliah and her kingdom about whom she knew nothing. The wife of the high priest and sister of the king saved the infant Joash and kept him hidden during all those terrible six years. No doubt they were years of anxiety but there was the sustaining thought that God had a deliverer of His country at hand. The boy Joash was hidden in the house of Jehovah. No wonder that in after years he was a zealous servant of Jehovah. The surroundings must have made a remarkable impression upon him.

In that age of danger and idolatry it required a man of mighty faith and iron nerve to do what the high priest Jehoiada did, first in protecting the young prince and second in organizing a revolution and leading it to a successful end. There must have been dangers on every side and one small error might have defeated everything. The secret of the success lay in the fact that this was Jehovah's struggle and he was to vindicate himself with weak weapons.

Wickedness is always arrogant. Athaliah must have felt that everything was secure for her. The crowd of flatterers who generally surround persons such as she was in all likelihood, was congratulating her upon her achievements. But wickedness meets its defeat in the most unthought of places. Jehovah was supposed to have been suppressed. The temple was desolate, no worshippers seemed to exist to honor Jehovah. It was from the desolate temple that the shouts of the people came who greeted their new-found king—the prince of the house of David. It was without the gate of this temple that the wicked usurper paid with her life the price of her wickedness.

It is well to note that this was an occasion for covenants. Strong and determined men agreed to be loyal to the king and to one another. We might let the event suggest the importance to us of declaring our loyalty to King Jesus. Every one to whom Jesus becomes the new found King should as a matter of reasonable loyalty pledge his life, his service and his all to Him.

What followed indicates a new turn in the story of Judah. They had permitted and even joined in the establishment of Baal worship now they had had years of it. When Baal had full sway, it led to terrible things. This is always the way with compromise with or surrender to evil, it leads the way to a slavery which is difficult, if at all possible, to throw off. Judah destroyed Baal, his temple and his priest. It was a fresh start and enabled the re-establisment of the true faith.

PROGRAM FOR THE OPEN-DOOR S. S. AND C. E. CONVENTION TO BE HELD IN THE ONECHO CHURCH, ALMOTA, WASHINGTON, JUNE 9, 1924

Sunday school session beginning at 9:00 o'clock.

1. Song Service—led by Onecho Music leader
2. Devotionals—led by Rev. P. R. Aeschliman
3. Welcome Address—by S. S. Supt. of Onecho S. S.
4. Response—Rev. P. A. Kliewer
5. Minutes of the previous Open-Door Convention
6. Music—Onecho Choir
7. Topic: The High Calling of the S. S. teacher—Ruff S. S.
8. Topic open for discussion
9. Music—Monroe S. S.
10. Topic: The Past, Present and Future Influence of the S. S. in the Church or Community—Onecho S. S.
11. Topic open for discussion
12. Music—Onecho Choir
13. A S. S. report by the secretary from each S. S. represented
14. Music—Menno S. S.
15. The Standardization of Our S. S. —C. F. Mueller, Field Sec. Pac. Dist.
16. Music—by Audience
17. Closing Prayer.

Christian Endeavor session beginning at 1:15 o'clock.

1. Song Service—led by Onecho music leader
2. Devotionals—led by Rev. P. A. Kliewer
3. Music—Menno Choir
4. Topic: The Advantages of Organization in a C. E. Society—Monroe C. E.
5. Topic open for discussion
6. Music—Ruff C. E.
7. Topic: Planning and Leading a C. E. Meeting—Menno C. E.
8. Topic open for discussion
9. Music—Monroe C. E.
10. Onecho Junior C. E. Society
11. Round table discussion
12. A report from each C. E. represented stating some of their strong points and some of their weak points
13. Music—Menno Choir
14. Business Meeting
15. Closing Song and Prayer.

D. D. King, Pres.,
Elsie Krehbiel, Sec.

Program Committee: P. C. Jantz, Julius Frantz and Alvin Rubin. 19

JOTTINGS

Special attention is directed to the meeting of the Brotherhood on Saturday evening in connection with the Eastern District Conference to be held at Zionsville, May 1-4.

The community in which the Alexanderwohl church is located has already signed $12,000.00 as security for the Russian Mennonite immigrants to Mexico.

Easter Sunday morning 7 young souls were baptized and received into full membership of the Menno church near Lind, Wash. A crowded house present. In the afternoon the Lord's Supper was partaken of by the congregation. It was a blessed time for all, refreshing and strengthening their faith.

A "Radio" installed in Lincoln Hall, Bluffton College, has been giving excellent results, much to the satisfaction of the students. A rule is in force that the radio is not to be in operation during the regular hours for study and that it may not be used after 10 o'clock at nights except Sundays.

Many of our Russian brethren would be glad for the opportunity to leave that country and make their homes in America if they could command the necessary means. A brother from Halbstadt writes that the amount required would be $200. There have been a great number who have benefitted by the assistance of friends and the agencies at work in Canada, where facilities have been provided for their care and settlement, but there are many others who do cannot benefit by this assistance and need further relief, if they are to have opportunities for a new start under more favorable conditions.

An attractive pamphlet published by the First Church, Philadelphia contains the membership list and the financial statement of the congregation for the year.

Rev. H. J. Krehbiel, president of the General Conference, addressed the Lion's Club, of Reedley, Calif., on the topic, "Abolition of War", at its April meeting.

Rev. Alfred Habegger writes that need is evident for more and better facilities for training of native Indians in the Montana field. In a letter to the Mission Committee of the First Church, Philadelphia he writes as follows: "Native workers must be trained by constant and intensive work over a definite period of time. They must be near the missionaries. To do this they need decent places to live. What can be done? Provide the needed equipment and accommodations."

A series of interesting events took place lately in the Second Mennonite Church Philadelphia. New pews were installed to take the place of the chairs that had been in use for 25 years. A special service was conducted on the Sunday morning when the pews were used for the first time. Palm Sunday was observed with exercises appropriate to the occasion. On the Wednesday evening following, intsead of the usual Bible Study Hour, preparatory services were held in preparation for the Communion to be celebrated on Easter Sunday morning. At the Easter service a class of young people was admitted into church membership, some by baptism and others by letter. The services for several Sundays past have had peculiar significance to parents who brought their children into the church for consecration.

Rev. P. H. Unruh, pastor of the Alexanderwohl Church, Goessel, Kansas, has a catechetical class of eighteen young people under his instruction.

Some years ago the Dukhobors, a Russian sect holding to non-resistance, came to Canada, largely through the assistance furnished them by the Quakers. Large numbers of these people are again preparing to return to Russia. According to reports they have already purchased several villages owned by Mennonites who are making preparations to migrate to America.

Prof. Fast, of Witmarsum Seminary paid a visit to Newton, Kansas, over the Easter holidays in the interest of the Seminary. On Sunday morning he preached in the Bethel College church. Prof. Fast is an alumnus of Bethel College.

For several years the Mennonites in Winnipeg, Man. have been conducting services. The group was small, attendance numbering less than a dozen. Recently there has been a decided increase and the number in attendance has reached the number of forty.

The visitor to the Mennonite communities in Kansas years ago were impressed with the miles and miles of hedge fences with which the farmers bordered their holdings. Now the hedges are disappearing. It has been found that the hedge fence is not good for the crops and that at the road crossings the view is obscured, making it dangerous for automobiles, and that they harbor the snow and prevent the roads from drying out in the spring. So it happens that the beautiful must give way to the practical.

Rev. and Mrs. Steiner, missionaries who arrived in New York last Saturday, were the guests of the Ladies' Aid Society of the Second Church, Philadelphia, at their anniversary celebration.

Reports have it that following the long trail of misfortunes to which our brethren in Russia have to endure comes a double plague of mice and grasshoppers. Mice are everywhere in house and barn. Seven cats to a house are not enough to keep the houses clear. The lack of cultivation has permitted the eggs of the grasshoppers to mature in inordinate numbers in the fields.

According to the Auditor's report of the books of Bluffton College for a period of 18 months, ending with Aug. 3, 1923 the following is a statement of the financial condition of the college: For strictly educational purposes $29,-226.59; from Endowment and Annuity Investments, $7,871.60; from gifts, $27,796.58; and from miscellaneous sources, $26,572.13, making a total income from all sources for the eighteen months covered by this report of $91,466.90. The expenditures for Administrative and General purposes are $25,068.86; for operation and maintenance of physical plant, $9,-714.38; for Instructional salaries, $45,-452.85, and for supplies and expense, $3,114.00, or a total expense for educational purposes of $83,350.09, and the expenses for bond interest, operation of boarding hall, scholarships, etc., amounts to $30,192.18, making a grand total expenditures for the 18 months' period of $113,542.27, or an excess over the income for the same period of $22,-075.37, which, of course, represents the deficit for the 18 months in question.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅝x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅝x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅝x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4½ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Certificate of Baptism

No. 104

Size 11x14 inches.

A beautiful design

Price per copy.....20c

Per dozen, postpaid.....$1.75

Mennonite Articles of Faith

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive cloth binding. German or English.

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The Catechism

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MAY 8, 1924. No. 19.

SEWING SOCIETIES ARE ASKED TO TAKE NOTICE!

All societies sewing for India are requested to send their goods pre-paid and early enough so they will be in my hands no later than June 15. Freight charges from here to India are 10c per lb. To avoid mistakes and misunderstanding, it is desirable that the same person who sends money for freight, also has her return address on the packages sent.

In order to save duty, the Canadian societies will please take their goods to the Canadian Conference, where they will be repacked and sent directly to their destination in India.

With sincere grettings to all Sisters,

Mrs. S. S. Haury.

994 E. 9 St., Upland.
California, April 22, 1924.

THE MATTER OF LANGUAGE

It almost seems foolish to bring in the language question, but does it not seem strange that we should cling so to a language of a different nation? When our missionaries go into their fields, the first thing they do is to take a good course through in the language of the heathens they are working among. Now one credit we must give the missionaries that go into the foreign lands. Now how do we treat our "dear little heathens" at home? They learn mamma's language, whatever it may be. But how many learn the proper German? Yet in Sunday school in some places they are expected to use and understand proper German. What success would our missionaries have in the mission fields if they were to use the missionaries' mother tongue? In these communities where German is requested the constant plea is put forth we don't want the children to forget the mother tongue. Is the church and Sunday school the place to keep this up? Readers how often have you heard and of how many Sunday school teachers have you heard this story. "I was supposed to teach my class in High German, my class did not conceive the stories I told. I then told them in Swiss or I then told them in Brevarian or I then told them in Low German and they did not understand then, so at last I told them in English. Then all eyes popped open, all ears were pricked, the little chins dropped, chubby hands were raised to catch the chins, the class room was silent only the teacher's low voice was heard. What does this mean? Does it mean for us to cling to our mother's tongue or to our mother's principles? Why spend so much money to give our missionaries the heathen tongue and then refuse our dear children the language they study eight to ten months in the year, yes, the language they are compelled to study by law in the public school or the language under whose flag we have our worldly protection and the language our children speak among themselves and their chums we deny to them. Would it not be better to teach and speak the mother tongue at home and in Sunday school use the language they use in public schools?

From,

A Reader.

CORRESPONDENCE

The First Mennonite Church, Reedley, Calif.—Easter Sunday: —Procrastination the thief of all time, the local correspondent to the Mennonite must acquiesce in this statement. Judging from the correspondence or rather lack of correspondence from the Reedley church one might come to the conclusion that the Reedley church is an inactive church, but we are far from that, probably so much engaged in our own work, that we find no time to tell our sister churches through the columns of the Mennonite what is transpiring among us and what we are doing along church activities.

Up to the first of April of this year our church program called for three church services each Sunday, one German and one English service in the morning, besides the Sunday school hour and an English service in the evening.

The two preaching services and the Sunday school in the morning made our Sunday morning program so full that at our annual church business meeting it was proposed that we try the church bulletin system, making all announcements for both church and Sunday school through the bulletin instead of from the pulpit, thereby saving the time these announcements usually take up. The try-out of the bulletin proved such a success that it has been adopted permanently.

It was feared that the announcements made through the bulletin would not be as impressive and would not be heeded as much as if made from the pulpit, but we find the opposite the case, the bulletin is taken home and referred to during the week, while the announcements from the pulpit were often forgotten or remembered only in part and nothing to refer to to refresh your memory. The cover page of our bulletin carries a photograph of our church building and is run by the printer in large quantities, the program, announcements and weekly church activities are mimeographed each week by some of our church members and in that way we are able to have the bulletin at a minimum cost.

It's worth trying out, you will like it. I mentioned above that our church program called for three preaching services each Sunday, the church council realizing that this was asking too much of our pastor, decided to lighten the burden by eliminating the German service with the exception of the first Sunday in each month when we will have a German service preceding the English service. The eliminating of the German sermon to but one a month was not done for choice but circumstances compelled such an action.

Today, Easter Sunday our young people started the day in a commendable way by having a sunrise prayer meeting on a mountain east of Reedley. The Sunday school celebrated with an Easter program of declamations, presentations and songs by the children, the church having been tastefully decorated for the occasion with plants and white flowers. No matter how negligent people are about attending Sunday school and church, on Easter Sunday a special effort is made to come and our auditorium showed this for it was full to overflowing.

In connection with the church service Holy communion was celebrated; at this occasion there were received into church membership twenty new members by letter and the right hand of fellowship, which brings our membership close to the three hundred and fifty mark.

On Good Friday both our high school and grade schools dismissed school in recognition of the day, something that has never come to my notice before and which is to be commended.

We appreciate and are thankful for such an attitude and spirit among those who are in charge of our school affairs, yet there are other conditions existing in our city that are not so gratifying to the Christian thinking people of our community.

On the past Monday in our city election the citizens of Reedley had an opportunity to vote on four pool hall questions, the one proposition was, shall they be allowed to continue to operate and the other three propositions were to put certain restrictions on them such as Sunday closing and prohibiting the use of cards and dice or any other game of chance and we are sorry to have to state that all four propositions failed to carry and they will be allowed to operate in our city as heretofore, but we are hoping and praying that some day their time will come and they will be outlawed as were the saloons. Still much to do for the Christian people of Reedley and other communities to make their influence felt for the right and righteousness.

Brother and Sister D. M. Hofer who are engaged in Mission work in the city of Chicago under the auspices of the Mennonite Krimer Brueder and who were sent to Russia in 1922 in the interest of relief work and after completing their work there made a trip around the world and have just returned and spent a week amongst the Mennonite churches of this locality, this evening Brother Hofer spoke in our church to a packed house, taking his audience with him on a flying trip of an hour and a half, around the world. Although the time was limited for such an extended trip, Brother Hofer understands how to vividly convey his impressions of the trip to his listeners.

He concluded in saying that each individual is on a journey and as they need a captain, a chart and a compass so each individual soul needs, first of all, a

captain and our captain should and must be Jesus Christ, then the Bible should be our chart to point out the way and our conscience will be our compass telling us if we are going in the right direction, without these we will be unable to reach the harbor of eternal bliss and happiness.

Corr.

Moundridge, Kansas, April 23, 1924.—To the Readers of the Mennonite:—The blessed Easter time has again come and gone, and no doubt to many members of the West Zion congregation it was a time of refreshing and a season of blessings.

Passion week was observed by services beginning on Palm Sunday and closing on Easter Sunday. Dr. J. H. Langenwalter of Bethel College brought the messages from the last week of Christ's life, before the crucifixion. The manner in which Dr. Langenwalter presented these events could not help but fill open hearts with a desire to do more and consecrate one's self more fully to the great work of the church.

Baptismal services were held on Good Friday (morning). At this time sixteen young people accepted Christ as their personal Saviour and were added to the church through baptism. On Easter Sunday Holy Communion was observed by the congregation and visitors, a larger number participating than for many years and we are grateful for this testimony of unity, it means much to a church to have this blessed fellowship and to commemorate the greatest event in the history of the church—the glorious resurrection of our Lord. The festival would indeed be meaningless had not our Saviour risen from the dead; but now He lives and His children too shall live, a wonderful hope for every Christian.

Our church will again conduct a Vacation Bible School as has been the custom for many years.

On Friday night (April 11th) the Bethel ladies choir gave their first sacred concert (in the city auditorium) of their Easter tour through Nebraska, S. Dakota and Minnesota. On Saturday morning they were taken to McPherson, where they left for Beatrice, Nebraska, their second stop.

Miss Madilene Carter, the state secretary of the Kansas Christian Endeavor Union, was with us on the evening of April 8th and gave an inspirational talk on the meaning and work of Christian Endeavor. A number of weeks previous to this meeting seven of our Endeavorers, including our president, Ed. H. Schmidt, attended the C. E. rally at Hutchinson. At this rally we were privileged to hear a splendid address by Clarence C. Hamilton, the field manager of the Christian Endeavor World. More than 150 Endeavorers from several counties were in attendance. During the banquet several fine musical selections were given which were enjoyed by all.

The Lord hath done great things for us; whereof we are glad. Psa. 126:3.

Mrs. D. O. Rupp.

Burrton Mennonite Church, Burrton, Kansas, April 24, 1924.—Greetings: For several years we have been fortunate not to have any deaths to report, but this year we have one to report already. Mrs. John Dalke died March 31. She had lived only a little more than a year in our midst but in this short time she had gained the love of all who had come in touch with her. Two other sisters are quite sick at this present time, one who also moved here only a few months ago is suffering with tuberculosis.

The death of Sister Dalke occasioned some visitors who also served us with the Word. On the morning of April 6, Rev. H. D. Penner of Beatrice, Nebr., brother of the deceased, talked very forcibly about some of our duties toward our neighbors and our attitude toward our church. At the funeral on that afternoon Rev. P. H. Unruh of Goessel, Kansas, talked about death and resurrection. Another visitor was Rev. Abr. Warkentin of Newton. He preached to a full house Sunday morning, March 3. In the evening of that same day he gave his illustrated lecture on Russia. Some of the scenes were familiar to those who had come from that country. Such visitors with their messages are always very much appreciated and we also appreciate the faithful work that is being done week by week throughout the year. We are very fortunate to be so faithfully served. Surely the Word shall not return unto God void, but it shall accomplish that which God pleases, and it shall prosper in the thing whereunto He sent it.

The Ladies Mission Sewing Society of our church had become so small that they thought it best to declare themselves dissolved. In the beginning of this year younger members made a renewed effort and have succeeded in organizing one again. School session and distance to travel are some problems that they are facing, but the desire to do something in this line, and a lift from family members may help to overcome these. May the Lord guide and bless all efforts that are being made to further His kingdom.

We rejoice over a catechetical class of ten members that is being instructed. It is the largest class we have had for several years.

Katie A. Friesen, Corr.

Donnellson, Iowa.—During the first three months of this year we had an unusual amount of bad weather. For a good many Sundays the roads were almost impassable, so that our church services were sometimes limited entirely to people living in town.

Now, however, that the roads are smooth and our Sabbath days are pleasant people are making up for lost time and the attendance at the different church services is back to normal. The Easter program given Sunday evening was very well attended. The program was almost entirely musical, consisting of solos, duets, selections by the church choir, the male chorus and the young girls' chorus.

A group of young people delivered an Easter drama, presenting the Easter story very impressively.

At the close of the program Rev. Basinger gave a few very suitable and inspirational remarks on the significance of the day.

On Tuesday evening, Apr. 22nd the Bluffton College Ladies' Glee Club gave a concert here.

Quite a large crowd attended the concert and everyone was very well pleased with the evening's entertainment.

A good many people are hoping to again hear their concert, which is to be broadcasted over the radio from Davenport, Iowa, Friday evening, April 25th.

Our young people are all looking forward to the Fourth District Christian Endeavor Convention, which is to be held May 2nd, 3rd and 4th.

We hope and pray that this gathering of young folks will be a real blessing to all who can attend and will stimulate them with greater interest in Christian Endeavor work and in all Christian service in general.

A Young Men's Bible Class has recently been organized in Sunday school. A separate room has been arranged for this class as they can do better work in this way. Rev. Basinger is giving a series of sermons on the Beatitudes. It has been a great privilege to hear them so far and everyone tries not to miss any.

Corr.

All our earthly treasures are borrowed treasures from God.

A strong will power acts as a shield against difficulties.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

The German Teacher's Association

At this place however another important factor must be mentioned which was largely instrumental in unifying and building up the Mennonite school system. This factor was the "German Teacher's Association," organized in 1886. Just as the Kansas Fortbildungsschule had been planned several years before it was started, so it was with the organization of the "German Teacher's Association". Long before it was organized in 1886, the importance of such and the desire that such an organization might be made, was already expressed at the 5th Kansas Conference in 1880.

"When our schools, training and educational institutions shall be, where children shall acquire the necessary knowledge and faculties for life, then necessarily the teacher himself must have such knowledge and must himself be a Christian. Now as the responsibilities of the teacher on account of the great differences in regard to natural ability, inclination and obedience is connected with great difficulties, therefore much depends upon, whether the teacher will find the best teaching methods, and whether he will permit himself to be continually encouraged for his duty as educator. Now all this, the finding of the best methods, as well as the encouragement for the work, can best be attained when teachers hold conferences together. May be the teachers will gain so much and see the importance and seriousness of their calling more and more, that they shall take care, that the good and laudible school customs, to which the singing and praying for the opening and closing of the school may be added. May these customs never depart and others be put in their place. For such and other reasons are school conferences only desirable and by the Kansas conference most heartily recommended." *

Thus while the Mennonites were doing the things most needful at hand, the opening of elementary schools and training schools for teachers, they did not close their eyes to problems ahead but could not be immediately solved. The German Teacher's Association was finally organized in the summer of 1886. Mr. C. H. Friesen, ex-student and graduate of the Emmental and Halstead Fortbildungsschule, had just finished his first year of school teaching in the Hoffnungstal school, Dist. No. 75, when, talking with Rev. J. F. Harms, he mentioned that Rev. Harms should begin organizing the German Teacher's Association. Rev. Harms replied that such a movement must begin from Halstead, and asked Mr. Friesen to write to Prof. H. H. Ewert in this regard. This Mr. Friesen did; and as an answer he was invited to discuss a theme at this first conference. Then after the close of the Fortbildungsschule that year the German Teachers' Association was organized. The first statutes of this organization were drawn up by Prof. H. H. Ewert, Rev. J. F. Harms and Rev. Peter Balzer. Rev. Harms says "that Rev. Balzer was much concerned that only teachers who were church members should belong to this organization." This regulation was later very much modified so that non-church members could be admitted as members.

About the work done in this organization, Rev. Peter Balzer, as representative of the organization gave the following report to the fourth Western District Conference, Oct. 29-31, 1895: "The German Teacher's Association has done very much in its part, that our German church and private schools are conducted more according to an appropriate unified plan. The exercises and discussions at their semi-annual meetings have filled the teachers with more courage and delight for their work; and also the churches in whose midst such teacher's conferences have been held, have derived, according to the testimony of many, great benefits and blessings from them." *

In time the Association appointed a committee to select and recommend a list of books which might be used in the German church schools. Another important work of the Association was, that it appointed a committee to prepare a song book to be used in the elementary schools. The committee collected a list of proper songs for children, and with the financial aid of the Western District conference had been printed and bound into a booklet called, "Der Liederschatz" (Song Treasury).

The German teacher's association usually has two meetings. One during the Christmas vacation (Dec. 28) when most teachers are home, the other at the close of the schools in spring, or in August in connection with the German Teacher's Institute. On the evening preceding the conference the teachers as well as the congregation in whose midst the conference is held, meet in the church to listen to two addresses on some phases of Christian education. "On their programs they have reports on some important school questions, model lessons and short biographical sketches of early school men, such as August Herman Franke, Johann Heinrich Pestalozzi, etc. The program is followed by a short hour in free hearty exchange of thoughts for the purpose of bringing the teachers more closely together in cultivating professional cooperation and fellowship."

Beside the semi-annual conferences of the German Teacher's Association, there were for some time in New Alexanderwohl local conferences of three or four adjoining districts. The teachers of these districts met in the evening in one of the school houses. The teacher, in whose school house the local conference was to be held, usually gave a model lesson with his school in one of the branches taught. The model lesson was followed by a short program. At the close the model lesson was criticised in a friendly way by the other teachers and visitors present. The program had the appearance of a community affair and the whole neighborhood was out.

(To be concluded)

*Kansas Mennonite Conference Report, P. 42.

*Fourth Western District Conference Report, P. 223-224.

WHY GO TO CHURCH?

What's the use in going to church? Why shouldn't I get just as much benefit from staying at home and reading a sermon?"

One might say in answer, "Try it. Stay at home and see how many sermons you will read." This, of course, is a sufficient answer to the man who wants an excuse to stay at home; he is not going to give a thought to sermons; but it is not a sufficient answer to the earnest inquirer who really wants to know what is to be gained by church-going.

What's the use? Suppose we ask that question about something else. What's the use in going to political meetings? Why can't I be just as good a citizen if I stay at home and read the political editorials in the newspapers? Ask any intelligent voter, and he will point you to the average business man of the city. The average business man of the city does not go to political meetings, rarely needs a political editorial, and when election day comes his friends have to hunt him down, take him by force and carry him off to the polls in an automobile. How much interest do you take in your town government if you never go to a town meeting? How much work did you ever see a woman do for equal suffrage who never went to suffrage meetings? How many men do you know who are on fire for prohibition that never go to a prohibition meeting? How many women do you know who are on fire for missions that never attend their missionary society meetings?

Have you a big, old fashioned fire place in your living room? Did you ever go down stairs on a cold morning and try to build a fire out of the smouldering embers that were left from the fire the night before? How did you go about it? Did you put a little handful of kindling wood around each ember? Didn't you pull those smouldering embers close together? Why did you do it? Because that is the way to build a fire. But why should a fire be built that way?

The world is very much like a big old fashioned fireplace. So long as the people remain scattered about they are like scattered embers. They have a little fire in their hearts, but usually there is only enough to make a little smoke. If they stay apart too long the little fire they have will die out. If you want the fire in their hearts to grow, if you want to accomplish something, you will seek to bring them together. If you want to set people on fire for a good cause, you will go out and find men and women who have a little interest in the cause—just a little spark of fire in their hearts—and you will bring them together. And in a little while you will see the sparks begin to grow, and if you keep them together long enough and give them a lot of fresh fuel in the way of information and ideas about the cause, you will see the sparks develop to coals, and the first thing you know you will have a big blaze.

You have sat before a big fire at night and watched it burn down until there was nothing left but a few scattered embers and then you raked the embers together and put on fresh fuel and made as big a fire as you had before. That is what your pastor undertakes to do every Sunday morning. In the course of the week the fire of love among his people burns down, and often by Sunday morning the passion for Christ and fellowman is reduced to a mere spark in their hearts. And so he brings them together and lays upon the hearthstone of their hearts a lot of fresh fuel in the way of information about Christ and His will and ideas about work in His cause, and this kindles the fire afresh so that it may burn on through another week.

That is one reason why Christians go to church. But there are other reasons. Man is a social being. He was made to live and work with his fellows. As a rule, men will go farther in any direction when they are together than when they are separated. Thus church going brings Christ's people into a position where they can cultivate the spirit of worship easier than when they are alone (which, of course, helps them in their private worship); where they can more easily become interested in Christ's Word and Christ's cause; where they can more easily take their stand for Christ; where they can rise to higher aims and make higher resolves, and where it is easier to make heroic sacrifices. We sometimes say that men give more at church because they give to be seen of men; but that is not always the case: often they give more simply because it is easier to make great sacrifices in company with others who make great sacrifices than it is to make them alone. Dare a boy to do a hard thing, and he may hesitate; but let him know that a dozen boys are ready to spring forward with him, and he will be off in a twinkling. So it is with men and women. Let Christ's people stay apart, and what each will accomplish for Christ will hardly be worth counting. And by and by they will cease to accomplish anything. Bring them together, and they may set the whole community on fire for Christ.

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ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

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EDITORIAL

The printed minutes of the 23rd meeting of the General Conference are before the writer. Also there lies on his desk an ancient outline of a sermon in the handwriting of Rev. Ephraim Hunsberger, of Wadsworth, Ohio, written on the back of the published minutes of the seventh General Conference held in the Swamp church near Quakertown, Pa. in 1875. The report of the Conference held at Freeman, S. D., last year made up a full sized book of 360 pages. The report of the Swamp conference, whose report served Rev. Hunsberger for writing material is a small pamphlet of 28 pages, probably 4 or 5 inches in diameter. A comparison of the size of these two documents of the church gives an interested observer a slight idea of the size and extent of the General Conference of today when compared with the conference of 1875, when the late Christian Schowalter wrote the minutes. Most of the business of the conference of 1875 concerned itself with the Wadsworth School, which was then on its last legs. That they took their business seriously may be noted in the fact that the conference continued for eleven days. The school matter, however was not the only matter that concerned this gathering of our fathers, for it was at this meeting that Brother S. S. Haury was called into the service as missionary. One school, about to confess failure and close, and one missionary, looking for a suitable location, were the interest of those days. Compared to our magnificant educational program and our mission work in China, India and among the American Indians the small beginning in an obscure little corner of our great country one feels that beginnings were very small. With the thought of the late conference and its tabernacle seating thousands the number of delegates assembling in the Swamp church in 1875 seems hardly a handful. This remarkable growth that we have impressively set before us by the comparison has its reasons, of course, but above all one must feel that what we have has not been alone by our own efforts, but our field has grown by the blessing of our Heavenly Father. An examination of the names of those present at the Swamp conference as recorded in the report will reveal the fact that of the names of persons mentioned only three are living today, namely, Rev. Albert Funk, now connected with the Missionary Alliance, Rev. N. B. Grubb, now living in retirement in Philadelphia, and Bro. S. S. Haury who makes his home in California. Brother Haury is the only one living today whose name is reported as one who attended the conference at Freeman last fall. At the rate of growth as indicated by these few things noted there is no way of telling what the probable size and work of our conference will be fifty years from date. The fathers have done their work and now we are beginning to observe how well they did it. May we of the later generation be able to leave behind a record of having done so well under our circumstances and conditions as to prove ourselves worthy of having been their successors.

PURDAH SYSTEM IN INDIA BREAKING DOWN

Franchise for women has invaded India. Three provinces and several native states have granted franchise to women. Miss Iris Wingate of London, now in New York as the guest of the American Y. W. C. A. convention now in session at the Hotel Commodore, says that women in India are coming out of their cloistered seclusion ordained by the purdah system.

"India at this stage is a nation coming to maturity," says Miss Wingate who, as head of the Y. W. C. A. work in India, spends her entire time there. "The next seven years are bound to be history making. The reform scheme, the first step toward self-government which calls for a ten-year term, is only three years old. Women for the first time are beginning to take their place in national life. Three provinces and several of the native states have granted franchise to women.

"The marriage age of girls is rising. Among Christians it is as high as 18 and 19 years. While the uneducated classes still marry very early in their teens, child marriages are steadily decreasing. A girl may even say no to an arranged marriage."

After marriage the bride goes to live with her husband's parents, his sisters and brothers and their families. The mother-in-law reigns supreme over all these family connections. Among Christians, Miss Wingate said, some newlyweds are even setting up their own households. "The purdah system keeping all women behind walls after marriage, is breaking down very fast."

The Y. W. C. A. is uniting Christian women for service and interest in national problems. It seeks to equip the Indian girl for leadership for public service.

"The biggest contribution the association is making today is for international relationships," concluded Miss Wingate. "Racial feeling and prejudices are very acute in India. As an international staff of Americans, English, Indians and Anglo-Indians living and working together on a common basis, we demonstrate daily such racial cooperation is workable. Problems that India is facing today give us an interest in common."

TWICE THE ENROLLMENT IS RALLY DAY GOAL IN BRAZIL

Very few Sunday schools in America have even 100 per cent. of their enrollment present on Rally Day. The Brazil Sunday School Union has a goal that is very stimulating for those in the home land. The Union has adopted as their goal an attendance record of twice the enrollment, with at least 80 per cent. of the regular pupils present. Even that last item is a worthwhile standard. Rev. Herbert S. Harris, General Secretary of the Brazil Sunday School Union and field representative of the World's Sunday School Association announced that when Rally Day was observed on the fourth Sunday of October, 1923, forty-nine schools reported an attendance on that day which was twice their enrollment. Special rewards were offered to the schools having the greatest percentage of increase present on Rally Day and prizes were obtained by three which had enviable records. The first had an enrollment of 70, with 428 present; the second, with an enrollment of 262 had 1102 in attendance and the third, having 123 on the roll, had 432 at the school session.

Special efforts were made to have pupils bring as large a number of visitors as possible to Sunday school on that day and various schools reported the names of 56 pupils, each of whom brought five or more visitors, or a total of 1602 as the result of their efforts, this being an average of 30 visitors for each of the 56 pupils. One girl in the Sunday school at Senges, Parana, brought 130 visitors, and a young man of Votoramtim, Sao Paulo, had 160 to his credit. A young lady in the same school induced 170 to attend. The last two were in the school which won the second prize for the largest proportionate attendance. Nearly all of the 230 schools which reported sent offerings for the support of the work conducted by the Brazil Sunday School Union and the amount totaled about $700. The annual observance of Rally Day in Brazil has contributed much to the enthusiasm with which the work of the Sunday schools in that country is being developed. There are over 1500 Sunday schools in Brazil.

CHILD LABOR INCREASING

In 1920 the census reported more than one million children between the ages of 10 and 16 as "gainfully employed" in the United States, writes Eleanor T. Marsh, in the Christian Herald. These figures indicate that out of every 12 children of these ages in our country, one is a wage earner; one-eighth of all our 14-year-olds and one-fifth of all our 15-years olds are wage-earners.

Child labor is not confined to any one section of the country nor to any one occupation. Every state has child workers; they are found in agriculture, in manufacturing establishments, in trade, in transportation, in domestic service, in mining, and in other industries.

Since the taking of the census, child labor has shown, so far as numbers are concerned, first a downward and then an upward curve, corresponding roughly to the curve of business prosperity. Figures secured by the Children's Bureau from a group of important industrial cities during the period of depression in 1921 and 1922 showed a slight decrease in the number of working children, so far as could be estimated on the basis of the number of working certificates issued. It was hoped that this downward tendency would be continued and that child labor would gradually and naturally become in fact the anachronism which it is in theory today.

These hopes were doomed to disappointment. Figures from the same groups of cities through the latter part of 1922 and the whole of 1923 showed a steady increase over the numbers reported during the period of depression.

In some cities this increase reached as high as 100 per cent. In a few cities it went even higher. It is evident that child labor is not "naturally and gradually" being wiped out.

Congress, recognizing the fact that the child-labor situation constitutes a grave national problem, has twice passed a national child-labor law. These laws did not attempt to take the place of state legislation on child labor. They merely formulated certain minimum standards through which it was hoped to give children at least a minimum chance at education, health, and happiness.

Federal laws provided in effect that no child should work in or about a mine or quarry until he had reached the age of sixteen. They also provided that no child should work in a manufacturing establishment until he had reached the age of fourteen. If children between fourteen and sixteen worked in manufacturing establishments they should not, the law said, work more than eight hours a day or forty-eight hours a week or at night time.

Conservative as these standards were, however, very few of the state laws measured up to them. Even today only thirteen states have standards as high in every particular as those laid down in the Federal laws, which ceased to operate when Supreme Court decisions declared them unconstitutional.

RADIO AND THE CHURCH

How is radio going to affect the church? Is it a friend or an enemy?

The point of view of a person who has watched the development of radio-telephony and who has studied its possibilities, is that it is going to affect it as much as did the automobile in its day, as much as did the motion picture, says Homer Croy, in The Christian Herald, but instead of taking support from the church it will bring to it new audiences. The first direct effect, so far seen, is shown in the motion picture theater. The radio has hurt motion pictures.

But the very thing that has kept people away from the motion picture theaters will probably bring new listeners to the church—the fact that people can stay at home and still "go to church". Radio will bring the inspiration of the church to the tired workers who dislike to stir so early on Sunday morning.

At present the sending equipment is outside the resources of the average church. As a result, the larger church will be the first to install radio, or to make arrangements for the use of sending stations at certain times, so that the first broadcasting will be confined to the larger and wealthier churches.

With a wide-spread use of radio, sermons will be available for all who wish, within a distance of several hundred miles. As a matter of fact, the distance can be measured in thousands of miles. A church will be a dot in the center of a great web spun through by lines of radiation. The scope of the church will widen; the web will grow larger. A church in another city will reach out to meet it and the small church in between will suffer.

A survey of the situation now shows that more people will come in weekly contact with the church than ever before, but that the direct influence will be lessened. Thousands will listen to a sermon where now only hundreds hear it. People who have not gone to church in years will listen to devotional exercises; some will be won back, although it is probable that many of them will continue to receive the help and inspiration of the sermons only indirectly. It may mean that eventually the smaller and less ambitious church will have to close up; the more capable pastors will be called on to preach while the less gifted ones will find other work. It will mean a widening of doctrines, for meticulous theology will not be welcomed by a heterogeneous audience. Sermons of the future will be more direct, will have less underbrush and more substance.

WORK! WORK! WORK!

"I pity no man because he has to work. If he is worth his salt he will work. I envy the man who has a work worth doing and does it well. There never has been devised, and there never will be devised, any law which will enable a man to succeed save by the exercise of those qualities which have always been the prerequisites of success, the qualities of hard work, of keen intelligence, of unflinching will."—Theodore Roosevelt.

So far as my experience and observation go, I think Colonel Roosevelt was right in the above statement. Work is the royal road to success in any venture. We have spoken in this line before, but it will stand repetition. Being born again, and then working hard, consistently and persistently in the service of the Master, is sure to give us an entrance into heaven. And in every activity of life there is nothing that will take the place of hard work. Wishing, hoping, dreaming, guessing, will not bring success. Luck is only an imaginary something. "Pull" will sometimes help us temporarily, but "push" will help us always.

We may wait a lifetime for something to "turn up" and it will never materialize, but we can go out, and by hard, consistent work turn something up. The prodigal son got pretty low in life, even to the feeding of the despised swine, but he decided, "I will arise and go to my father," and "he arose and went," and because of this action, arrived safely at his father's house. I confidently expect to reach heaven, but I expect to reach it by the route of right living and hard work.

And there is a wonderful demand for workers. We need help in religious meetings. We inquire at the training school or elsewhere, "Do you have some young man or woman here who is not afraid of work?" and the hustling, busy, industrious young man or woman gets a start in the work. One of the first questions asked concerning any young man or woman who applies for a position in industrial concerns is "Are they willing to work?" Shirkers are not wanted. In the bank, the young fellow who is employed as messenger, to start at the bottom, is counted upon to some day be cashier or other officer, and no bank wants to waste time and money on training a shirker. If you ever hope to be a success in the ministry, better accustom yourself to hard work. The Sunday school demands superintendents and teachers who will work, and work hard. The evangelistic field demands workers, not shirkers. Every member of every congregation must be a worker if the work is to succeed. The school teacher, to be a success, must be a worker. The pupil in school, if he is to make his marks and pass, must be a worker.

The Lord could provide for us and feed us as He permitted the ravens to feed Elijah, but it would not be good for us. We would grow up a race of sluggards, and good-for-nothings, and be indolent, worthless, and criminal, for "an idle brain is the devil's workshop." Work promotes health, physical, mental and moral; and good, hard work never hurt any one. "Let us work while it is day, for the night cometh when no man can work."—Sel.

THE C. E. TOPIC

May 18

God's Holy Day: What Is It For and Why?

Exod. 20:8-11; Mark 2:27, 28

When God called the earth into being and inhabited it and set man about the rest of creation He established the Sabbath. It was to be a symbol of the obedience that mankind is required to show to Him, it was also to be a mark by which men were to be distinguished from the creature world as owing a spiritual allegiance to their Creator and it was to be a time when special spiritual exercises were to be performed. Besides this, the setting apart one day in seven was to work toward the physical good in that the rest required for that day would tend to his health and happiness. God set the strictest hedge about His Holy Day, punishing deliberate violations with death. In that primitive time it was important to emphasize the fact that the slightest disobedience was a defiance of His command and therefore not to be passed over lightly or unnoticed. There are those in modern times who regard the references to the keeping of the Sabbath in the Old Testament as being harsh and cruel, but it is to be remembered that in the days when the law was first revealed it needed the strongest kind of emphasis as to the necessity of keeping it.

Jesus in His contact with the spiritual leaders of the Jews in His time often came into conflict with them. His messages always rebuked hypocrisy and the keeping of the Sabbath in that day had around it so many rules and regulations of conduct that to the worshipper it came to be a burden hard to bear instead of a privilege by which the spiritual life might be fostered and the soul refreshed. Some of the rules were ridiculous. For example: One must not walk over fields on the Sabbath for fear of treading on seed bearing plants and crushing out the seeds, which would be a kind of threshing, which would be unlawful work. Again, a housewife must not carry a needle in her clothes for that would be bearing a burden unlawfully on the Sabbath. Some of the regulattions became farces. For example: A Sabbath day's journey permitted one to travel a little more than three miles. To go one step beyond would break the law. However, it was not forbidden to walk more than that distance for a meal on that day and so, if one ate something before returning, or sent food ahead to be eaten, the law would not be violated. Regulations such as this did nothing toward drawing the devout soul in closer relations to His God.

The Christian Sabbath is not celebrated on the seventh day of the week and some find considerable difficulty in this. In the early days of the church it was custom to keep both the Sabbath and the first day of the week. The Sabbath because of the Jewish sur-

roundings in which the Christians found themselves and the first day of the week because on that day the Lord arose from the dead. Soon, however, they realized that they were no more Jews and bound by the Jewish law. They were largely poor people and two days were more than their poverty would allow them for religious services, and so, it quite naturally came about that the day with which their dearest associations were associated would be the day upon which they would gather to worship and which would be celebrated as their day of rest. Sabbath keeping with the Christian is a glorious privilege. He is not bound under the law of the Jew and one day in seven serves every purpose for which the Sabbath was intended for him.

In Sabbath keeping let us not lose sight of the idea of rest that accompanies it. No one could continue in the regular grind of life and remain healthy, happy and content. Besides the religious significance attached to the Sabbath there is the need of the body and mind to be considered. Monotony is wearing and depressing. A change is necessary to break this. This may not always require doing absolutely nothing, but it does require the breaking of the ordinary routine. Now there are plenty of people who would not think of surrendering their Sunday, but they want to spend it in a way that is not to be approved. If it is a clean and healthy recreation to get out and play ball, for example, the Sunday is not the day for this. Others need the quiet and rest. To insist upon enjoying one's self at the expense of others' comfort, to disturb the peace of the community in getting one's pleasure, destroys the purpose for which the Lord's day was set aside. Some can see nothing in enjoying a Sunday excursion. Do they think how many must lose their Sabbath because they insist upon making it the occasion for a picnic?

The ancient laws of our country, that are sometimes spoken of as "Blue Laws", come in for a large share of dissatisfaction on the part of those who would make our American Sabbath like the Continental Sunday. Business, theatres and sports, according to these people, should be permitted to go on. But if it were permitted what would become of the Sabbath? Our prediction is that soon there would be none.

To the Christian the Sabbath day is the one looked forward to as the "Day of rest and gladness". The world has enough of hustle and hurry and business competition. It is a glorious privilege to have a day set apart and blessed by God on which the soul can refresh itself in worship and quiet meditation.

THE S. S. LESSON

May 18

Isaiah and the Assyrian Crisis

Isa. 37:14; 21-23; 29; 33-36.

Golden Text:—"God is our refuge and strength, a very present help in trouble." Psa. 46:1.

Three great characters come to our notice in this lesson. Sennacherib, the kind of Assyria, Hezekiah the king of Judah, and Isaiah the prophet of Jehovah. The first was great in the eyes of the world, in wealth and grandeur, the second was great because he "did that which was right in the sight of God" and lived to see the reward of his faith and the third was great because he was the spokesman of God. The greatness of the first named sinks into insignificance because he was only a great man of the world. only a great man of the world. The greatness of the latter two will continue forever because of their having been faithful servants of Jehovah. All through the ages men have sought the kind of greatness that Sennacherib attained and like him, their end was failure, no matter how much power and influence in a material sense they attained. In every time, since God made His presence known to men, there have also been the few who, although weak as the world esteems strength, have benefitted by a power that the mightiest could not resist.

Hezekiah began his reign well. In the first year he opened the doors of the temple, repaired them, cleansed the temple, restored worship, sent letters to all the people in Israel, as well as in Judah, inviting them to keep the passover. After this celebration, which was prolonged over the usual time the people were roused to such a pitch of enthusiasm that they destroyed the shrines, high places and altars which had been used for idolatry and even the brazen serpent which had been preserved since the time of Moses and became an object of idolatrous adoration, was destroyed. Beside this, Hezekiah was active in strengthening the defense of the nation and preparing it to resist invasion, for it had become apparent that the mighty nation of Assyria would sooner or later endeavor to subdue the country to itself. On the whole, he was a king worthy of the name and the responsibility that was in his hands. We can hardly imagine the doom that would certainly have fallen upon Judah had a godless man been on the throne instead of a godly and praying man. The prayers of the pious king were the salvation of the race. Though time and circumstances have changed it takes little to realize that were it not for the praying men and women of today this world would soon go down to a miserable end.

Isaiah, the greatest of the prophets, for fifty years, duirng the reigns of many kings, was the most conspicuous man in the Kingdom of Judah. He is the wonderful foreteller of God's plans for the ages through Christ the Messiah and he also was the wonderful forth teller who could come before the people and before the king with the authority "Thus saith the Lord" to preface his messages. In the writings of Isaiah preserved for us in the Old Testament, we have many clear predictions concerning the coming Prince who was to assure eternal safety to his own and offer deliverance to those in greater danger than were the inhabitants of Jerusalem from Sennacherib.

The lesson story is that Isaiah received letters from the invader threatening the destruction of his kingdom and his people, and that he went up to the House of God with these letters to pray to God over them. At this moment Isaiah brings the assurance that the Assyrian shall not come "unto" the city nor "into" the city. This then really occurred. Though an army of great numbers and strength lay before the city there was not a single blow struck. During the night a plague practically destroyed it. Plagues have often been the cause of an army's defeat. But here the perfectly natural events become a miracle of magnitude because it was timed in answer to prayer and occurred in confirmation to the words of a prophet. God has a way of turning the most terrible calamities in His favor. Sennacherib thought that his army could not be defeated by anything that the King of Judah might bring against him. He did not consider Hezekiah's God. There is a limit to the calculations of wicked men. Frequently they prepare to meet any emergencies that might appear against them, but they do not take the will of God into consideration. This fact of not considering that God has something to say in their plans has been the reason of many another failure of a powerful one.

The lessons that might be applied are: A good ruler is the best guarantee of the safety of any people. One who takes his trials to the Lord gains His help. The boasting of the wicked is frequently but the beginning of their downfall.

There are mightier things than the weapons of war that God can and does use when He sees fit. There is a message of comfort and encouragement waiting for the one who puts his trust in the Lord, even in the most troublesome times.

PROGRAM FOR THE LADIES SEWING SOCIETY OF THE PACIFIC DIST. CONFERENCE TUESDAY EVENING, JUNE 17

Chairman—Mrs. H. C. Wiebe, Aberdeen, Idaho
Regular opening
Roll Call—A member of each society to respond with a Bible verse
Music by the Sewing Society of Emmanuel Church, Aberdeen
Recitation by Onecho Sewing Society, Washington
What the Societies of Our General Conference Are Doing—Mrs. S. S. Haury, Upland, California
Music—Ladies Chorus of First Mennonite Church, Aberdeen
Work Among the Indian Children—Clara Wiebe.
Music, by the Junior Mission Band of First Mennonite Church Aberdeen.
Work Among the Women in Our City Mission—Mrs. A. Claassen
Music in charge of Sewing Society of Pratum, Oregon
Recitation by the San Marcus Sewing Society, California
Address by Missionary R. Petter
Congregational Song
Address by Dr. J. H. Langenwalter, Bethel College
Music in charge of Lind, Menno, Ruff Sewing Societies
Offering to be taken for some mission purpose
Close.

PROGRAM FOR THE OPEN-DOOR S. S. AND C. E. CONVENTION TO BE HELD IN THE ONECHO CHURCH, ALMOTA, WASHINGTON, JUNE 9, 1924

Sunday school session beginning at 9:00 o'clock.

1. Song Service—led by Onecho Music leader
2. Devotionals—led by Rev. P. R. Aeschliman
3. Welcome Address—by S. S. Supt. of Onecho S. S.
4. Response—Rev. P. A. Kliewer
5. Minutes of the previous Open-Door Convention
6. Music—Onecho Choir
7. Topic: The High Calling of the S. S. teacher—Ruff S. S.
8. Topic open for discussion
9. Music—Monroe S. S.
10. Topic: The Past, Present and Future Influence of the S. S. in the Church or Community—Onecho S. S.
11. Topic open for discussion
12. Music—Onecho Choir
13. A S. S. report by the secretary from each S. S. represented
14. Music—Menno S. S.
15. The Standardization of Our S. S.—C. F. Mueller, Field Sec. Pac. Dist.
16. Music—by Audience
17. Closing Prayer.

Christian Endeavor session beginning at 1:15 o'clock.

1. Song Service—led by Onecho music leader
2. Devotionals—led by Rev. P. A. Kliewer
3. Music—Menno Choir
4. Topic: The Advantages of Organization, in a C. E. Society—Monroe C. E.
5. Topic open for discussion
6. Music—Ruff C. E.
7. Topic: Planning and Leading a C. E. Meeting—Menno C. E.
8. Topic open for discussion
9. Music—Monroe C. E.
10. Onecho Junior C. E. Society
11. Round table discussion
12. A report from each C. E. represented stating some of their strong points and some of their weak points
13. Music—Menno Choir
14. Business Meeting
15. Closing Song and Prayer.

D. D. King, Pres.,
Elsie Krehbiel, Sec.

Program Committee: P. C. Jantz, Julius Frantz and Alvin Rubin. 19

DEATHS

Toevs.—Mother Maria Toevs nee Wiebe was born June 16, 1838 in Neuendorf, West Prussia near Danzig. It was at this place that she attended school and received her education. In 1856 she was baptized upon her confession of faith in the Lord Jesus Christ and accepted as member of the Mennonite Church. On the 15th of March, 1860 she was married to the Rev. Jacob Toevs and for a period of nearly 62 years was a most devoted wife assisting him faithfully in every way. 14 children were born to this union of which 8 preceded the mother into eternity, the blessed home of the Master. In the year of 1869 she with her husband moved to Russia and 15 years later, 1884, they came to the United States of America settling in Newton, Kansas and there joined the First Mennonite Church of which church the Rev. Toevs was presiding elder for a number of years. 6 years ago, 1918, they left Newton, Kansas coming to Aberdeen, Idaho, to live near their children, since they both were now far advanced in age, and so be with them until they might be privileged to meet their Saviour, Jesus Christ. On the 22nd of January, 1922 the Rev. Toevs went to his heavenly home and ever since Mother Toevs has been longing for the time when she too might go home and be reunited with him, but hers it was to wait patiently 2 years, 3½ months. In the month of February she took sick and ever since her strength failed being confined to her bed the greater part of this time. On the 16th of April, 11:30 P. M. she was permitted to answer the call and meet her Saviour Jesus and be reunited with all loved ones gone before, thus having attained the high age of 85 years and 10 months. She leaves to mourn her departure, 4 sons, 2 daughters, 2 sons-in-laws, 5 daughters-in-law, 48 grandchildren and 41 greatgrandchildren, many friends; all looking to the time of the great reunion with the Lord Jesus Christ. The funeral services were conducted Sunday afternoon, Apr. 20 at the home of Rev. John Toevs where Rev. M. J. Galle read Rev. 21: 1-7, 22-27, led in prayer and in the First Mennonite Church of Aberdeen where words of comfort were spoken by Rev. M. J. Galle in German and by Rev. Samuel Allison, pastor of the Methodist Church of Aberdeen, in the English language. Her earthly remains were laid to rest in the Mennonite Cemetary, 4 miles from Aberdeen, near the Emmanuel Church, at the side of her husband, Rev. Jacob Toevs.

Dalke—Maria Dalke nee Penner was born April 7, 1860 at Schardau, South Russia. In 1874 she came with her parents to America and settled in Marion county, Kansas. On September 16, 1877 she was baptized and received into the Alexanderwohl church, Aug. 18, 1878 she was united in marriage to John Dalke and henceforth faithfully and lovingly filled her household duties. They made their home in Marion county, Kansas, then Mountain View and Carnegie, Okla., and since 1922 in Burrton, Kansas. She was always much interested in mission work and her children she pointed to the one thing needful.

Monday morning, March 31 she peacefully died at the age of 64 years, minus 7 days. She leaves to mourn her death, her husband, 4 sons, 6 daughters and 32 grandchildren.

Funeral services were held in the Christian church in order to accommodate the many visitors. Rev. H. P. Krehbiel, pastor of the Burrton Mennonite church, preached in English and Rev. P. H. Unruh of Goessel, Kansas, preached in German. Interment was made in the Burrton cemetery.

CONTRIBUTIONS

MENNONITE RELIEF WORK "CHRISTENPFLICHT" IN-GOLSTADT a. DONAU HELLMANNBERG BAYERN

Contributions received by the "Christenpflicht" from March 1st to April 1st, 1924.

Mrs. Bär, Au bei Freising, 100M; Joh. Fellmann, Mönchszell 20M, through Henry Lichti, Hackendorf, $6; J. F. Harms, Hillsboro, $54; Rufine Stucky, through Chr. Muselmann, Berne, $5; C. F. Claassen, Newton, $200; J. F. Harms, Hillsboro, $15.35; C. F. Claassen, Newton, $300; J. F. Harms, Hillsboro, $20.

FINANCIAL REPORT OF THE EX COM. OF MISSION SEWING SOCIETIES FOR APRIL, 1924

Magdalene S. Landis, Philadelphia, Pa., China Bldg. Fund, $1; Bethany Sew. Soc., Freeman, S. D., Do. $56.60; Ladies Aid Soc., Deep Run, Pa., do. $16; Sew. Soc. Arlington, Kans., do., $19; Oakleaf Sew. Soc., Mt. Lake, Minn., do., $15; Sew. Soc., Reedley, Calif., Hutchinson, Kansas, Mission, $30; Ladies Aid Soc., Deep Run, Pa., do., $6; Sew. Soc., Arlington, Kansas, do., $5; Sew. Soc., Rosthern, Sask., Foreign Missions, $10; Do. Elizabeth Goertz, China for medical supplies, $2.55; Sew. Soc., Shafter, Calif., Relief in Siberia, $21.17; Bethany Sew. Soc., Freeman, S. D., New Station, India, $31.27.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1924

General Treasury: David D. Engbrecht Legacy, Freeman, S. Dak., $900; Sen. C. E. Soc., Berne, Ind., $35.10; Friend, Berne, Ind., $175; Mission Boxes, Berne, Ind., $81.80; Members Ebenezer ch., Bluffton, Ohio, $15; S. S., Upland, Calif., $211.10; Friedenstal ch., Tampa, Kan., $26.67; Emmaus ch., Whitewater, Kan., $434.15; Emergency Relief Commission, Newton, Kansas, for three gifts, $75; Menno ch., Watova, Okla., $3.50; Bergtal ch., Corn, Okla., $13.45; Bethesda ch., Henderson, Nebr., $94.40; Ebenezer ch., Mt. View, Okla., $17; Bethel College ch., Newton, Kan., $57.64; S. S., Sunnyslope, Alberta, Canada, $29; Bethanien ch., Kingman, Kan., $14; S. S. Bergtal ch., Corn, Okla., $7; Daniel Ruth Legacy, Upland, Calif., $7,150.00; Bergtal ch. and S. S., Pawnee Rock, Kan., $46.66; S. S. Johannestal ch., Hillsboro, Kan., $63.80; Tabor ch., Goessel, Kan., $72.21; Eden ch., Inola, Okla., $8.13; Einsiedel ch., Hanston, Kan., $11.78; Bethel ch., Hydro, Okla., $30; First Menn. ch., Bluffton, Ohio, $300; Adam Unruh, Durham, Kan., $1; Mission ch., Hutchinson, Kan., $15.94; S. S. Hoffnungsfeld ch., Moundridge, Kan., $47.29; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $166; First Menn. ch., Reedley, Calif., $90.35; Menn. ch., Lehigh, Kan., $15.90; Collection at Hydro, Mont., $2.50; Grace ch., Pandora, Ohio, $69.91; Salem ch., Dalton, Ohio, $137.35; First Menn. ch., Upland, Calif., $38.06; Bethanien ch., Freeman, S. Dak., $30; Gnadenberg ch., Whitewater, Kan., $33.61; Sichar ch., Cordell, Okla., $19.55; Legacy of a Friend, Donnellson, Iowa, $200; Menn. ch., Burrton, Kan., $8; Bethlehem ch., Richey, Mont., $30.83; Menn. ch., Arlington, Kan., $8; Menn. ch., Goessel, Kan., $56; Menn. ch., Hillsboro, Kan., $55.79; Menn. ch. and S. S., Pratum, Ore., $12.50; First Menn. ch., Aberdeen, Ida., $19.97; From the Cheyenne Christians, Lame Deer, Montana, received, John Stand-in-timber, 80c; Mrs. John Stand-in-timber, 75c; Lewis Seminole, 25c; George Youngbear, 65c; Mrs. George Youngbear, 70c; Mrs. Davis Woundedeyes, 40c; Mrs. James Twentystands, 62c; William Ironhand, $1.92; Eugene Standingelk, 86c; Mrs. Eugene Standingelk, 86c; Nina Standingelk, 53c; John Seminole, $5; Frank Littlewolf, $1.90; Mrs. Frank Littlewolf, $2.69; Salem ch., Ruff, Wash., $10.47; Menn. ch., Escondido, Calif., $8.10; S. S. Zion ch., Souderton, Pa., $182; Friend, Alexanderwohl ch., Goessel, Kan., $24; Zoar ch., Goltry, Okla., $7.15; Menn. ch., Beatrice, Nebr., $73.97; Abr. Froese, Cordell Okla., $8; Christian ch., Moundridge, Kan., $48.31; Bergtal ch., Pawnee Rock, Kan., $29.45; J. P. Habegger, Berne, Ind., Refund, $500; Gustav Harder, Whitewater, Kan., refund, $66.76; Tabor ch., Goessel, Kan., $60.91; Menn. ch., Ransom, Kan., $5; Bethany ch., Quakertown, Pa., $40.27; First Menn. ch., Mt. Lake, Minn., $45.48; H. J. and Mrs. H. J. Kliewer, Hammon, Okla., $25; Menn. ch., Colfax, Wash., $55.25; Friedensberg ch., Avon, S. Dak., $30.60; H. H. Koehn, Avon, S. Dak., $7.50; H. C. Ewert, Avon, S. Dak., $100; Rev. Corn. Ewert, Legacy, Avon, S. Dak., $150; Loss from Insurance Co. Hammon ch. $10; Zion ch., Donnellson, Iowa, $28.83; Menn. ch., Buhler, Kan., $63.43; Salem ch., Marion, S. Dak., $150; Swiss ch., Whitewater, Kan., $162.75; Jacob Stoesz, Butterfield, Minn., $31.30; Menn. ch., Butterfield, Minn., $11.55; Total $12,934.95.

Special Gifts: Father and son Berne, Ind., for orphan, $30; Mr. and Mrs. Meschberger, Upland, Calif., orphan, $25; E. J. Haury, Halstead, Kan., for 2 orphans, $60; C. E. Soc., West Zion ch., Moundridge, Kan., for Worker, $50; Bethel College Bible Class, Newton, Kan., for orphan, $10; Jr. Dept. S. S., Reedley, Calif., orphan, $15; S. S. Class, Reedley, Calif., for orphan, $60; C. E. Soc., First Menn. ch., Philadelphia, Pa., orphan, $10; Anna S. Voth, Walton, Kansas, Kauffman's school, $50; C. E. Soc., Souderton, Pa., orphan, $35; C. E. Soc., Upland, Calif., orphan, $30; Friend, Whitewater, Kan., for orphan, $30; S. S. First Menn. ch., Chicago, Ill., for orphan, $40; C. E. Soc., Wisner Nebr., for Bessie, $25; total $690.00.

India's New Station: S. S. Class, No. 33, Berne, Ind., $10.32; C. E. Soc., Swiss ch., Whitewater, Kan., $40; C. E. Soc., Souderton, Pa., $20; C. E. Soc., Willow Creek Calif., Paso Robles, $7.57; C. E. Soc., Bethel College, Newton, Kan., $12; C. E. Soc., Herbert, Sask., $10; C. E. Soc., Hanston, Kan., $3.75; Mattie A. Krehbiel, Clarence Center, N. Y., $20; C. E. Soc., Sichar Ch., Cordell, Okla., $2; Jacob Meschberger, Upland, Calif., $25; C. E. Soc., Butterfield, Minn., $25; C. E. Soc., Friendenstal ch., Tampa, Kan., $13.50; total, $189.14.

Kuhlmann's Mission: Menn. ch., Beatrice, Nebr., $73.96; Hoffnungsfeld ch., Moundridge, Kan., $65; total, $138.96

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

April 1, 1924, bal. in bank	$ 159.01
Receipts during April:	
Treasury for general gifts	12,934.95
Do. special gifts	690.00
Do. new station	189.1.
Do. Kuhlmann's Mission	138.96
Do. China building funds	78.55
Total amount reccived	$14,031.60
Am. borrowed from a friend	400.00
Total amounts received, bal. and borrowed	$14,590.61
Paid on debt during April	$ 5,500.00
Paid during April	8,012.38
	13,512.38

In bank on May 1, 1924 $ 1,078.23

On May 1, 1924, our board has a debt of $7,900.

Gratefully acknowledges,
J. G. Regier, Treas.,
Newton, Kansas

REPORT
of the
GENERAL CONFERENCE
held at Freeman, S. Dak., 1923, English and German in one volume.
Price 25 cents postpaid.
MENNONITE BOOK CONCERN, Berne, Ind.

JOTTINGS

Improvements on the Mennonite Home for the Aged at Frederjck, Pa. have been completed, including the addition of a fire tower. The cost was something over $5000.00.

Dr. S. K. Mosiman, president of Bluffton College, attended the Eadtern District Conference and addressed the meeting in the interest of the institution.

The Mennonite Brethren Church (Brüdergemeinde) is planning to celebrate the 50th anniversary of its mission work. Rev F. F. Harms is working on a history of the Mennonite Brethren Church which will appear in the Zionsbote and later be published in book form.

The Schwenksville, Pa., church is one of those that are faced with the serious task of serving a membership that is scattered over a large territory and finds it difficult to attend services regularly. In the Church Messenger, the monthly issued by the congregation, the pastor makes the suggestion that attendance be concentrated upon one service, naming the Sunday school as the one most favorable to such an arrangement.

The Second Church, Philadelphia, is in the midst of the celebration of its 25th Anniversary. The program includes a meeting with the Philadelphia Mennonite churches, a Sunday school reunion, a meeting in which neighboring pastors participate, and a social night. On Sunday the pastor will deliver an anniversary at one service and Rev. Victor Boyer of Allentown will preach at another. The Second Church is the outgrowth of home missionary efforts of the First Church which were conducted for some years prior to 1898.

President Hartzler of Witmarsum Seminary delivered a series of lectures at the sessions of the Eastern District Conference. Prof. Hartzler has been doing post graduate work in the Hartford Theological Seminary during the past year.

The Central Mennonite Board of Home and Foreign Missions held a special meeting in Bloomington, Ill., relative to purchasing the building of the 26th Mission in Chicago, an option having been secured on this building from the Old Mennonite Board.

Goshen College announces that it will open the coming September with a full four-year college course, offering accredited Normal work. The courses offered are those of a standard college. The four-year Normal Department will be fully accredited by the State. An Acadamy for the accommodation of students who desire to finish their high school work will be conducted in connection with the institution. The President will be S. C. Yoder.

A letter from the Mennonitisches Hilfwerk Christenpfflicht, Germany, to the editor brings the following communication: "The increased contributions from America enabled us to support our 3500 needy persons to the same extent as formerly, notwithstanding the reduced purchasing power of the dollar. They are given foodstuffs amounting to somewhat less than one-half a pound of bread a day. Agreeable to the suggestion of the American brethren we shall increase the quantity somewhat. In the name of the recipients we heartily thank the contributors and wish them the rich blessings of God."

The Ladies Glee Club of Bluffton College is taking a tour through Ohio, Indiana, Illinois, Iowa and Missouri and had one of their concerts broadcast from Station WOC Davenport, Iowa, on April 25.

The Educational Committee of the Eastern District Conference held a meeting in Philadelphia on April 30. Recommedations for renewal of Minister's license to evangelists were made to apply to several applicants.

William Hilty represented Bluffton College in the Ohio Intercollegiate Peace Contest at Wittenberg College on the evening of May 1st. His subject was: "International Cognizance as a War Prophylactic."

Dr. Elmer Johnson pastor, of the Bally, Pa., church, who has been seriously ill for some weeks has sufficiently recovered to be about again but he will not be able to do active work for six months.

In his address, the President of the Eastern Conference called special attention to the need for greater interest in the Mennonite Historical Association and appealed to the interested members of the church to become members of the Association.

The Bethel congregation of Perkasie, Pa., observed the Communion of the Lord's Supper on Easter Sunday. Thirty-one members took part in this observance. Preparatory and Baptismal services were held on Good Friday evening. On this occasion a class of four young sisters was baptized by the pastor, Rev. A. M. Fretz, and received into the membership of the church.

Rev. H. P. Unruh of the Alexanderwohl church, Goessel, Kansas, conducted a series of Bible lectures in Meno, Okla. last week.

The pastor of the Normal, Ill. church, Rev. W. H. Grubb, assisted by the choir recently rendered a very interesting and effective service on "The Prodigal Son in Story and Song".

Recently the Mennonites of Russia have been permitted to import $10,000 Bibles. This privilege will relieve a serious scarcity of Bibles that has been felt for some time.

Ferdinand Wiens, a son of Missionary P. J. Wiens of Mauhadei, India, recently landed in New York on his way to Newton, Kansas where he will become a student in Bethel College.

The pipe organ which has served the First Church, Philadelphia, for nearly 25 years is to be repaired, tuned and cleaned. This is one of the finest instruments in any Mennonite church and has helped to make the services attractive and beneficial during the period in which it has been in use.

Rev. P. R. Schroeder, of the Berne, Ind., church says concerning the work of Summer Bible Schools conducted in his church: The work has proven a blessing. The Berne church has followed the program (as outlined for summer Bible Schools) for three summers with 167 pupils and 6 teachers last year. Preparations are being made to continue the school this coming summer. Bro. Schroeder will be glad to correspond with all who see the need of such a school. He believes that no church is too small for the work.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, 15c.

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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅛ x 3¼ in. 75c

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Certificate of Baptism

No. 104

Size 11x14 inches.

A beautiful design

Price per copy.....20c

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Mennonite Articles of Faith

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite library. A good text book for Bible Readings. Bound in attractive cloth binding. German or English.

Single Copy, Postpaid, 40c.

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Or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

Price, in plain cloth binding, net. 30c. Per dozen, net, $3.25.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MAY 15, 1924. No. 20.

PACIFIC CONFERENCE

The Lord willing, the Pacific District Conference will convene in our midst, the First Mennonite Church of Aberdeen, Idaho, June 15-18. In behalf of the congregation we herewith welcome the conference, all delegates, friends and visitors to our midst. We hope that many will find it possible to be present with us to partake of and share with the blessings of this session. It is also an excellent opportunity to see Idaho.

All such as will come by train we would ask to buy your tickets to American Falls, Idaho, since train connection to Aberdeen is poor, and kindly notify one of the undersigned the day and on which train you expect to arrive, a delegation of our church will be in American Falls to meet you. We likewise would appreciate it very much if the pastors of each congregation would inform us as to the approximate number from their midst intending to come so as to make all suitable arrangements.

A hearty welcome to Aberdeen, Idaho. Come and see Idaho.

M. J. Galle,
Pastor First Mennonite Church
J. E. Toews,
Sec. First Mennonite Church.

THE INCARNATION

This word has for its root the Latin word for flesh, and is defined as "the act of clothing in flesh or the state of being so clothed." As applied to Christ it means His appearing and being manifested in a human body and in human nature. It implies a prior existence in another form. This is in accord with Phil. 2:6, where it is said that He existed "in the form of God" but was willing to take on another form and be "made in the likeness of men." In John 1:1 and 19 it is said that He was with God—that He indeed was God, but "became flesh and dwelt (as it were in a tabernacle) among us." This fact of His coming in the flesh is mentioned in I John 4:2, 3 as the test of a true confession of Jesus Christ, whether the spirit behind the confession is of God or not of God, whether it be for Christ or the spirit of the antichrist.

If Jesus of Nazareth came in fulfillment of Old Testament prophecy, as He emphatically claimed, then He was indeed God incarnate, God come into human form. One of the names given Him is Immanuel, which means "God with us." To be the mediator between God and lost humanity He must needs be a link between the two, partaking of the nature of both; and this is what Scripture affirms of Him.

How we are to understand this is nowhere set forth with more clearness than it is in the account of His conception and birth. Here, in the beautifully simple narrative of Luke 1:26-38 and the corresponding one in Matt. 1:18-25, it is stated by the mouth of angels that He was God-conceived and human-born-begotten of God in the womb of a woman who was prepared for His reception by a special anointing of the Holy Spirit, the power of the Most High overshadowing her for the imparting of the Divine seed. Mary's artless statement made to the angel regarding her station in life at the time and the equally artless statement in Matthew regarding Joseph's thought and conversation with the angel, utterly forbid the thought of a human father for the child to be born. This manner of the Savior's coming into the flesh is expressed in common parlance by the phrase,

The Virgin Birth of Jesus

This doctrine has become a stone of stumbling unto many from the time of the Apostles unto this day. Epecially of late years has there arisen much controversy over it. Why this is, is perhaps best explained in the words of II Cor. 4:4,—"The god of this world hath blinded the minds of them who believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Why, indeed, should there be so much unbelieving questioning over a plain statement of fact so completely in harmony with the Divine purpose of His coming, so fully answering to the very necessity of His being a Divine Savior with power to forgive sin, and so plainly affirmed in the Gospel accounts? Why deny it and teach men so, and why not, on the other hand, insist on it as a necessary part of Christian doctrine? A prominent Bible lecturer, well known among Mennonite readers, in one of his lectures pronounces it great folly to deny the virgin birth as though the miracle of it were impossible; but at the same time he would have his hearers think of the doctrine as one of no fundamental importance, and therefore not to be contended for. In immediate connection with this subject he compares those who are solicitous about attacks made upon the Bible with the person who, seeing a man trying to overthrow a massive mountain peak with a toothpick, would run to the other side of the mountain to keep it from toppling over. He leaves it to the judgment of his hearers to say on which side of the mountain is the greater exhibition of folly. And then he turns around and on his own account advances some tooth-pick arguments against unquestioning acceptance of this portion of Scripture which treats of the incarnation of Christ through Divine conception and the virgin birth. He asserts with reiteration that we can not be too sure about it, seeing that Mary herself never mentions it. Moreover he says the whole question is an indelicate one, seeing we would never think of going to parents asking them for an explanation of how their child came to be.

Such trifling treatment of a matter which the Holy Spirit saw fit to have carefully incorporated in the story of redemption is, to say the least, unworthy to be classed as sincere and reverent Bible exposition.

Luke tells us (chap. 1:3, Rev. Ver.) that he undertook to write his Gospel only after "having traced the course of all things accurately from the first." To what human source, think you, did the Holy Spirit direct Luke in order to trace the course of these things concerning Jesus' birth and also that of John the Baptist? To whom, indeed, but to those who alone could give him the story straight, viz., Zacharias, Elizabeth and Mary. How absurd, then, to say that Mary never mentioned to any one those wonderful things that came into her experience, the appearing of the heavenly messenger, his awe-inspiring salutation, his announcement of her favored election to become the mother of "the Son of the Most High", and his explanation in answer to her question how it should come about, to all of which her believing heart responded in the words: "Behold the handmaid of the Lord; be it unto me according to Thy Word." That whole story of Luke 1:26-56 stands beyond question just as Mary gave it to the "beloved physician" and as he then recorded it under the guidance of the Holy Spirit. The corresponding account in Matt. 1:18-25 was no doubt obtained in like manner, on the human side, from Joseph.

If these records can not be taken at their face value of straightforward truthfulness, then what is there in all our four Gospels that may not with equal reason be called in question, and treated as inconclusive. Such treatment of Scripture in its logical outworking, will leave one all at sea with absolutely no certainty of faith. But no, this is not the way to read this or any other part of the Divine record. And the doctrine of the virgin birth is not one to be believed or not believed with indifference. It lies at the very foundation of the doctrine of the incarnation. If Jesus is the Son of God come into our flesh to become our Savior, then even our reason will tell us that He must have come in just such a manner as the inspired account has recorded. Moreover, our faith in Him Who is to be our All in All, is vitally affected by our attitude toward this fundamental truth and its plain setting forth in the Gospels.

A. S. Shelly.

EASTERN DISTRICT CONFERENCE NOTES

The 126th session was held May 1-4 in the Zionsville church. That possibly a deeper interest might be maintained throughout the various sessions of Conference, the experiment was made of holding the Conference this year at the week-end and closing on the Lord's Day with a great spiritual feast. The meetings opened on Thursday evening, May 1st with devotions, choir selections, an address by Dr. Mosiman of Bluffton College, and the annual

Conference sermon by the retiring president, A. J. Neuenschwander, the latter basing his remarks on II Tim. 4:2, the theme being, "The Teaching Ministry of the Church". Christians are followers of the Great Teacher, as such should like to teach, and teach too the same spiritual lessons. His subjects were, sin, forgiveness, and eternal life. Our teaching includes the church and the home. First to the children, second to the adults. The business sessions were opened on Friday morning with devotional service, led by D. J. Unruh of Mechanics Grove, lesson John 15:1-17 and prayer. The roll call showed the absence of a number of elected delegates, still the congregations were all represented. The Richfield church, Juniata county, was represented by Rev. B. S. Graybill and J. A. Shirk as visitors. Ordinations and installations were reported as follows: Monroe Geisinger, deacon, Zionsville, A. B. Weiss, deacon, 2nd Philadelphia, J. H. Latshaw, deacon, Hereford, while James B. Funk, deacon for 44 years was styled "Deacon Emeritus". Rev. G. T. Soldner was installed minister and Elder at Souderton. G. M. Baergen and Daniel Gerig were ordained as Elders. The following were elected Conference officers for the year: President, Rev. A. S. Shelly; Secretary, Rev. A. M. Fretz; Treasurer, I. K. Freed. On account of Congregational statistics and parochial reports not being sent to the Sec., as per previous conference resolutions, the secretary could not make a completed report. The following general committees were appointed: Tellers, Wilmer Nyce, Monroe Geisinger, Rev. L. Foulke; Resolutions: Rev. D. Gerig, Jacob R. Fretz, Rev. G. T. Soldner; Auditing: Irwin L. Weiss, H. M. Detweiler. The program committee recommended the following for complimentary voice and vote on floor of conference: Dr. Mosiman, Dr. Hartzler, J. B. Clemens, B. S. Graybill, John A. Shirk, Mr. and Mrs. Unruh, Elwood S. Shelly, H. D. Detwiler, Miss Braun, Mrs. Jos. B. Bechtel, Mrs. Jacob R. Fretz, Mrs. Francis Fretz, Mrs. A. C. Alderfer, Mrs. A. S. Shelly. The recommendation was accepted. The report of the officials of the Home for the Aged showed that the needed alterations were made, but funds still needed to pay the bills. H. B. Kratz, Wilmer G. Nyce and J. B. Clemens were elected on the Board of Managers. The Educational Committee presented the following report. The report was accepted, and the following elected members for three years: Rev. A. J. Neuenschwander and Jacob R. Fretz.

Report of the Educational Committee

To the Officers, Delegates, Visitors and Members of the Eastern District Conference, Greetings:

Your Educational Committee begs leave to submit the following report and recommendations:

At a reorganization meeting the following officers were elected: Rev. S. M. Grubb, President; Rev. A. J. Neuenschwander, Secretary; Rev. A. S. Shelly, Treasurer.

The Sunday School Convention of the Eastern District Conference had asked the Educational Committee to secure and prepare a series of written articles, one for each month with appropriate Bible readings for each day. The Committee did this work and you have the result in the 1924 Year Book.

At a Committee meeting the motion was made and carried. Recognizing the great need and importance of Religious Education, in the home and believing in the merit of the articles with daily readings for each month in the 1924 Year Book, we recommend and urge the ministers of our Mennonite churches, to preach one sermon a month on the subject for that month, thereby keeping the course before the people, and giving assistance in the way of interpreting the articles and explaining the relation of the Scripture Passages to the articles.

One hundred dollars had been given to the Committee by the Sunday School Convention, to have this series of articles prepared and printed. It did not cost us anything to have the Articles printed in the Year Book, hence we still had the $100.00 at our disposal. By resolution the Committee released the money and turned it back to the S. S. Convention, with the understanding that this money be used to carry on Extension S. S. work. There were no examinations to be conducted this year.

We have, however, two candidates whose renewals for Evangelist's License we would recommend. (The recommendations were approved.—Secretary). They are Dr. Harvey R. Bauman and Mr. Howard G. Nyce. Dr. Bauman is practicing medicine at the Allentown Hospital. Mr. Nyce is a student at the Episcopal Seminary, Philadelphia.

A motion was passed, that we, as a committee again recommend to Conference, that, we as a Conference, support Witmarsum Theological Seminary with our prayers, interest and finances as in former years. This support to cover the salary of one teacher. This to be for the coming scholastic year.

As a member of the Educational Committee, and also a member of the Board of Trustees of the Seminary, we are now ready to give a brief report of the work, progress and policies of Witmarsum Seminary.

Respectfully submitted,

A. J. Neuenschwander, Sec.

The seminary report follows:

At present 18 students, 5 to graduate this year. The students come from the following: General Conference, Defenseless Mennonites, Old Mennonites, Central Illinois Conference, Mennonite Brethren church. As to support, three conferences assume a chair; one conference, 50 cents per member. Old Mennonites gave for endowment and current expenses about s3,000. The board of trustees, which is representative of all these various branches, at its late meeting appointed a committee to draw up a formal statement of our Theological standards, which is to be a guide or standard of our position. This includes a statement of the historic position of Mennonitism and the Apostles' Creed. Dr. S. K. Mosiman of Bluffton College, was invited to speak on the needs of the college.

The chief need emphasized is to make the institution a "Standard College" as per resolution adopted at last General Conference. How this can be done in the time limited to 1927 was explained at length, and how our conference can be a party in helping to bring it about was suggested. The matter was summed up in the following resolution which was adopted. Reference is also made to this action in the closing resolutions:

Recognizing the importance of raising Bluffton College to a standard college, the Eastern District Conference approves the present united campaign for Christian Education, as endorsed by the General Conference at Freeman, S. Dak., and assumes its proportionate share in raising the endowment for Bluffton College to $500,000, and further guarantees (pledges itself) to raise annually for the years, 1924-1927, or until such endowment is raised, one-third of any unraised balance of $15,000, which the college proposes to raise annually above its present income of $10,000 from $200,000, of invested endowments.

J. D. Moyer, treasurer of the Mennonite Brotherhood, reported on the Forward Movement Fund of $10,000 authorized at last year's Conference. Total receipt, $7,163.51. Deficit on fund, $2,836.49.

From the Conference treasurer's report it was shown that about $1300 of the portion of the fund allotted to home mission work is still unused; the following motion disposed of it. Moved that the money accruing from the 20 per cent. of the Forward Movement Fund apportioned for Home Mission work be held by the Conference treasurer, and apportioned as follows: 50 per cent. to the use of the Home Mission Committee, and 25 per cent. to each of the Educational Committee and general expenses of Conference. This motion was supplemented by another motion later, viz., that all money coming into the Conference treasury, if not otherwise designated by the donors be divided in the same proportion.

The Publication Committee report:

The publishing of the Mennonite Year Book constituted all the work of the committee. 2,000 copies were printed and sold with the exception of about 50 which are on hand. Of the 2,000 the Mennonite Book Concern bought 1200 copies.

In accordance with a request of Conference all bills were sent to the treasurer to be paid by him. The following bills were sent to the treasurer:

July 26, Rev. Heatwole, for calendar calculations	$ 10.00
Aug. 29, for cuts	37.06
Aug. 29, for cuts	4.12
Oct. 8, Meredith, for printing and binding	327.80
	$378.98

Receipts

For Year Books of 1923, outstanding at Conf., 1923	$ 7.47
For advertising in 1924 Year Book	12.00
Year Books sold	234.82
	$254.29
Deficit	$124.69

The question arose as to the transfer of the publication of the Year Book to the General Conference. The following was adopted: That the Year Book of the Eastern Dist. Conf. be continued as heretofore, unless overture come from the General Conference Publication Board to make it a joint project, or said Board take over the sole control of its publication, and that our Publication Committee have authority to act finally in the matter. U. S. Stauffer was re-elected a member of this committee.

May 1st, 1924

To the Officers of the Eastern Mennonite District Conference, Greetings:

Your Home Mission and Church Extension Committee begs leave to present the following report.

Immediately after the close of the last Conference the committee organized as follows: President, Rev. Jacob Snyder; Vice-Pres., Rev. A. S. Shelly; Secretary, E. Y. Fretz; Treasurer, Herbert Stauffer.

Several meetings of the Committee were held during the year. Much of the business was transacted through correspondence, and all questions were acted upon by taking votes on same by mail.

Our Committee planned to hold Quarterly Conferences in various parts of our District, but only succeeded in holding two, one in the Altoona charge and the other in the Quakertown charge, good programs were rendered in both these conferences.

An urgent appeal was made to our Committee for help in the Los Angeles Mission, and the committee, after confering with the Conference Officers, decided the only thing we could do was to offer them a temporary loan to help them out, this was done, loaning them $1,000, for one year at 4 per cent. interest, this was loaned to the Home Mission Committee of General Conference.

Regarding the Lansdale situation, the pastors were called together in council, but feel it is not an opportune time for a church organization nor even to start regular service or Sunday school, but it held that some step should be taken looking to closer bond of union among the members of the various churches, and at the same time give them the benefit of the week day service. It was, therefore decided by the committee to recommend that the pastors of the various churches having members residing there to arrange for instituting a mid-week service, the pastors were notified of the action of the Committee.

The Committee recommended the following appropriations. To continue the contribution of $300 to Germantown. Whereas, the contribution of the congregation for Home Mission purposes of the Eastern Conference have thus far been sent to the Treasurer of Conference, and the question being what contributions were intended for Missions and what for Conference expenses. We recommend that these funds be separated and the contribution for Mission purposes be sent to the Treasurer of the Home Mission Committee, and of the balance now held by the Conference Treasurer 80% be turned over to the Treasurer of Home Mission Board.

Home Mission and Church Extension Committee

The appropriation recommended was granted. The matter of apportioning home mission money in the treasurer's hands, was disposed of in an afore-mentioned motion.

Ada M. Landis, secretary of the Ladies' Orphan Fund Committee through proxy reported a total fund of $2,436.39 in treasury. E. Y. Fretz was elected for 3 years on the Conference Committee interested in this work. The following motion was passed. The Conference thanks the Ladies in their efforts, and for the work they have done, and encourages them to go forward, that we also spread their report on the Conference minutes. The Sunday Committee report progress. Norman Berkey was re-elected on the Committee. Harvey H. Baum was elected a member of the Building Fund Committee. Since the title to the Mann's Choice church property is about to be transferred to the church at that place, it was by motion decided to cancel the debt of $100 against the congregation.

Other motions passed: "That N. B. Grubb be continued as our Conference Historian, and that the Conference pay his membership fee into the Historical society, also that the conference secretary act as Conference statistician."

In response to the demand that Conference give more recognition to those supplying food, etc., for the anniversary meal at the Home for the Aged, the following motion prevailed: "That Conference gratefully appreciates the services of the Schwenksville, Bertolet and Boyertown and other congregations in their faithful efforts of supplying meals for the annual anniversary day. That this expression of gratitude be incorporated into the minutes of the financial sercetary's report. That this also apply to the ladies in conducting the table of fancy goods. That we accept with thanks the offer of Dr. E. S. Johnson to make use of the fireproof vault in the library of Perkiomen Seminary to store our historical papers, and further that we avail ourselves of the opportunity so generously offered."

"That the program committee be constituted a credential committee to report at the opening of conference the number of certified delegates qualified to be seated by conference and the number of votes they are entitled to cast in voting." J. B. Bechtel was elected a member of program committee.

The following motion was presented in writing, but not accepted for consideration:

Resolved that it is the sense of this Conference that the churches comprising it should permit none of their funds, or funds raised through their channels of income, to be devoted to any purposes whatsoever outside of the congregations until those pastors who have not received an increase of salary since January 1, 1923, receive at least an increase of twenty per cent. over their present income.

The secretary was granted $35, for expenses and labor.

The bill for printing programs was ordered to be paid. The next year's sessions will be held in the West Swamp church.

At various periods throughout the conference days Dr. J. E. Hartzler of Witmarsum Seminary had opportunity to give his series of lectures on Christian Essentials. They were received with deep interest. The closing services on Saturday and Sunday were very largely attended, and evidenced the realization of what was expected to be gained by a change in time for holding conference. The date for next year's meeting was not selected, but is left to the executive committee with the local church to decide. The resolutions presented by the committee and adopted by Conference are as follows:

1. Resolved, that we thank our Heavenly Father for the ideal weather during this conference session, and that we express this thankfulness by singing, "Praise God from Whom All Blessings Flow."

2. Resolved, that Conference express its thanks and great appreciation to the Zionsville congregation for its kind hospitality and generous way of entertaining the conference guests.

3. Resolved, that we again reaffirm the full value of the resolution of a previous year that our program committee arrange and publish the conference program in due time in advance of Conference session that all our delegates and friends may become acquainted with same.

4. Resolved, that Conference is thankful for the support the churches gave the $10,000 Forward Movement Fund, even though the aim has not been entirely reached. We recommend that the Conference Executive Committee be instructed to put forth one more effort to realize the deficit in the fund.

5. Resolved, that in view of the various funds that are annually needed to carry on our different works as a District Conference, and as a part of the General Conference, the Executive Committee create a permanent "Budget Committee" to present at each annual conference session a budget for the consideration and direction of Conference.

6. Resolved, that the Eastern District Conference go on record as heartily endorsing the plans and recommendation of the General Conference Board of Education, as presented by Dr. S. K. Mosiman. It is our sincere hope and prayer that our educational institutions be speedily raised to full standard colleges, because of our realization of the need and value of such institutions, in the life of a denomination. We trust, however, and prayerfully request such institutions to remain true to the basic doctrines of the Mennonite church, and the essential truths of Christianity as presented in the Bible, and exemplified in the life of our Savior, Jesus Christ. Be it further resolved that we welcome the presentation of the needs and claims of our schools to our Conference churches.

7. Resolved, that we express our sincere appreciation to Dr. J. E. Hartzler for his inspirational and invigorating lectures on Christian Essentials. We feel it indeed wholesome and proper that we, today, when the religious world about us is in such turmoil of debate and misunderstanding, think seriously, and hold fast to those things which are truly essential and of abiding value in the Christian life unto salvation.

8. Resolved, that owing to the fact that the year 1925 marks the 200th anniversary of the first Mennonite Conference held in America, we devote one day in special celebration of that historic event, and the executive committee of Conference appoint a committee of five on preparation for that occasion.

9. Resolved, that we extend to our Home Mission Worker, Miss Braun, who since her arrival here has been ill to the extent that she could not attend the regular business sessions of Conference, our sincere good wishes for her recovery, under the providences of God, and that we remembers her and her cause in our prayers.

Respectfully submitted,
Resolutions Committee:
Rev. G. T. Soldner, Chairman
Jacob R. Fretz,
Rev. Daniel Gehrig

From my notes.

A. M. Fretz, Secretary

Perkasic, May 8, 1924.

MARRIAGE

Baumgart-Krehbiel.—Miss Susan Krehbiel and Henry Baumgart, both of Lind, Wash., were united in marriage by Rev. Greenslade of Walla, Walla, Wash., March 23.

Your happiness in life will depend upon your ideals in living.

Attending church ought to be made a profession—not a business.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

One of the outstanding items of the doctrines of our church is the non-swearing of oaths. To the reader of the New Testament, there can be but one understanding of the command of our Lord, "Swear not at all" and that is the literal acceptance of this requirement. Of the numerous rules Jesus laid down for the guidance of the life of the individual believer we notice that at a later period this is repeated with special emphasis. (James 5:12). It was a command that was not to be overlooked. It indicated a new attitude toward the truth. There is more reason for obeying this injunction than a mere adherence to the letter of Scripture, although that is not to be ignored. We understand this command to mean that the believer is to so hedge his conversation and so regulate his speech in regard to the truth of any statement he may make that an oath is absolutely unnecessary. In other words, the word of the Christian is to be as good as his bond.

Various apologists for the oath advance some very curious argument. One is that man must in his solemn statements be forced to realize, by an appeal to his fear of punishment, that he is responsible for his speech to God who will hold him to strict account for the truthfulness of that to which he swears. This argument, however, beside nullifying the command of the Lord, does not hold water, for God holds every man to strict accountability for all that he says, be he under oath or not, and as, for appealing to his sense of fear, we note that it does not curb the untruthfulness of the one who wants to lie. Judges of our courts have often observed that men violate their oaths to suit their purposes. One who will lie while not under oath will have little regard for the truth when under oath. If all the false swearing that takes place in our courts were to be punished, there would not be jails enough to hold the guilty ones. A modern commentator of Martin Luther's apology for the oath mentions the Mennonites especially as being worthy of censure, because, he says, they do not fulfill all righteousness. The state requires an oath, he argues, and the Mennonite will not take it. We do not see how that one does not "fulfill all righteousness" when one endeavors to obey the plain letter of the law of God. Besides, the state, for centuries has recognized the right of the individual to affirm when his conscience forbids the oath. He is then fulfilling the righteousness that the state requires even though he affirms.

In requiring an oath the state commits a grave ethical error. It sets up a double standard of truth: a standard for one under oath, and another for one who is not under oath. Common sense will show that in the last analysis such a thing cannot be. Truth is truth and the lie is the lie, oath or no oath.

One of the things that must enter into the education of the Mennonite youth, is his conviction that oaths of all kinds are not consistent for the Christian. In our day when there is liberty allowed to any who feel as we do in this respect there is greater danger of carelessness about the oath than there was in days when the right to affirm was questioned. The great danger of any principle being ignored or denied is never great in the days when some one must suffer persecution for it, but when no one seems to care how one regards the matter, those who hold to it need to watch lest they become careless in the matter.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Continued)

In 1910 the "Mennonite Teacher Association of Kansas", drew up new statutes which are good examples of the ideal and aim they had set for themselves as teacher.*

I. Name

1. We, the undersigned teachers, join ourselves into an association, which shall be called: "Mennonite Teachers' Association of Kansas."

*Western District Conference Report, Page 245.

II. Purpose

2. Purpose of the association shall be: Mutual assistance of the members in knowledge and methods, which are necessary to an accurate and blessed exercise of the duties in the teaching profession, raising the private and church schools within Mennonite circles through endeavoring towards a more centralized educational and instructional system and a closer union of the teachers with each other through cultivation of professional association. In order to avoid disturbances in the harmonious cooperation of all members, the association limits its activity only upon such fields and occupies itself only with such subjects, in which the members of the different divisions of the Mennonite churches have common interest.

III. Members

3. Every teacher or ex-teacher may become a member of this association, who lives a Christian life and who, through signing of these statutes, declares to help with all his ability to accomplish the purpose of the association.

4. For admission of new members the recommendation of the soliciting committee, and two-thirds of all members present are necessary.

5. Each member has to pay 25c at his admission to defray the expenses of the association.

IV. Honorary Members

6. Any person may become an honorary member who shows active interest in the association and for the admission of whom two-thirds of all the members shall vote.

7. Honorary members enjoy all rights of regular members while the fulfilling of their duty is left voluntary to them. They have the right to vote, but are not eligible for an office.

V. Quorum

8. No meeting shall consider itself a quorum in which there shall not be present at least seven active members of the association.

VI. Meetings

9. The Association shall have two meetings annually. The first session shall be in the month of August. The exact time shall be left to be decided by the program committee with regard to moon light. This meeting shall last at most for three days. The second meeting shall be held on the 28th of December.

VII. Activities

10. Aside of the regular business meeting there shall be reports given on specific and general school questions. Whether model lessons shall be given, shall be decided by the program committee. The summaries of the meetings shall be briefly recorded.

VIII. Officers

11. The association shall elect by ballot at each summer session for the time of one year, the following officers: Chairman, Vice-Chairman, Secretary-Treasurer.

IX. Duties of Officers

12. The duties of the chairman shall be: To open the meetings, to occupy the chair during the meetings, to represent the association during the year, and to help in making out the program.

The vice-chairman has to represent the chairman when the latter is hindered in fulfilling his duties.

The secretary-treasurer has to make records of the meetings, save up all documents, to announce place and time of meetings, to keep the treasury and to help in drawing up the program.

13. The secretary-treasurer shall discharge his duties as treasurer according to passed up resolutions and only make payments on orders signed by the chairman and secretary-treasurer.

14. A statistical secretary may be elected from time to time. He shall gather statistics about the school system within Mennonite circles and report such to the association which he shall consider important to the welfare of the association and which shall seem proper to the duties of the association.

15. All officers are entitled to have their expenses refunded, which they have incurred in the fulfillment of their duties as officers.

X. Committees

16. The program committee shall consist of five persons: Chairman and secretary-treasurer are ex-officio members of this committee. The other three members shall be elected annually by the association at their summer session. The committee shall have power to select thesis, and to appoint reporters on them, and publish the program at least two months ahead of the meetings.

17. At each meeting the chairman shall appoint a soliciting committee which shall solicit new members during the session and at other occasions, who then shall be admitted as new members according to article 3, paragraph 4.

XI. Order of Business Meeting

18. The order of business meetings shall be as follows

(1.) Opening.

(2.) Reading of last minutes. (Roll call at the close of the forenoon session.)

(3.) Appointing of committees.

(4.) Carrying out of the program.

(To be concluded)

God's love for mankind excels all of humanity's love for God.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

COMMITTEE
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Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

ALWAYS SOMETHING NEW

Strange how new things attract us. Even those of the readers who are quite youthful will remember how we used to run to the window or the door when we heard an automobile come puffing along, to see the horseless wagon go by. And the youngest of the readers can remember how we rushed to the window or out of doors when we heard the hum of a flying machine.

The mail order houses realize how fascinating it is for most of us to open packages with new, unseen goods in them, and they show us pictures and write descriptions that fairly make our mouths water for the things they have to sell.

But this desire for new things is old almost as the hills. And it isn't even always an unmixed good. It will bear just a little scrutiny. Here is the way the Methodist S. S. Journal puts it:

"Americans, like the Athenians of whom Paul speaks, ever run after that which is strange and new. So pronounced is this tendency, many of us are ready to declare that the only way to get ahead in the work of the Kingdom is to adopt some new and novel scheme. If the cause is to boom, we reason, there must be a new movement of some kind. What it is does not so much matter. We are not disposed to scrutinize it too closely or to test it by trial. The one most essential thing is that it shall be unique; the best recommendation, that it has never been tried before.

"The coming of the new year accentuates the desire for new tasks and new methods. The old familiar tasks seem more than ever commonplace and dull. Accordingly, we raise as a popular slogan, 'A new program for the new year,' and set our wits to work to discover the newest fads in movements bearing religious labels.

"But behold! Do we do well to allow this demand for the new to carry us so far? Is it reasonable? Does the coming of the new year bring us no higher suggestion than this? If we ourselves are unchanged and those for whom we labor are the same, what grounds for hope have we that new plans or novel methods will result in greater success in the work of the Kingdom?

"What the new year really suggests is not new methods, but new men; not new tasks, but doing the old tasks with a new spirit. The Kingdom is an eternal Kingdom; the task of Kingdom accomplishment is ever the same. Human duty in relation to it remains unchanging through all the changing years. These things are fixed by the divine order which it is not meant for men to alter. The call to us is to attain to truer conceptions of the Kingdom, to clearer visions of our duty, to purer motives and deeper devotion in service."

* * *

That the Chapel Talks are being read is evidenced by a letter we received from California the other day in which the writer states that she read the Talk No. 5 by Dr. E. E. Leisy on Hymns, Ancient and Modern. The writer wanted to know where the Century Hymnal might be purchased and at what price. There may be others who would like to know, so will state here that all and any books mentioned at any time in the Sower may be ordered from our Conference book store. (The Mennonite Book Concern, Berne, Ind.) If you do not know the price just drop Brother J. F. Lehman, the manager, a card and he will tell you the cost of the books and postage.

* * *

The Minutes and Reports and Papers of the last General Conference comprising a book of some 370 pages are out now and if they are to be of practical value and use should be put into the hands of the church members and be read by them. These books cost over 40 cent a piece, but they are to be sold for only 25 cents each in order to distribute them generally throughout the churches. The best and quickest way to do this would be if each church ordered as many as there are family heads and paid for them out of the church treasury and then gave a book to each family head. There is a supply of these books at the Mennonite Book Concern, Berne, Ind., and another at the Herald Pub. Co., Newton, Kansas, and your order will be filled from either place.

* * *

The Sunday school committee for the Sunday school convention of Kansas and Nebraska which is to be held about the middle of June has worked out a program for the occasion. The convention is to be held in the Tabor church 10 miles north of Newton. The Y. P. Convention date and place has not been announced as yet, but usually it, too, meets in May or June, so that we have two conventions close together. We have been wondering whether it would not be advisable to have one of these conventions in the fall of the year. Many of those who are active in the one convention are also participants in the other, and by having one in the spring and the other in the fall we should virtually have two conventions a year. Besides in the spring there are many other larger gatherings, commencement exercises of the various schools, annual meetings of corporations etc., and pressing farm work, so that it is difficult to find a time generally suited to all. Spring rains, too, have soaked many a convention goer, but spring rains are no wetter than fall rains, and we recall that at one time the Y. P. convention tried to avoid the spring showers and set its meeting for fall with the result that we were thoroughly drenched then.

* * *

HONEST GRAFT IN NEW YORK

Under this title the manager of a hotel near Grand Central Station in New York has the following to say about the present day "money changers' in old New Amsterdam.

"One form of honest graft a hotel keeper has to fight the hardest in the town is 'accidental short changing.' The same sort of 'honest graft' obtains at almost every cash changing place in the city where there is a netting on the cashier's desk to protect the cash, and a lower bar of wood to hold up the netting or glass screen. This bar of wood or metal runs across the hand hole for change.

"The cashiers have figured out the angle of vision of all men, short and tall, and the distance they stand from the desk to receive their change. Say a dollar is changed to take out 30 cents; the 'accidental short change' artist will push forward the 70 cents in coin, but his hand will halt one dime that is hidden from the angle of vision of the man getting change by the line of the bar over the cash hand hole.

"If the man is in a hurry or absent-minded, he grabs the change he sees and rushes off without one dime. Always stop, stoop and look, if in doubt. And you would be surprised to know how much money is left on the cashiers' counters, box offices, subway ticket booths and other places. I'll wager a hundred thousand dollars is short changed annually in New York. They never call you back."

Now, we are wondering whether this short change game is confined to New York or whether the disease is not contagious as the Hoof and Mouth disease on California and spreading as rapidly too. It seems to us we have seen signs of it both at other places and in other places and in other lines.

There is the fellow who will short change you in coin, and there is the fellow—sometimes the same one—who will short change you in goods either in quantity or quality. We do not mean that he does it unwittingly, but deliberately and studiously.

Then there is the fellow who will invite you to buy stocks or bonds or lands or shares or insurance and will try to convince you that you should do so with arguments that he knows will not hold water but hopes you will not see through them and this is sufficient justification for him to lay claim to your friendship.

These short changers even invade the church domain and often come at you with "brother"; sometimes they allow themselves to be addressed as "reverend", and of course they are working solely for the good of humanity—spelled with a capital "I". Sometimes they are "permitting their names to be used" in business; sometimes they pass as school teachers or even professors, and even spiritual short changers have been at work as far back as New Testament times.

No, while we do not wish to defend the "honest grafters" in New York we do feel that they are not the only ones and that this is a sin against which all of us must continually be on our guard. Neither youth nor old age are invulnerable to it. Look out!

* * *

Young people, do not let the beautiful spring days prevent you from doing your church work properly. Use God's outdoor nature to enliven your efforts. Arrange to have an outdoor C. E. program, starting early enough to get through before darkness overtakes you. Ask your pastor and his family to go with you.

* * *

The summer months when the schools are all closed, afford a very fine opportunity to have a series of mission study classes of 6 to 12 weeks, on some week-day evening. Divide yourselves into small groups according to age and interest, ask somebody whose heart is with missions to lead you, select some interesting book, and you will find that the summer months will contribute much to your personal growth and to your usefulness.

* * *

The Summer Bible School at Pandora, Ohio, opened with about 70 children in attendance. Three teachers will instruct these children for 5 weeks.

* * *

Did you ever have a joint program with the C. E. society of your neighboring church? Or did you ever invite them to render a program in your church and a few weeks later you gave one in theirs? It's mighty interesting and helpful.

* * *

The following interesting and illuminating clipping from Peking, China, was sent to Rev. J. M. Regier, Pandora, Ohio, by his brother-in-law, our medical missionary, Dr. Abr. Lohrentz. He has met General Feng and Sister Frieda Sprunger has had supper with the General one time.

Eight Pastora Baptize Eleven Hundred Soldiers

Chung Mei

Peking, Feb. 11.—Eleven hundred of General Feng Yuhsiang's soldiers accepted the Christian faith yesterday afternoon and were baptized on the drill ground at Hungschow the east suburb of Peking and the branch headquarters of the Christian General.

Eight pastors aided the Rev. Liu Feng in this impressive ceremony. Included in those officiating were Dr. George Davis, Dr. Carl Felt, Rev. Mr. Gardner Tewksubry, Rev. Marcus Cheng, and others of the Methodist and American Board Missions. Miss Lydia A. Trimble, President of the Hua Nan Women's College at Foochow was also present.

After an address by General Feng and the Rev. George Davis, the soldiers were divided up into squads and the actual work of baptizing them individually was done by the pastors, a group of missionaries, some of them from the North China Language School were present at the service.

This scene yesterday afternoon recalled a similar one at Nan Yuan last February when three thousand seven hundred of General Feng's men openly adopted Christianity. As a result of yesterday afternoon, it is now estimated that at least thirteen of the thirty thousand troops under General Feng are Christians. There were very few officers in yesterday's group since at least ninety-nine per cent. of them are Christians already.

In the morning the Rev. Marcus Cheng of the Kingschow Theological and Middle School in Hupeh, preached the sermon to an audience of more than four hundred officers and cadets. The other ceremony commenced at half past one in the afternoon.

At Tungschow under General Chang Tze-chiang there are four thousand troops, one thousand of whom were Christians so that with yesterday's conversion, more than one-half of the garrison there are acknowledged followers of the western faith.

(Rev. and Mrs. E G. Kaufman were privileged to witness the above.)

THE S. S. LESSON
May 25

Jeremiah and the Babylonian Crisis

Jere. 26:8-16

Golden Text:—"Amend your ways and your doings, and obey the voice of Jehovah your God." Jere. 26:13.

Jeremiah was one of those men whom God selects to lift the voice for righteousness in evil times. He lived and prophesied during the reigns of the last five kings of Judah and only one of them, Josiah, was a good king. It was during Josiah's reign that the forgotten Book of the Law, lost in the rubbish of the Temple, was discovered and henceforth became the guide of the king. But the successors of Josiah were evil men, inclined to idolatry and leading the people more and more away from the true God. One would suppose that the example of Josiah would have been followed, since Judah needed the mighty help of God against her enemies. Babylon and Egypt were the great rival powers and the kings of Judah were wavering in their allegiance between these two powers, once with Egypt and again with Babylon. It was carrying water on both shoulders and surely must end in ruin. Jeremiah began his prophecies as a young man in his native village.

Another, appearing at Jerusalem during the times of the feasts to deliver his messages. Later, he became a resident of Jerusalem where most of the stirring events of his life occurred. "Jeremiah's writings are poetical in nature and often poetical in form. He frequently wrote in the form of an elegy. Often he quoted from the earlier prophets. Jeremiah's style is simple and plain, lacking the splendor of Isaiah's. It abounds in repetitions, which accentuate its earnestness. It uses many images by way of illustration, and passes rapidly from symbolic language to the concrete subject under discussion. Above all, Jeremiah is the prophet of desolation and sorrow, and he lived in times which forced these feelings upon him. His prophecies are arranged, not in order of time, but, so far as they are arranged at all, the groupings are based upon their subject matter." —Wells.

"Jeremiah, the book of bold rebukes toward Judah, and prediction against the Gentile nations, is the trumpet-blast of a reformer in the ears of a perverse people, to whom twenty chapters of argument and appeal are vainly addressed. Here Messiah appears as the Branch, the King on David's Throne, the Lord our Righteousness: typically in Jeremiah himself, coming with a rejected message of repentance and salvation. Judah needed a voice of warning. Declension followed Josiah's death: virtual paganism with licentiousness and corruption, tainted even priests and prophets. Superstitious rites crept in: the worship of the Queen of Heaven, with Ishtar and human sacrifice to Moloch. Jeremiah held the prophetic sceptre for over forty years, B. C. 628-586. Nearly a hundred years lie between him and Isaiah. His warning rebukes, though tempered with tender entreaty, availed nothing. Jehoiakim burned his roll and sought his life; and Zedekiah was vainly warned of the captivity. The grandeur of his character appears in his fearlessness and faithfulness and passion for souls. He faced misrepresentation, persecution, the dungeon, and death, rather than keep back one word of truth. Notwithstanding his heroism and gentleness, his bold rebukes made him hated. He was in a dungeon when Nebuchadnezzar took Jerusalem, went down into Egypt with the remnant, and, according to tradition, was there stoned by his own countrymen." —Pierson.

In the lesson text we notice that Jeremiah had declared the destruction of Jerusalem and of the Temple. He was speaking for God and so had no fear to deliver the message. A striking characteristic of God's servants is their fearlessness in the performance of their duty. The people seemed to have listened sufficiently to appreciate the meaning of the message. Some sinners today won't even listen to it and so are just as bad, if not worse, as the citizens of Jerusalem were. They were told that Jerusalem was to be like Shiloh, the chief place of idol worship of the ten northern tribes, now long since destroyed. They had, almost before their very eyes, an object lesson that should have pricked their consciences. In spite of the most convincing truths, some sinners deliberately select the way that leads to destruction. The answer to the warning of a certain doom, for which they should have been grateful, was the determination to take the prophet's life. They were not the only ones who thought they were striking back at God by endeavoring to injure His servants. Priests, prophets and princes, the leaders of the people, joined in the demand for the prophet's death. When the spiritual leaders of the people are on the side against God there is little hope. Jeremiah made no defense except that he was doing as God directed him, yet, to have injured him would have been a gross injustice for which they would have had to answer before God. For a time, at least, the people recognized that they were in the wrong. Had they been just as fair in their relation to God and their sins, even at that late day, there would have been hope. God does not turn a deaf ear to the sinner who confesses his sin and seeks His mercy.

THE C. E. TOPIC
May 25

Have Business and Commerce Helped or Hindered Missionary Work?

Acts 19:23-28

Missionary work may be both helped or hindered by business and commerce. We recall that Paul was carried on a grain ship sailing from Egypt to Italy, as a prisoner. The ship, the crew and the soldiers represented the officers in charge who were persecuting Paul. In the sense that they were being used to injure Paul and the Gospel they stood for a system that certainly hindered the Gospel. In the sense that by the grain ships Paul was enabled to get to Rome and there preach the Gospel, besides having an opportunity for testifying while on the way, the grain commerce was a help to the progress of the Gospels. The great highways of Rome and the established caravan routes were designed to afford a ready passage of the business and military enterprises of Rome. Rome's soldiers could readily and quickly pass from province to province to engage in war, which was contrary to the teaching of Jesus and the spirit of His followers, but, these same roads offered a speedy and ready means by which the Gospel might be rapidly carried to the ends of the empire. Though Rome prepared these roads for her soldiers, God prepared them for His missionaries.

Demetrius, the silver smith of Ephesus, was in a bad business. Preaching injured it and led him to incite a mob against Paul. In so far there was nothing to be said about that business that was good. However, the uproar was the cause of Paul's leaving the city and going to other places where he preached the Gospel. It might have been a blessed thing for the Ephesians to have had Paul with them longer, but Paul was a missionary and his duty was to keep going so that others might have a share in the blessings the Ephesians enjoyed.

It will also be recalled that this great missionary Paul often found it necessary to work at his trade in order to support himself while on his journey. In this case his business had a very important place in the plans of the Lord. Aquila and Priscilla were following their business of tent-making when Paul, no doubt engaged in making his own living at the same trade in Corinth, found them. The blessing that this devout husband and wife received from their contact with Paul cannot be estimated. Here business helped.

When Columbus set sail for the discovery of the new world two motives were behind the undertaking, namely, the discovery of a trade route by sea to the Indies and the conversion of the natives who might be found there. The new world was discovered and limitless opportunities for commerce opened up. The missionaries the Spaniards brought along set zealously to work. Unfortunately, the greed of commerce completely overshadowed the efforts of the missionaries working now rather than the salvation of the natives. Yet, had it not been for the opening of the highways of trade America would not exist today as a Christian nation.

In a sense, commerce owes much to the missionary. Missionaries are the pioneers, the trail blazers. In Africa, as well as on other continents, "Trade follows the missionary." The journeys of Dr. Livingstone opened the heart of the Dark Continent. Traders soon followed him and greatly injured the future possibilities of missionary work by their questionable methods. Commerce of Christian nations with Africa for many years consisted chiefly in exchanging guns and rum for slaves. Such a hellish business has left its black mark for ever upon the honor of Christian nations. England went to war to force opium upon China. Most of the European nations warred with backward people for reasons of trade, thus furnishing an argument that finds ready acceptance with these unfortunate people whenever the opponent of missions presents it. Returned missionaries tell us that they very much prefer to do work as far into the interior as possible in order to be away from the bad influences of those of citizens of so-called Christian nations who are in these heathen countries for commercial reasons. The worst examples of our civilization are to be found in the treaty ports or other business centers in Asia where there is contact with western people. Morality in such places is at its worst and every form of godlessness is shamelessly displayed.

On the other hand, all the machinery of modern commerce may be drafted into the mission work. Missionaries may quickly reach their destinations. Communication with them is easy. Funds may safely be forwarded to them for immediate relief when calamities, such as famine or epidemics, are sweeping the country. The recent earthquake destroyed the great Bible publishing house in Japan that supplied all Asia with Bibles, but the smoke had scarcely ceased ascending from the ruins before Bibles from America and England were traveling over the great commercial highways bringing fresh supplies of the Word of God.

Abr. Albright, a graduate of Bethel College, who has been doing postgraduate work at the University of Kansas has accepted a call to teach Bible and history in Hesston College, Hesston, Kansas.

A special meeting of the First Church, Philadelphia was held on the evening of May 7th for the purpose of considering the purchase of neighboring property in order to make more room in the church building for the accommodation of the Sunday school which finds the present quarters growing too small.

PROGRAM, TWENTY-NINTH ANNUAL CONVENTION

Of the Young People's Union of the Eastern District Mennonite Conference Friday, May 30, 1924 East Swamp Mennonite Church.

Convention Theme—"OTHERS"

Morning Session

(Standard Time)

9:30—Song Service, led by John Latshaw, Hereford Society

9:45—Devotional Service—Rev. Freeman Swartz
Business Session
Reading of Minutes
Reports of Officers and Committees
New Business
Vocal Solo—Lewis H. Rosenberger, East Swamp Society

10:30—Brief Reports from each Society by the Presidents
Singing

10:40—Topic: "Prayer Fellowship"—Prof. S. M. Rosenberger, First Church, Philadelphia
Discussion of Topic
Music—Swamp Quartette

11:15—Topic: "The Value of the C. E. Principle of Tithing"—Walter E. Temple, Germantown
Discussion of Topic
Announcements

11:45—Singing and Offering

NOON INTERMISSION

Afternoon Session

(Standard Time)

1:45—Song Service, led by John Latshaw
Quiet Hour—Rev. P. E. Frantz, Quakertown
Roll Call of Societies
Music—Swamp Quartette

2:30—Address—E. P. Gates, General Secretary, United Society of Christian Endeavor
Music, Vocal Duet—Mrs. H. G. Boorse and Mrs. P. E. Frantz

3:45—Topic: "What Can Our C. E. Union Do for Missions?"—Dr. Harvey R. Bauman, West Swamp Society
Discussion
Reports of Committees
Awarding of Convention Banner
Singing and Offering
Benediction

PROGRAM

For the Annual Oregon Mennonite S. S. and C. E. Convention, Pratum, Oregon, June 8, 1924.

Convention Theme: "Seeking and Saving."

Morning Session

10:00 Song Service.
10:15 Song by Pratum Choir.
10:20 Convention Sermon, "Seeking and Saving.", Rev. J. M. Franz.
10:50 Music by Dallas.
10:55 How Can the Class as a Unit, Carry on the Work of "Seeking and Saving"?—Pratum.
11:10 Reports of the S. S. Sec.—Pratum, Salem, Dallas.
11:20 Music by Salem.
11:25 Music from Dallas, Instrumental.
11:30 Address by C. F. Mueller.
Noon Recess. Lunch.

Afternoon Session

1:30 Song Service and Prayer.
1:40 Song by Dallas Choir.
1:45 "Personal Evangelism", The Urgent Necessity of It.—Salem.
1:55 Recitation.—Dallas.
2:00 Song by Pratum.
2:05 How Can the S. S. Be Made So Attractive and Efficient that It Will Win New Members.—Dallas.
2:15 Importance of the Cradle Roll.—Pratum.
2:25 Pratum Choir.
2:30 Meeting turned over to Endeavor Chairmen.
3:27 Choir Song by Dallas.
3:30 Address—C. F. Mueller.
4:00 Closing Song, "Blest Be the Tie."
Mizpah Benediction.
D. A. Brown, Chairman.

Christian Endeavor Program

Main Topic: What Should Be the Aim of a Christian Endeavor Society?

Leader, Elmer A. Steiner

2:30 Song Service.
2:36 Sentence Prayers.
2:38 Testimony and Praise Service.
2:43 The Christian Endeavor Pledge.
(a) What Does It Mean?
(b) Why Sign It?—Pratum.
2:51 Song.—Pratum Junior Society.
2:53 How Can We Make Our Prayer Meeting Programs More Profitable?—Dallas.
3:01 Chain Talks on the Main Subject.
3:06 Choir Song by Pratum.
3:09 Christian Stewardship—What Is It and How Can It Be Followed Out?—Pratum.
3:17 Recitation—Agnes Wellman.
3:19 Search the Scriptures—What Are Good and Helpful Methods?—Dallas.

CONTRIBUTIONS

CONTRIBUTIONS

Received by the Emergency Relief Commission During Month of April, 1924.

For Russia: H. R. Voth, Gotebo, Okla., $20; Zion Cong., Elbing, Kan., $71.80; John Epp, Whitewater, Kan., $7; H. R. Voth, Gotebo, Okla., $2; Emmaus ch., Whitewater, Kan., $169; John Wiebe, Whitewater, Kan., $27; San Marcos Menn. ch., Paso Robles, $11.66; Bethesda ch., Marion, S. Dak., $46; Peter Sperling, Goessel, Kan., $12; Peter Penner, Newton, Kan., $22; Herold ch., Bessie, Okla., $14.62; Bergtal ch., Pawnee Rock, Kan., $27.-18; Widow P. Unruh, Marion, S. Dak., $5; Bethesda ch., Henderson, Nebr., $75.15; Gor. Hintz, Cordell, Okla., $10; Burrton Menn. ch., Burrton, Kan., $12.50; Menn. ch., Hillsboro, Kan., $25; Maria Bestvater, Newton, Kan., $27; Gerh. Weins, Newton, Kan., $27; Careful Gleaners S. S. Class, Berne, Ind., $35; Friedensberg ch., Avon, S. Dak., $26.70; H. H. Koehn, Avon, S. Dak., $7.50; Franz Busenitz, Whitewater, Kan., $12.

For Germany: Zion Congregation, Elbing, Kan., $71.81; Anonymous, Newton, Kan., $100; Deer Creek ch., Deer Creek, Okla, $9.10; Buhler Menn. ch., Buhler, Kan., $27.62; Mrs. John J. Boese, Vona, Colo., $5.60; Mrs. John J. Kennel, Trenton, Ohio, $5; O. I. Ehresman, do., $2; Katie Schertz, do., $2; Mathilda Augspurger, do., $2; Mrs. Lewis H. Augspurger, do., $1; Hebron C. E. Society, do., $10; Mrs. K. Busenitz, Newton, Kan., $150; Wilh. Busenitz, Newton, Kan., $100; Sichar ch., Cordell, Okla., $21.20; Bethel ch., Mountain Lake, Minn., $44; Anonymous, Dallas, Oregon, $20; Sabbath School Class, Bluffton, Ohio, $10; Geo. H. Schuessler, Furley, Kan., $25; John J. Johnson, Meno, Okla., $20; Halstead Menn. ch., Halstead, Kan., $87.36; Abr. B. Boese, Springfield, S. Dak., $3.50; Members of Old Amish ch., Berne, Ind., $32.75; Schweizer ch., Whitewater, Kan., $93.31; Johannestal S. Society, Hillsboro, Kan., $25; Hoffnungsau ch., Inman, Kan., $26.53; San Marcos Menn. ch., Paso Robles, $14.57; Bethel College ch., Newton, Kan., $15; Bethesda ch., Marion, S. Dak., $46; G. F. Busenitz, Newton, Kan., $50; Lehigh Menn. ch., Lehigh, Kan., $11; New Hopedale ch., Meno, Okla $32.36; Mrs. P. C. Wedel, Galva, $20; St. John ch., Pandora, O., $27; Johann D. Engbrecht, Marion, S. Dak., $10; J. J. Engbrecht, Freeman, S. Dak., $10; West Zion ch., Moundridge, Kan., $52; R. A. Herschey, Upland, Calif., $1; Anonymous, Upland, Calif., $4; Alexanderwohl ch., Goessel, Kan., $120.66; One Member of Alexanderwohl ch., $5; Menn. S. S., Bluffton, O., $60; First Menn. ch., Lostwood, N. Dak., $35.67; Jakob Moeschberger, Upland, Calif., $25; Menn. ch., Los Angeles, Calif., $20.11; Zion Menn. ch., Donnelson, Iowa, $32.46; Tiefengrund ch., Laird, Sask., $20.25; Deer Creek ch., Deer Creek, Okla., $9.81; Jugendverein Hillsboro, $31.25; Prof. B. F. Welty, Tacoma, Wash., $10; H. C. Ewert, Avon, S. Dak., $25; Rev. Cor. Ewert, Avon, S. Dak., $25.

For Siberia: Rev. C. H. Regier, Elbing, Kansas, $500; Goessel Menn. Congr., Goessel, Kan., $51.80; Magdalene S. Landis, Philadelphia, Pa., $5; Elsie Holly, Trenton, Ohio, $2; P. J. and Maria Schroeder, Hydro, Okla., $20; First Menn. S. S., Aberdeen, Idaho, $23.36; Menn. ch., Hillsboro, Kan., $53; by H. A. Unruh, Alden, Okla., $8.25; P. F. Unruh, Lehigh, Kan., $1.50; J. W. Ewert, do., 1.50; Frieda Loewen, do., $1.50; Anna Loewen, do., $1.50; Peter Stuby, do., $1.50; Ernest Wyand, do., $1.50; Henry Reimer, Canton, Kan., $1.50; J. J. Loewen, Newton, Kan., $1.50; Mennonites in Thomas County, $5.01; Johann D. Engbrecht, Marion, S. Dak., $10; Rosa, Maria, Elisabeth, Esther, Sara, Anna Engbrecht, Freeman, S. Dak., $13; Goessel Menn. C. E., Goessel, Kan., $25; Three Members of Alex. ch., Goessel, Kan., $20; Bruderfal ch., Hillsboro, Kan., $70; Sichar ch., Cordell, Okla., $16.80; Hillsboro Menn. ch., Hillsboro, Kan., $68; Kansas St. Bank for old check collected, 85.38; Menn. ch., Butterfield, Minn., $24.52; Peter Miller, Marion, S. Dak., $25.

For Immigration: S. S. Class, No. 47, First Menn. ch., Berne, Ind., $103.-65; Tabor Sew. Soc., of Tabor ch., Goessel, Kan., $12; Brudertal Menn. ch., Hillsboro, Kan., $41.45; Menn. Immigrants in Newton, $6; Louise Regier, Newton, Kan., $100; Joshua P. Stucky, Moundridge, Kan., $150; Tabor ch., Goessel, Kan., $31; Bergtal ch., Pawnee Rock, Kan., $6.52; Peter Miller, Marion, S. Dak., $250.

For Syr. Orphan Home: Elise Regier, Elbing, Kan., $55; P. A. Flickner, Moundridge, Kan., $4.

For Near East Relief: Zion Menn. ch., Donnelson, Iowa, $12.76.

April 1st, balance	$1,412.94
Received during April for Russia	693.11
Received during April for Germany	1,607.92
Received during April for Siberia	1,038.12
Received during April for Immigration	762.00
Received during April for Syr. Orp. Home	59.00
Received during April for Near East Relief	12.76
Total	$5,524.47
Paid out during month	4,439.75
May 1st, balance	$1,084.72

Gratefully acknowledged,
C. F. Classen, Treasurer.

NO APOLOGY

necessary in announcing that I will accept orders for the

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ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

JOTTINGS

The Meno, Okla., congregation had the pleasure of having with them Missionary G. A. Linscheid, April 22 and 23. He delivered a series of three addresses on the Lord's Prayer.

The Union Sunday school, which is held in the Flatland, Pa., Mennonite church, had, as usual, been closed for the winter. It is again holding its regular sessions.

Witmarsum Seminary announces its graduation exercises for May 23. There will be five graduates and Pres. Lohrenz, of Tabor College will deliver the address.

A company of newly arrived Russian Mennonites comprising about 20 families has secured a tract of land in Saskatchewan of about 5,500 acres which represents a value of $270,000.00.

The Annual Meeting of Bethel Hospital, Mt. Lake, Minn., was held on May 7. Sister Frieda Kaufman, of the Bethel Hospital, Newton, Kansas, attended the meeting.

Bethany Congregation of Quakertown held its communion service on Easter Sunday, on which occasion a missionary offering amounted to $40. On the same day the West Swamp congregation also celebrated the Lord's Supper. Its missionary collection netted $67.65.

Rev. H. Riesen, representative of Bethel College spent a week in the north visiting Mt. Lake, Minn., Freeman, S. Dak. and Marion, S. Dak. in the interest of the college. He is soliciting funds for current expenses, soliciting students and endeavoring to create sympathy for the cause of the College.

The newly purchased pews of the Souderton, Pa., church will be ready for use by June 1.

Dean N. E. Byers of Bluffton College will conduct a series of lectures in the Eastern District Conference for a period of ten weeks, June 22 to August 31. One evening a week will be given in five of the cooperating churches. The lectures will cover various phases of Sunday school and church work.

The annual Gemeentedag of our Dutch Mennonite brethren will hold session Luntern, July 25-29. This gathering in connection with which there is special attention given to the young people has continued to increase in interest and usefulness from year to year. For several past sessions visitors from Mennonite communities in other countries have attended

The Meno Bible Academy, Meno, Okla., of which Rev. J. B. Epp is principal, held its graduating exercises on April 25. There were 8 graduates. In connection with this meeting the directors of the school had a meeting to consider the matter of erecting a boarding hall in connection with the institution.

The Minutes of the Twenty-third session of the General Conference held at Freeman, S. Dak., August 29-Sept. 6, 1923, have been published in book form. The work has just come from press and is sold at 25 cents the copy. Every member of a General Conference church should possess a copy for reference and in order to familarize himself with the work the church is doing. The text is both the German and English languages.

A special meeting of the Directors of Bethel College was held in the College relative to the building of Science Hall, now under course of construction.

The C. E. Society of the West Swamp, Pa., church conducted a contest between two divisions of the society for securing new subscribers to The Mennonite. Twenty new subscribers were the result of this contest.

The brethren Graybill and Shirk, representing the Richfield Mennonite church, Juniata Co., Pa., were guests of the Conference at Zionsville. They expressed themselves as being favorably impressed and predicted that their congregation would shortly identify itself with the Conference.

Statistics from 80 state institutions in 1921 given by the United Presbyterian show that out of a total student enrollment of 152,461, students, 130,486 had religious affiliations, while 21,975 made no statement in regard to their religious life. This is very encouraging whn compared with our early history, when, even though the colleges were church institutions, practically all the students were outside of the church. In Princeton, from 1778 to 1782, there was but one professor of religion. At Bowdin College, in 1807, there was only one Christian. At Yale for four years there was but one, and but four or five in other years at the beginning of the century. Many of the students assumed names of leading infidels and atheists. Bishop Meade of Virginia said in 1811 that William and Mary College was a hot-bed of French infidelity and that for many years in every educated young man whom he met he expected to find an infidel.

Bethany Sunday school, Quakertown, Pa. had an interesting missionary program on April 6. It had to do chiefly with the Near East. $46.00 were raised for relief.

Rev. J. D. Unruh, while on his way to the Eastern District Conference, stopped off in Philadelphia and brought a very helpful message to the midweek service of the First Church. Rev. N. B. Grubb preached on the following Sunday morning.

According to Dr. George Crissman, superintendent of the teacher training school of the Central Missouri Teacher's Training College after testing 1800 Missouri high school students on the Bible he found denser ignorance than in most such tests, even. In a summary of results these facts appear: 16 per cent. of the high school students neither know where Christ was born nor the name of His mother. Seventy per cent. did not know what to call the Sermon on the Mount. Sixty per cent. did not know what Christ said about loving one's neighbor. Twelve per cent. did not know the first clause of the Lord's Prayer. Sixty-five per cent. did not know the Golden Rule. Forty per cent. thought Paul "a book of the Bible". Twelve per cent. thought Pilate "a book of the Bible". Twenty-five per cent. thought Pilate "an author of the Bible". Forty-five per cent. thought Gallilee "a river". Seven per cent. thought Agrippa "an apostle". Thirty per cent. thought Jude "a king". Nine per cent. thought Samaria "an author". Twelve per cent. thought Peter "a king". Nine per cent. thought Peter "a priest'. Six per cent. thought Ephesians "a province". Six per cent. thought Martha "a book of the Bible".

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MAY 22, 1924. No. 21.

SISTER BURKHALTER RETURNING

Bombay, India, April 15, 1924
Dear Missionary Friends in the Homeland:

It is with mingled feelings of joy and sadness that I am leaving my dear land of India today. Our steamer "Genova" has just left the docks at Bombay. There are some on shore who are waving us farewell. I feel that India and its people have become a part of me and I hope that some day, the Lord willing, I shall see it again. A few days ago I bid farewell to my dear girls and co-workers at Janjgir. They all came to the station to see me off and to wish me God's speed on the way. Their prayers go with me, and I do not feel alone on my journey. Jesus Christ is my Companion and my constant Friend. During all the preparations for sailing I felt Him very near, and I have the assurance that He will bring me safely home to my dear parents and brothers and sisters and friends, if it is His will. As my thoughts turn homeward my heart is filled with joy to meet loved ones whom I have not seen for six and a half years. I feel it has been a great privilege to work in the Lord's vineyard here in India. I have had the joy of seeing many won to Christ. I have seen our schools and churches grow. The staff of workers is double the number of six years ago. Surely the Lord has been good to us and has blessed us.

The last Sunday in Janjgir was a very blessed one for me. Three people received baptism and were admitted into the church, a school-girl, and a man and his wife who have just come out of heathendom. They are suffering persecution and need our prayers that their faith may be strengthened through these trials. On that last Sunday we all took communion together once more. Seventy-eight came forward to the Lord's table. On Monday a farewell meeting was held in the church. The school girls sang a number of appropriate songs which touched my heart. Words of fellowship and farewell were exchanged and prayers offered for God's blessings to rest on us during our separation. Such a meeting could not but draw us closer together in Christian love.

I am planning to stop in Palestine for two weeks, and then proceed my journey through Italy, Switzerland and England. I shall land in America about June 20, after which my address will be Berne, Indiana.

At this time I wish to thank all those who have so kindly remembered me with gifts of various kinds during my years of service in India. For all the kind letters which I received I also wish to express my thanks. I hope to meet many of those who have become my friends through correspondence. We have become fellow-workers together in the great cause of Christ.

Yours in His glad service,
Martha Burkhalter.

Second Mennonite Church, Philadelphia, Pa.

TWENTY-FIFTH ANNIVERSARY SECOND MENNONITE CHURCH, PHILADELPHIA, PA.

The week of May 6th to 11th, 1924, is one which will be long remembered. The 25th anniversary of the organization of the Second Mennonite church of Philadelphia, was being celebrated, and a number of the original organizers of the work, (even as a Mission several years prior to the organization of the church) participated in the exercises at various times during the week.

On Tuesday evening, the first meeting, Rev. N. B. Grubb presided, and presented a brief history of the events which led up to the organization of this church, and which follows:

"The Second Mennonite church had its beginning on Friday evening, February 9th, 1894, when the first meeting was held in an unused Chapel, located at 3068 Janney street, near Clearfield, Frankford. The chapel was very dilapidated and in a filthy condition, but when it was cleaned and made quite comfortable it really was a very cozy place. On that first meeting night after a period of prayer and consultation it was decided to hold a week's Gospel services—April 9 to 16. At the close of these meetings an organization was effected and the Sunday school opened next morning. The arrangements were in charge of the Mission Committee of the First church. The attendance at the school was fair from the first and new scholars were enrolled every week. Occasional preaching services were held on Sunday morning and prayer meeting every Thursday evening. When the winter season was approaching the attendance gradually decreased, owing largely due to the cold weather and the inconvenient location. It was then finally decided to discontinue the work at this place.

"Those engaged in the work were, however, not discouraged and soon a new place was found, namely, the second floor over a stable, 2937 North Marshall St. Here the opening services were held May 5, 1895, with a very good attendance. A number of scholars were enrolled at the first meeting with new accessions at every subsequent meeting. Occasional preaching services were held and on Thursday evenings prayer meeting. In this work the leading factors were P. R. Kline, Jacob C. Moyer and John M. Benner. In the month of March, 1897, the school had an enrollment of 95 scholars. The location seemed to be a good one, but the meeting place was undesirable. Meanwhile the committee in charge were on the lookout for a more suitable place and finally decided to rent the private dwelling, 3007 North 6th street. The First church making itself responsible for the rent and elected the following committee: William M. Grubb, Harvey W. Shelly, I. W. Gross, F. F. Gabel and August Shuhart. The first meeting in the new place was held held Thursday evening, April 1, 1897, when the pator of the First church preached a brief dedication sermon, followed by a love feast, arranged for by the ladies.

"The first fruits of this work were gathered when on October 1, 1897 two persons presented themselves for baptism. These were Lillian Dettra and Lillian Messenger.

"Meanwhile the committee looked around for a suitable location for the erection of a church building and finally decided that the lot on the corner of Franklin and Indiana avenue was a very desirable location and so reported to a special congregational meeting of the First church, at which meeting the trustees were directed to purchase the lot and on it erect a church building. The lot was secured at $3,000. This was some time in August and the work was then begun. On September 10, 1897, Saturday afternoon, a ground breaking service was held. On this occasion Rev. W. Yates, pastor of the church of God, made the address.

"The corner stone was laid during a fierce rain storm, Sunday afternoon, December 4, 1898. Owing to the rain the services were continued at the First church in the evening in connection with the regular church service.

In a period of four months the church was completed at a cost of $4,500.00. Thus, with ground and building the church had cost $7,500.00, and on April 9th, 1899, the building was dedicated to the service of God; Rev. W. S. Gottshall preaching the dedication sermon. This was followed by a series of Gospel services and on

April 14, Friday evening, two persons were baptized followed with a communion service when 34 persons communed. On Friday evening, May 5, 1899, after a brief sermon by the pastor, six more persons were baptized, after which an organization was effected with 30 persons, 22 members of the First church, and the eight persons above noted, constituting the membership of the Second Mennonite church of Philadelphia. On Thursday evening, May 18, 1899, the present pastor was ordained and installed as pastor."

The pastor of the First church, Rev. Neuenschwander; the pastor of the Germantown church, Rev. A. S. Shelly; Rev. Harvey Shelly, (one of the original organizers) and the pastor, S. M. Grubb, participated in the evening's program. From their remarks it was gleaned that the Second church began, first in the minds of a few people and then in the thought was transferred to a larger number and earnest workers of a Mission Committee, who, seeing the need in this locality, as well as an opportunity, pressed onward, and the work today stands as a monument to their earnest endeavor. It was also brought out that during these 25 years, this period has been one of growth of the church as a whole. Somewhat remarkable progress has been made during this time in all phases of the church's interests, its membership more than doubling.

On Wednesday evening the services were in charge of the Sunday school. Rev. Harvey Shelly made the principal address, reviewing the early period of the founding of the mission work which preceded the organization of the school, relating some of the difficulties encountered and surmounted. Former superintendent of the school, Bro. Wm. Cassel, A. A. Moyer and associate officers, Bro. A. B. Weiss and William Shelly, as well as the present superintendent, Bro. John D. Bergy, made short addresses. It impressed us to feel that events of this nature are very inspiring; stopping for a pause to review the past, and gathering new energy to go forward to greater service in the Master's Kingdom.

On Thursday evening, the churches of the community were well represented, who congratulated both the Second church and pastor in coming through this long period together; offering assurances that the church had made itself felt in the community as an uplifting influence far beyond which any could estimate. The pastors of the Fairhill M. E. church, Rev. Robinson, of the Bethel Evangelical, Rev. McKinney, of the Grace Reformed, Rev. Gutelius, and Bro. Wiley, of the Gaston Presbyterian, brought messages of greetings and encouragement, and suitable response was made by our pastor. On Friday evening the exercises were of a social nature, and consisted of a debate, solos, a selection by the choir, open remarks from the floor, and the serving of coffee and cake by the Ladies' Aid Society.

On Sunday morning the pastor preached the anniversary sermon. He not only reviewed the past, but also called attention to our duties of the present, challenging the congregation to go forward and work for greater results. An analysis of the membership of the congregation reveals the fact that an unusually large percentage of our members are also members of the Sunday school. In other words, a condition exists which is perhaps unique in that approximately 80 per cent. of the members of the school are also members of the church.

At various of the services throughout the week the choir rendered excellent music, under the direction of the chorister, Bro. William Shelly.—A. A. M.

CORRESPONDENCE

St. John Mennonite church, Pandora, Ohio, May 15, 1924. It is now a little over a year since the St. John Mennonite church has become a separately organized congregation following the action taken by which the Swiss Mennonite Congregation, which had consisted of the Ebenezer and St. John churches organized as one congregation, was separated into the two churches, each congregation then forming its own organization. The report at the annual meeting of the congregation held at the end of the year, 1923, indicated that this congregation had made a good start in the then three-fourths of a year of separate organization.

Services are held here in the morning and evening on one Sunday, and in the morning only on the following Sunday. The young people meet every Sunday evening as a society, however. One service in the month is German, this occurring on the first Sunday.

But beside these regular services in which the bread of life is broken and the Gospel for a needy world proclaimed, there have been some special services to which attention might be called. Often times services of a special nature by way of variety and because of their content prove very inspiring.

Early in the year the Men's Glee Club of Bluffton College sang for us. They sang most excellently and in an inspiring fashion a number of sacred pieces, but owing to the extremely cold weather of that day, the audience was not nearly as large as it might otherwise have been.

A little later Mr. Joe Habegger, of Berne, Ind., spoke to the congregation most interestingly of his experiences in relief work in Russia and of his trip home through China and Japan.

During Passion Week joint services were held each evening with the Grace Mennonite church. The pastors of the two churches alternated in bringing the messages, which were based on the events of that week as Jesus suffered and died in fulfilling His mission into the world.

On Easter Sunday morning baptismal and communion services were held. At that time a class of eleven young people were admitted into the church by the rite of baptism. Eight others joined by letter. In the time that Rev. Rosenberger has been the pastor of the congregation, a total of 38 people have been received into the felowship of the congregation. Some of these were formerly members of an independent Mennonite congregation, which until recently had existed in this community.

On Easter Sunday evening the Junior Society gave a program presenting the Easter message in story and song. It was a fine service, with the beautifully decorated platform and the excellent work of the young people, impressing one anew with the glorious fact of a Risen Lord.

On Sunday, May 4, we were glad to have with us Bro. Ezra Steiner and family. This is the home community of the Steiners and they were joyfully welcomed home after their long period of service in India. Mrs. Steiner spoke to the Sunday school and Bro. Steiner brought the morning message to the congregation.

The St. John congregation and the pastor have been participating in two ways in bringing to the young people of this community the knowledge of the Word of God, the greatest essential in all their training and education. One of these ways is the course of Bible instruction, which the four resident ministers of Pandora are teaching in the high school. Each minister has one of the four classes which he meets for one hour each week. The courses that have been given this year are Old Testament Heroes, to the Freshmen; Life of Christ, to the Sophomores; Life of Paul, to the Juniors; Harmony of the Gospels, to the Seniors. The plan seems to have been quite successful and will be continued in the fall when school again opens.

Again Pandora as has been the case for several years, has a Vacation Bible School. This school started right after Easter, at which time the grade schools were dismissed, to run for five weeks. The school consists of 77 pupils and has three teachers. Attention has been called to these courses of instruction with the thought of joining in recommending them to those of our people in other communities as a means of reaching the young people, and thus aiding in building up the Kingdom of God. May the Lord bless all these efforts to His good.

Corr.

OUR WOMAN'S WORK

The Executive Committee has received several "Monthly Letters" issued by the Women's Missionary Society of the "Old" or "American Mennonites". These letters are so interesting that we decided to publish parts of some in our church papers so that our societies may have an opportunity to share them with us and profit by some of the suggestions they offer.

Following these we wish also to call attention to an appeal for help which was sent in by Rev. Gerbrandt of Drake, Sask., in behalf of two very needy cases among the Russian immigrants. If after reading the letter any society or individual wishes to contribute toward this cause, the gifts with instructions where to be used may be sent to the treasurer, Mrs. J. G. Regier, Newton, Kansas.

With greetings,
Mrs. P. R. Schroeder, Sec.

BIBLE READERS OF SOUTH AMERICA

(Read at General Meeting, Waterloo, Ontario, August 29, 1923. Reported in The Monthly Letter Issued by The Old Mennonite Woman's Missionary Society.)

My Dear Sisters:

I am very glad for the opportunity of addressing this paper to you in behalf of our Bible Readers in South America. This is a part of our work that is especially dear to my heart and my prayer is that I may be able to give you something that will help you appreciate as we do the work of these faithful sisters.

First, a few words as to why and how we began the Bible reading. Before we opened our Mission in Argentina, old Christian workers in Buenos Aires had tried to impress us with the importance of the personal touch with the people, of visiting their homes, of getting into their daily lives, etc., but after beginning work in Pehaujo we found there were certain things that made it difficult for us to follow these instructions. We were strangers and foreigners and the people hesitated to invite us or even admit us freely into their homes. Before they could be expected to do this we would have to in some way win their confidence. Then we also noted that most of the mothers stay at home closely, and with even the most urgent invitation, very few could be induced to venture out to a service at the mission. Also many mothers read with difficulty or not at all and so could not be reached by distributing literature.

All this made us feel that we must try in some way to **work through our native people.** Among the few who had been baptized were two young sisters who were especially capable and zealous, apt to teach and ready to do any service for their Master. We worked out a plan by which these girls could pave the way for us. One of the missionary sisters accompanied these girls and called from home to home asking for the privilege of visiting in these homes week after week to read a portion of the Bible, explaining that they were being sent out by the Mission, that it would cost absolutely nothing and that it would be nothing obligatory. If after a few visits they felt they did not care to have the girls come any more it would be all right. The result was that they got permission to make these weekly visits in about thirty homes.

We decided to use the Gospel of Luke and beginning with the first chapter to read consecutively week by week. On Monday the girls met with one of the missionaries who decided upon the length of the lesson and explained it simply so that the girls could present it well. Then after prayer they set out on the week's work, visiting from five to eight homes each afternoon.

A few homes, after several visits, did not wish the readers to return, but on the other hand they soon had requests from other mothers and their list grew until they had all they could visit in five afternoons a week. It was all an experiment but we can surely say that God has wonderfully honored the reading of His Word and under His blessing it has accomplished the things we had hoped for. The missionaries now have a welcome in practically all these homes, many of the listeners have had their interest sufficiently aroused to come out to a meeting at the Mission hall and others have become enough interested in reading, to buy a Bible or New Testament and read for themselves. After the inmates of a home become regular attendants at the Mission, our readers drop this home from their list and solicit a new home to take its place.

A large part of the people who attend our Missions have gotten their start through the influence of the Bible readers. After they begin coming the missionary has his opportunity and building upon the foundation begun by the Readers, little by little they are led to know the truth and their own need of Christ and salvation.

In our four stations we now have eight readers who are visiting in about 225 homes. At first the girls went out by twos. Last year in Pehuajo in order to reach more homes they had a little girl to accompany each sister and thus they could visit twice the number of homes.

Now a few words about the Bible readers themselves: These young women range between the ages of 18 and 30. They are chosen with much care, taking into consideration a number of points. First she is one who has had real Christian experience and whose life is a daily testimony for Christ. And, of course, she must be one who can read well and who shows some aptitude for teaching. Furthermore, she must be one who can meet people and command their respect. Last, but not least, she must be able to do according to I Peter 3:15: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Naturally these sisters are among our best and most promising Christians. All come from homes where their financial help is very necessary so we pay a small sum for each afternoon they go out. If they can go out every afternoon they receive about twelve dollars a month. This is not much but the girls are satisfied and so happy to be helping to make Jesus known.

In our towns there are few sidewalks except in the central part of town, and the streets are all deep sand so that walking is very hard and tiresome. Keeping this fact in mind and adding to it the strain of reading aloud several hours and having to be on the mental alert to answer questions and present their cause in a convincing and appealing way, you will understand why our readers come home extremely tired in body but they are usually happy. Sinking into a chair, they will eagerly relate their experiences of the day. Sometimes it is the story of a listener, who, for the first time, seemed to be really interested in the Bible reading; or of another who had asked many questions about what was being done at the Mission and had promised to come to the services; or of another who had promised to send her children to Sunday school. Again it may be a story of sickness or need in certain homes, perhaps of a family who is moving away and wants a New Testament to take with them; or it may be a disappointing story of someone who doesn't care to have them visit her any more, either because of her own indifference or because her husband forbids it, and so on and so on. Whatever the story, the missionary listens attentively and gives advice and counsel along the way. Often as I listened to these eager reports I had to think of the twelve Apostles as they came back to Jesus after He had sent them out two by two. The Bible says: "And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." —Mark 6:30.

Emma H. Shank.

Rev. Gerbrandt's letter in part:

We have already had two serious cases of sickness among the immigrants. Mrs. John Martens, mother of seven children, became blind almost suddenly and was taken to the hospital at Saskatoon. The other was a Miss Anna Bückert who underwent an appendicitis operation in the same hospital.

Both have returned and as we hope are slowly convalescing. But the hospital bill for both together is over $300 and will be a heavy burden for them as they already have their transportation to pay.

This might be a nice opportunity for some sewing society to help along. Any amount would be more than welcome.

Greetings from the Women's Missionary Society of the St. John's congregation of Pandora, Ohio.

As time goes on we are reminded that the readers of the The Mennonite are looking forward to hear a report from us. In Jno. 14:27 we find this statement, "Let not your heart be troubled, neither let it be afraid." Yet how often when we are to report are we somewhat afraid, for fear our report might hardly be worth the while? Yet as we travel on we can not help but leave footprints on the sands of time. Again and again we hear the call, come over and help us. In person we can not all cross the ocean. But we may one and all be able to leave a candle burn, and "In unity there is strength," and by so doing we may be able to send a ray of hope and cheer across the great blue sea. Our society has taken up some work for Korba India, we sewed some shirts jackets, girls' dresses, petticoats, boys' rompers. We also decided to donate some money for Christmas sweets and toys. In March an offering was taken for the China building fund which amounted to $19. In April we took up an offering for Rev. and Mrs. Plenert of Hutchinson, Kansas, which amounted to $10. Our society is supporting a Bible woman in India by the name of Phulmet Birenchi which proves to be a great help to the missionaries there. A number of comforters were distributed among the needy. Not only comes the cry from across the ocean, but the homelands also have the poor which reminds us of the fact that Jesus said, The poor ye always have with you, and who could stop the ears and not lend a helping hand? Our missionaries in the slums of the big cities also report of the great need and want for the poor innocent children. On May 1st the Bluffton, Ebenezer, Grace and St. John's Mennonite societies held a union meeting at the First Mennonite church in Bluffton. Mrs. Burkhart, a returned missionary, gave a very appropriate address, her theme was based on prayer. Rev. and Mrs. Ezra Steiner, missionaries from India, were also present and spoke a few words which were greatly appreciated by all. We are trusting that our society may grow and be of real help to save souls. May we all live up to our "Motto". Let us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9.

Corr. Secretary.

There may be a time and a place for everything under heaven; but surely the preaching hour is not the time nor is the pulpit the place for idle tale and jest, or for ridicule and sarcasm. O that preachers would reverence the house of God!

If the love of the Father and the Son will not win people to righteousness, there is little hope that denunciation of sin will do it.

God cannot accomplish for us the things we desire Him to accomplish, unless our wills are resigned to His.

One would better be false to a personal friend than to the voice of conscience.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

We wonder how many churches seriously consider the matter of paying their minister a living wage that is consistent with the way he is expected to live. Periodicals have, time and again, given columns of space in discussing the problem of providing the means of livelihood for the ministry and numerous conferences and other bodies have made one resolution follow another that spoke in favor of a better paid ministry. Prominent laymen have frequently told their congregations that they were not fair with their pastor and that they should see to it that he might be in a position to live decently, educate his children and provide against the rainy day that sooner or later would break over him or the members of his family left behind. The fact that the ministry is the most notoriously underpaid calling, admitted as it is on all sides, cannot be denied by any one, but the fact that it is so generally ignored stands out as a crying shame upon the churches of our land. We are not making a plea for salaries that might be regarded as something to attract men to the ministry. No sincere minister ever goes into the calling for the money there is in it. There is no chance to make money there and one must be blind who expects to do so. The best paid talents of the pulpit, were they put to use elsewhere, would bring an income many times greater than that secured by preaching. We insist that to wear out a man in the service of the church, getting his best, and giving him the least possible and finally discarding him when he ceases to be an asset and becomes a liability is a striking example of man's inhumanity to man.

When there is a great drive to be promoted, when there is an institution or a benevolence that needs money no class in our churches does more and gives more proportionately than the ministers. There is many a tale of hardships in nearly every parsonage that never comes to light when a church in some cause or another "goes over the top".

"Ministers do not speak up for themselves enough" remarked a layman the other day. Perhaps they do not, but then they are not in the work to lay stress to the value of the work they are doing and for them to make a chronic complaint of the injustice to which they are subjected is not in accord with the ethics of the profession. Living has more than doubled its cost in the last few years. If there is a minister who is holding down the same place for a period of five years whose salary has been doubled, we would like to hear about him.

One of the evils that naturally follow in the wake of a low paid ministry is to be found in the side lines that some ministers are compelled to follow in order to make ends meet. They take so much of his time and require so much of his energy that his usefulness as a minister is discounted. A minister who must come to try and sell a book, to sell insurance, or even stock, has made it impossible for himself to maintain the same spiritual influence in the community. After one has tried out selling something to some one that one is likely to be a very poor prospect as a church member. One who is a competitor in business does not like to make his rival a spiritual confidant. One who has been let into an unprofitable investment by a minister will not long want to sit under his ministry. We do not blame preachers for doing their best to keep out of debt by their business ventures, but there is blame to be placed upon the church for making it necessary for the minister to divide his energies between the things that are Caesar's and the things that are God's.

HISTORY AND DEVELOPMENT OF EDUCATION AMONG THE MENNONITES IN KANSAS

H. P. Peters

(Concluded)

(5.) Business meeting. (a) Election of officers. (Summer conference). (b) Report of the committees. (c) Decision on next meeting place. Winter conference—only if no positive invitation is at hand.

(6.) Adjournment.

19. All conferences shall be conducted according to common parliamentary rules used in legal deliberative bodies.

XII. Expelling Members

20. The association shall retain the right to expel a member, that lives an immoral life or favors irreligious views, or belongs to a secret society. However, there shall be two-third votes necessary to expel a member.

XIII. Revision and Additions

21. Revision and changes may be made to these statutes, if two-thirds of all members present shall vote in favor, provided that at least 24 active members are present. However, such a vote may only be taken after said revision or amendment has been presented at the previous meeting.

The German Teachers' Institute

Probably the most forward step in unifying the elementary Mennonite school system and in increasing the efficiency of the German teachers was made, when the German teachers' association organized the "German Teachers' Institute". (Prof.) H. A. Goerz must be given the credit of making the first suggestion towards this movement. Schoolmen, such as Rev. Peter Balzer, Rev. J. S. Hirschler, Rev. H. D. Penner, G. G. Wiens, A. S. Hirschler, did very much to give the movement a start. The first institute met August 6, 1894, in the Hillsboro school house.

The course of study that was adopted for the first session was finished in two weeks. At the business meeting of this institute, the teachers present adopted a course of study which outlined material for three years. The teachers' association at their meeting in December of the same year made this institute affair their own, and adopted also a course of study. This course of study was in use almost as long as the institute continued. After the second session in 1895, the continuation of the institute was given over to a committee, which, with the consent of the teachers' association, have always regulated the affairs of the institute. The officers of this committee are also the officers of the institute. The sessions were held at different places, sometimes in Hillsboro, Bethel College, Newton, Goessel and Buhler.

The attendance of the first eleven years was as follows: In 1894, 31; 1895, 30; 1896, 30; 1897, 25; 1898, 28; 1899, 33; 1900, 28; 1901, 42; 1902, 50; 1903, 57; 1904, 46; 1905, 38. In financial respect the churches assisted the institution with their contributions very much. But in order not to burden the churches with collections too much because they had to carry so many expenses already, they resolved to engage an instructor for each study, which the instructors consented to teach without compensation.

The purpose of the institute was, as has been stated for the interest of the German schools. The goal was the same as that of the Fortbildungs- (preparatory) schools and colleges, namely, the lifting of our people by means of a healthy Christian training and a thorough German instruction. But in no wise does the institute take the place of the Fortbildungsschule or the college, where teachers are trained for our public and church schools. The institute is there for the teacher—for him, who has been in his profession already, or for him, who is preparing for the teaching profession. It seeks—

1. To strengthen the teacher in his already acquired knowledge.

2. To keep alive the consciousness in the teacher and to emphasize it more and more. To be teacher, requires continued development of the teacher, therefore the use of all means which are at his disposal to attain this goal, namely, cultivation of self, study, reading of a good professional journal, visiting conferences, institutes, etc.

3. The art of instruction, which no one has completely mastered yet, to cultivate in this way, to put the teacher into a position to instruct more and more pedagogically.

4. To strive towards more uniform methods of instruction and

5. To give the teaching profession more and more the appearance to which God has called him to, and therefore belongs to him, namely, that the teaching profession is a calling in the full sense of the word, and therefore, as such and therefore by each, who undertakes, to be teacher, be considered as such.

The time.—Here are three things to be considered:

1. The institute must come during vacation so that all teachers may have an opportunity to attend it.

2. It must be in a time when it will be in least conflict with the English county institutes.

3. It must be held in a time when farm labor is not so much pressing. Such a time seems to be the latter half of August, as then all teachers have vacation, the English institutes are nearly all closed and the farm labor is having a rest.

According to past experiences it is absolutely necessary, that the institute be based on a simple plan, which, when exactly follow-

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

WHEN YOU DON'T GET WHAT YOU LIKE—WHAT?

It happens to everybody almost every day. Sometimes in great matters, sometimes in small, the course of human life goes wrong. Then we want to know how to make the best of it. How shall we go about it? The answer is simple: When you don't get what you like, change what you get—that is, put something better in the place of it.

Often the effect of things going wrong is to make pessimists. A pessimist has been aptly described as one who, being offered his choice between two possible evils, takes them both. He is pretty sure when the tide goes out that it will never come in again. When he gets what he doesn't like he shakes his fist at it and hates it. And this particular detestation he extends to the universe at large. He dislikes the world. He has an uncomplimentary opinion of the stars. All the eternal plans, as far as he can see, are in opposition to the happiness of man. His head aches, and the whole planet—as he thinks—aches with it. He is resolved to be miserable, and, since misery loves company, he shares his discomforts with the rest of the family. He is a mighty unpleasant person to live with.

The trouble with the pessimist is lack of exercise. Sometimes what he needs is physical exercise: to get out into the open air and breathe: to use his arms and legs: to get honestly tired: to do something. The average pessimist is a sedentary person, who finds sufficient exercise in putting on and off his overshoes. A pessimist is rarely sunburned. He has a pale face, and his voice is in a minor key. He is right when he says that things are wrong, but the wrong is mostly under the roof of his own head.

Sometimes what the pessimist needs is social exercise. It comes in my way to attend a good many meetings of social workers. These people are engaged in the difficult task of helping their neighbors over hard places. They come into daily relation with the actual ills and sins of society. The materials for the construction of pessimistic views of life are at hand. But these people are not pessimistic. They are seldom discouraged. They are filled with hope and happiness. This is because they are occupied in changing the things they don't like. They are demonstrating beyond a doubt that the thing to do in the face of adverse conditions is to make some contribution to their alteration.

To complain of the character of the neighborhood, of the dullness of the town, of the depravity of local politics, of the inefficiency of public schools, of the condition of the streets, of the faults and offenses of society, is the idlest of employments and its result is empty dissatisfaction. It is an absolutely sure way to make one's self miserable. But to set about even the most modest amendment, to cooperate with others even in the humblest way, to accomplish something for the common good, is the straight road to peace of mind and abiding happiness.

Of course all this applies to the ills which may be changed.

But now suppose that the situation is such as to forbid change. Here we are, and at least for the present we can better neither the situation nor ourselves. What then? Well, then, when you don t get what you like, like what you get.

You will say this is a heroic prescription. It is. But it is no more than the word of Saint Paul when he spoke of "rejoicing in tribulation". To rejoice in the midst of tribulation, even though the rejoicing be at first a forced and external matter, is an exaltation of the spirit over the flesh, and is as good as oil and wine. To rage against an injustice with which we may be treated, or to lament over an ache is simply to exaggerate every pain we have. Every ache then aches for two. Anybody may verify this by experience. When we cry we but add grief to grief; when we smile, however sadly, we subtract. When, in the midst of distress, we give our minds to the distress, it festers like a fingered wound. But when we resolutely think of something else, or attend to some possible good side of our ill, we get immediate consolatory results. We take our minds away from ourselves.—George Hodges, D.D.

* * *

"Look at So-and-So; he has everything he wants, yet everybody knows that he made his money by shady practices," you may reply.—Don't fool yourself that So-and-So has everything he wants. Do you imagine that he doesn't know how you and other people regard him? And do not think for a moment that he enjoys being looked at askance, or that he wouldn't exchange most of his ill-gotten gains to stand high with you and other people—and to stand high with himself!

"There have been wholesale efforts to reap more than has been sown, to get more than has been earned, to tilt the scales unduly. Sooner or later the profiteers and labor slackers will get their just reward.

"The call is for the fellows who can be depended upon, under any and all circumstances, to play the game. The things that count are the things that last. Playing the game lasts."

* * *

"PLAYED" OIL

As reported two officers of a bank speculated in oil in order to save their failing institution. The bank closed its doors and many innocent people lost savings of many years. The officers plead guilty and received jail sentences. But that did not replace those hard-earned savings to the old couple that had been trying to fortify themselves against that rainy day that will surely come to most of us.

Have a care—
Play fair,
Be on the square!

* * *

We were sorry to learn that Dr. E. E. S. Johnson, Hereford, Pa., lately had a nervous break down and as he puts it, in a letter written us from the hospital at Hartford, Conn., where he is professor at Hartford Seminary, "All my work at the Theological Seminary here had to be farmed out for the rest of the year." As soon as possible he expected to go to Hereford, Pa., to rest up. We hope that he has been privileged to make this trip by this time.

* * *

IF YOU ARE 30, READ THIS

The fellow who knows how to grind gets there in the end.

Some people are always looking for sky-rockets. They believe human affairs are guided by the genius of luck. They believe in a Santa Claus for adults. They expect to wake up some morning and find themselves wealthy, famous and powerful. But the chariots of fire never appear. The golden lands that lie at the end of the rainhow are never reached. Across their firmament the meteors of great success never flash.

If there is anything that a well-balanced man over 30 ought to know it is that genius is generally nothing but hard work disguished in fancy clothes.

It's the steady grind day after day in the face of ups and downs that makes a fellow's dreams come true.

Constant application, persistency and dogged determination are the qualities that win at last.

Shaking dice with fate is a fool's game. History records the victories of no man who was not a day laborer in life's harvest field.

Good luck is the rarest flower that blows, and it blossoms mostly in the gardens of imagination.

If your rival is a steady grinder, look out for him.—Thrift Magazine.

Do you believe it?

* * *

If you're properly keyed
You'll sow good seed.

* * *

TRACK MEETS EVERYWHERE

This is the season of the year when schools have their track meets and school honors are distributed for "playing the game". The coming generation has been steeling itself in these friendly contests on the playground for the sterner contests of actual life. Excesses here, as everywhere, are punished as inexhorably as any other offences against the laws of health and nature, and it seems as though the price that is being paid in this way for the prizes is somewhat out of proportion with the cost, at least in dollars and cents, not to mention the more vital issues. Even in the denominational or Christian schools the budget for athletics often far exceeds that for Christian activities.

It was the other phase of the game, however, that we wanted to touch upon somewhat more definitely at this time. There is no doubt that proficiency in any field, mental or physical, is conducive to self-reliance of the kind that can deliver the goods. This confidence can be the undoing of many a promising life, but in the great majority of cases, coupled with that caution born of wholesome defeats and with that faith that concedes first place to God, it is basic to any real success. This holds in school days as well as in after life.

Many a victory is won of which the grand stand and the rooters never hear. And unfortunately all too frequently a prize winner has met his greatest defeat on the day he was lauded and decorated as winner simply because he did not play fair. And he who will not play fair in college athletics must not expect the temptation to cheat to pass with his school days. His battles are not over though he carry away a bushel of trophies.

This thought is expressed thus by B. C. Forbes:

"Business is as much a game as golf or baseball or football. Life itself is aptly likened to a game. To win, to earn and enjoy the fruits of victory, you must play fair.

"A cup or medal or other trophy is not the real prize the victor receives; the real prize, the real reward, is the satisfaction derived from the superior, worthy achievement.

"Wealth is not the real prize of life, it is only a trophy, a symbol and may carry with it no satisfaction; indeed it does not carry with it genuine, lasting satisfaction unless it has been won fairly, honestly, honorably.

"The more I see of rich men and the closer my insight into the workings of their minds and hearts, the more strongly convinced do I become that great wealth is no passport to happiness nor proof of true success.

"It is an old truth, but it needs preaching every sunrise, so many do not know it, or, knowing it, do not heed it. If they could only be made to understand, if they could only see things in their true colors, if they could only peer into the hearts of many millionaires, they would order their lives more rationally and enjoy life more thoroughly.—To win out you must play the game every time.

NO APOLOGY

necessary in announcing that I will accept orders for the

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It is a standard book with many unusually interesting and advantageous features to the student, minister, S. S. teacher or daily reader. Numerous pleased possessors of it call it a "Bible Library" in one book. It is compact and easy to handle. Both India and American Bible paper used in several styles of good bindings.

Let me send you a descriptive circular and the opinions of owners concerning it. No obligation. Send name and address on postal card or letter

ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

HISTORY AND DEVELOPMENT OF EDUCATION

(Continued from page 4)

ed will take the teacher in a certain time through the whole field of professional knowledge necessary for German church schools. After considerable contemplation three years seems to be the necessary time. The attendance of the institute should be preceded by a thorough preparation through self-study. The institute itself should be more deepening, analysing and summarizing.

The material.—The material, which is to be covered in the given time, must of course, be in harmony with the purpose of the school, to help to train up teachers for our church schools, and such which are not open to us at other places. The material is

a. Religious instruction: as (1) Bible, (2) Bible History in model lessons, (3) Church History.

b. German language: as (1) Grammar, (2) Language lessons in model lessons, (3) Reading material.

c. Pedagogy: as (1) Psychology, (2) School management, (3) Methods, (4) History of Education in the narrow sense, (5) History of Pedagogy.

d. Arithmetic and Geography in model lessons.

e. Music: as (1) Theory of music, (2) Model lessons in music.

The Daily Program

8:00- 8:10	Opening.
8:10- 8:50	Bible or Bible History in Musterunterricht.
8:50 -9:30	Psychology.
9:30-10:10	Grammar.
10:10-10:20	Recess.
10:20-10:50	History of Music.
10:50-11:20	History of Education.
11:20-11:50	A model lesson.
11:50-12:20	Methods.
12:20- 2:00	Recess.
2:00- 2:40	Model lesson.
2:40- 3:20	Model lesson in Language.
3:20- 4:00	Address.

Model Lessons.—In order that the model lessons may fulfill their purpose, the following points are to be observed:

1. Each model lesson must be clean and outlined in writing and the outline must be based on a simple clear plan, and either through a special disposition or through proper questions illustrate the steps of the lesson.

2. The model lesson should, if possible in outline, be written on the blackboard, so that occasional visitors may have opportunity to see how a model lesson, outlined according to the best rules of methods is carried out in practice.

3. Each model lesson may take 20 minutes, but not necessarily.

4. Each model lesson is followed by a thorough criticism, which shall not have the purpose to discourage the teacher, but to call his attention to his mistakes that he may avoid them in the future. In the criticism there should never be forgotten that also the good points receive due recognition. Every criticism must be open and true.

5. The model lessons shall, if possible, be evenly divided among all teachers attending; however, in such a way that the experienced teachers shall receive the more difficult lessons and the beginners the easy ones. No one should be permitted to teach a model lesson, who has not been a teacher or has at least enough introductory knowledge.

MENNONITES IN MEXICO

(The following article, appearing in the Chihuahua Radio, an English paper published in the city of Chihuahua, Mexico, gives the impressions of its editor upon visiting the Mennonite colony established in that state several years ago. The Mennonites here belong to the conservative element known in Canada as Old Colony people. Our appreciation is due to the Mennonite Weekly Review for the article.—Editor.)

On our arrival at Camp Waldeck we were told that Mr. Adolf Krakauer ran his car into this same place several months ago and found it necessary to abandon it over night while he sought assistance in one of the camps several miles away. After this, we only had one more bitter experience and that was between Encenillas and Sauz where our car ran into some water and stuck in the mud. This time it became necessary to wade out into the water and jack up the car under conditions that were not at all favorable. It fell to the lot of the writer to perform this task. Even yet the thought of the cold wind and the cold water that chilled us is very much alive in our memory—but we got the car out and that was sufficient reward.

In reference to the Mennonites our impressions of them were most favorable. These are certainly the kind of people to settle a new country. They are not afraid of a hard proposition. Their bearing and mode of life shows that they have been well trained in the school of hard knocks. They have taken up large tracts of land which many believed would never be worth anything except for cattle raising, and having established themselves in twenty-five or thirty well organized villages, they are converting this land into productive farms. They are people who possess real determination and this characteristic will go far toward making them successful. When Fernando Cortez landed on the shores of Mexico the first thing he did before making his march to the interior was to destroy his ships as a proof of his determination to conquer or die. In a similar way the Mennonites have spent all they have in buying homes and agricultural implements and the only door left open to them is the one that leads to success. They are also frugal people and as their needs are not many, they will be able to stand quite a lot until success comes. They are not easily discouraged. As the Mennonites came to Mexico at a time when seasons were contrary and crops were failures they have had much to dishearten them, but we found them contented, hard at work and hopeful.

The Mennonites will be a big asset to Mexico as modern farmers. They do not use the ox or the one handle stick plow but are skilled in the use of modern farm implements. They have tractors, planters, thrashers, mowers, rakes—in fact all modern machinery. They have brought along with them Norman horses, cows, fine hogs and a good breed of chickens. All these animals will be a big help to the states, especially since the country has been left clean of live stock by the revolution.

The Mennonites may have their peculiarities but they are a sincere, honest, devout people. We were among them several days and we could not have found more genuine hospitality among our own countrymen. Most of them have big families, there being from ten to twelve children in each household. At one place where we passed the night the head of the home informed us that it took 45 sacks or 4500 pounds of flour to supply the needs of his large family for a year.

The Mennonites are a resourceful people. Among them are to be found skillful mechanics. We were very much surprised to find in their villages mechanical shops as well equipped with tools as anything of the kind you will be able to find in Chihuahua. At one place we were shown a wheat thrasher which one of the Mennonites had made himself and he had been getting practical service out of it. There is probably no place in the world where they have more wind than in that section and likely this fact has given them the tip that they can not only use the breezes for pumping water but for other purposes. We found one man who was using it to run his sawmill.

Our impression is that the Mennonites are to be one of the strong factors in the development of the state of Chihuahua. They are destinted to make this state one of the biggest producers in the republic. So far, they have been passing through an experimental stage, but if this year is at all favorable, the people of this state will have an opportunity to see the possibilities of the Mennonites.

THE S. S. LESSON

June 1

The Babylonian Exile of Judah

II Chron. 36:11-21

Golden Text:—"Righteouness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

Some people will never take note of the evil that is sure to follow lives given to disobedience. There is in human life a law of the harvest, just as there is in the fields and whatsoever a man sows that shall he reap. Judah might have taken note of the evil that befell the ten tribes when they forsook the ways of God and reformed its way. But Judah, with the exception of the reigns of a few of its many kings, persisted in going the way of the Northern kingdom. The people chose the same vices and followed the same follies that brought ruin and destruction to their brethren and had to go the way that these evils led.

The lesson today is the final chapter in the history of a people to whom God had given advantage but who had chosen to blast every opportunity He offered them. They had a glorious tradition. God had cared for their fathers, blessed them, made them prosperous, gave them deliverance from their enemies. Moreover they had the assurances that if they continued to walk in the ways of God He would never forsake them or allow them to suffer. Though they knew all this, they preferred to abandon Him and His worship and give themselves to the service of the gods of their enemies. God had sent them prophets time and again to encourage them, to rebuke their follies, and to direct them how to walk in the law. But these they despised, persecuted and even put to death. They had the great law that set before them the path of duty clearly and simply. They ignored this law. God had forbidden them to enter into foreign alliances. They were to be a peculiar people. They ignored His command and made entangling foreign alliances. These alliances let to complications that finally ended their political existence. So long as they were God's people God took care of them and protected them from their powerful enemies. When they repudiated God He left them to the consequences of their foolish vanity. The end of this had to be nothing but ruin.

In reading the lesson text we are impressed with the terrible indictment upon the people of Judah. (1) The king had reigned eleven years. There was time for him to learn. He was not going into his mistakes blindly. He had given an oath to a king of Babylon, pledging his loyalty. This sacred oath he violated. A king who would not be true to a solemn oath was at the outstart an unworthy one. God no more permits oaths from any one. Every man and woman is king of his or her own destiny. Character is what counts. One should be as good as one's word no matter where it leads. The man or woman after God's own heart is the one whose word is as good as a bond. (2) The king did not humble himself before God. He was proud when there was the greatest reason for humility. Special mention is made of the fact that he did not heed the words of the prophet Jeremiah. Few men have a prophet of God at their elbows to direct them. Here was a blessing that he entirely ignored. Yet in our day we have all the prophets and teachers that God has inspired with a message to the world to guide and direct us. There are numerous Zedekiahs who are inviting certain doom by not heeding the voices of God's inspired ones. (3) He rebelled against Nebuchadnezzar. The previous visit of the Babylonian king to Jerusalem had bereft her of her leaders and men of influence. In this weakened condition it was the height of folly to rebell against an emperor to whom he had sworn loyalty. He no doubt hoped that Egypt would remain strong enough to keep Nebuchadnezzar in check. But this was a rope of sand for him and his people. He trusted in man when he should have placed his trust in God. (4) Not only was the king unfaithful to Jehovah, but the priests were like him, only worse, because in their keeping were the oracles of God and the honor of the Temple depended upon their faithfulness. The responsibility for the salvation of any people must be borne by their spiritual leaders. Those to whom God entrusts the task of keeping the light of the true faith burning will by their faithlessness hasten on to destruction. On the other hand, no people is to be excused that tolerates a ministry that is untrue to its trust. (6) One of the reasons for the unfaithfulness of the priesthood was the deliberate desire to be utterly godless on the part of the people. The worst crime was committed by them. They polluted the Temple, making it the scene of repulsive heathen rites. When God is so insulted by the people there can be only one inference. They no longer want Him. It was Judah forsaking God and not God forsaking Judah that brought doom upon the land. (7) Mocked the messengers of God. Can anything be more profane than that? God requires that His messages shall be taken seriously. The sin of mockery is the door that closes out all possibility of his help. Mockery is a deliberate insult to the great Creator. It brings the one who does it to a level lower than the brute creation.

Having lost God, Judah lost all. Many died terrible deaths in the siege. Others suffered things worse than death. The Temple and its treasurers were lost. The city was destroyed. The homes of the people were burned. Those who survived lost their freedom and had to spend the rest of their lives as slaves. Surely the wages of sin is death.

THE C. E. TOPIC

June 1

In His Steps. VI. How Jesus Faced Duty

Matt. 3:15; John 9:4; Luke 22:42

(Consecration meeting)

It is sometimes thought that the duties of Jesus were unique and that in many respects they could not be compared to the duties we have to perform. True. Jesus came to make atonement for the sins of the world and to offer, through His life and death, salvation to all through faith accepted Him and made Him their Lord and Saviour. But, in a sense, all men have duties peculiar to themselves and the circumstances in which Providence places them. In the sense that Jesus was human, and that He took upon Himself the duties of life we look to Him as our Great Example. The answer to many of the problems of life is to be found in the answer to the question: "What would Jesus do?" Jesus took upon Himself many of the hard things of life, such as poverty, and oppression, suffering innocently and for righteousness sake. He was persecuted by His enemies and deserted by His friends. The answer to His very intentions concerning His fellows was rejected. No one who has hard conditions imposed upon him or, who finds the path of duty hedged in with thorns, can do better than study the life of the Lord and endeavor to meet whatever comes before him in the sense of what Jesus would do under such circumstances.

Let it be recognized in the first place, that Jesus recognized that He had certain duties to meet. As a child we note His sense of responsibility for we are told subjected Himself to the authority of His parents. Many lives begin their disappointing career in childhood. They are not right in their attitude to their parents. The disobedient child gives promise of the man or woman who turn his or her career into the wrong direction. The wilful, ungrateful, disobeying child does not take duty of any kind seriously and develops an attitude toward what he should do that may lead to failure, disappointment and frequently crime.

We are impressed with the way that Jesus regarded His religious duties. He made the long journeys from Gallilee to Jerusalem to attend the great feasts of His nation regularly. Although He knew that things were not right in the Temple He went there and when opportunity arose, He endeavored to correct them. The spiritual leaders of His nation were unworthy of their high places, yet He never made that a reason for staying away. There are problems in modern church life that often perplex the earnest and serious worshipper, nevertheless he should learn from the example of his Lord that he is needed in the house of God and that it is for him to let his voice and influence be felt for the things that are right and honor God. The example that He set in regard to the observance of the Sabbath is something that should ever be kept in mind. He went into the synagogue "as His custom was" we are told. For the Christian Sabbath observance and regular attendance is a duty that none can shirk. The early Christians appreciated this and thus we find Paul in the synagogue, even though there was a riot nearly every time he attended. For a believer to insist that he can serve God just as well by staying out of the house of God on the Sabbath is simply ignoring a plain duty that the Lord and His apostles would never have been guilty of neglecting.

Akin to the public religious duties of the Lord is the prayer life that He imposed upon the believer by both word and example. He taught His disciples how to pray. He commanded prayer. He commented upon the kinds of prayers that were acceptable and the kinds that could not be acceptable. He promised large blessings in answer to prayer. Moreover He set the example of prayer, going often aside from His activities to be alone with His heavenly Father. In the fact of every great crisis we find Him in prayer. One cannot imagine a Christian being true to himself and to his God without taking every trouble, every plan, every perplexity and every temptation to His heavenly Father in prayer. Prayer brought strength and peace to the soul of our Christ and prayer alone will keep any one in right relation with his God.

In His life's plans Jesus always betrayed a realization of the fact that God had a mission for Him on this earth which He must perform. This mission was passed on to the believer when He ascended to Heaven. No one can go on in life and live and work in a way that God can bless who does not also realize that there is a special work to be done. God places one in just the right place for one to be doing that which is most effective for His glory and the salvation of immortal souls. In the face of every problem and emergency of life it is the business of the believer to ascertain the will of God for him. Being sure that God wants him for that special task the next step is for him to throw all his energies into the work to a successful termination.

The whole life of our Lord indicates that He felt it His duty to concern Himself about the sufferer. He wore Himself out in ministering to the needs of the distressed. Whenever we see those who are in affliction, in distress, in trouble and doubt, the question: What would Jesus do? stands before us with terrible emphasis. The answer to the question is, "Do as Jesus would do."

The great thing in the earthly life of Jesus was that He realized that He was here to do the will of His Father. Our presence here as Christians is the same. There were occasions when the cross stared Him in the face. He was willing to endure it, so should we be willing to bear our crosses. His was a love for men, all men, even His enemies that He must ever give without asking: "How much?" The love of Christ must constrain us, as it did Paul, even though that love should be for some whom the world would regard as unworthy.

In all of the Lord's plans we find Him willing to live, suffer and die that God might be glorified and souls saved. This is our duty as His followers.

JOTTINGS

Dr. H C. Smith of Bluffton College was recently the guest of the Senate Club of Findlay, Ohio, where he spoke on phases of the present European situation.

A Mission Study Class has been organized in the First Church, Philadelphia. Its sessions will be held on Friday evenings. The pastor of the church will be the instructor.

There is an Orphan's Fund Society in the Eastern District Conference that has been doing splendid work in a quiet way. It has at present a balance in its fund of nearly $2,500.00.

Since 1910 the girls of the Presbyterian Church have been supporting ten foreign missionaries at $1,000.00 each, and are raising $3,000.00 in partial support of three of their Home Mission Institutions since the same year.

The Men's Class of the First Mennonite Sunday school, Philadelphia, paid a fraternal visit to the Men's Class of the Second Church last Sunday.

The 20th Annual meeting of the Bethel Deaconess and Hospital Association of Newton, Kansas, was held in the First Mennonite church, Newton, Kansas, on May 13th.

Tabor College, Hillsboro, Kansas, will graduate nine with the degree of B. A. this year. The Academy will also graduate a class of thirty-five. This is the largest class graduated from this institution.

Bethel College Church, Newton, Kansas received nine persons into its fellowship by baptism on Sunday, May 11. Four were also received by letter.

Church and Home, the monthly of the Zion Church, Souderton, Pa. contains for this month the membership list of the congregation. There are 326 names in all.

The Graduating Exercises for Witmarsum Theological Seminary are announced for May 18 and 23rd. Rev. Paul Whitmer will preach the Baccalaurate Sermon on the evening of May 18. The Commencement address on May 23, will be given by Rev. H. W. Lohrenz, President of Tabor College, Hillsboro, Kansas.

The Emergency Relief Commission announces that it is impossible to continue sending clothing to Russia for the present. When this may be continued announcement will be made through the Mennonite papers. In the meanwhile such assistance may be forwarded to Germany for the relief of the brethren there.

Since the building of Science Hall, Bethel College, has commenced, students and ex-students have been active in raising money for its completion. The cost of the roof and the outer walls of the building will be about $45,000.00. Toward this amount students and friends of the College have already given or pledged $40,000.00.

On Sunday, May 11, the Upland, Calif., church arranged to have as speaker, Prof. Brooks of Beulah College. On that same day the Men's Chorus of the church attended the Los Angeles Mennonite Mission and gave a sacred concert.

The Mennonites of South Germany have been supporting the Dutch Mennonite Mission in the East Indies. Hitherto there has been only one representative of this community on the field, Sister Klaassen of Heilbronn. At the recent conference of the South German Churches it was voted to join with the Alsatian Conference of Mennonites in the support of Bro. Herman Schmidt, who is about to complete his studies in Basel.

The Ladies Missionary Society of the First Mennonite Church of Bluffton, Ohio, has decided to again use the mite boxes this year. The following are some of the ways the money was obtained by some of the ladies for these boxes. If there were any small coins found about the house they were put in the mite box. One lady said whenever she purchased some article and it cost less than she had expected to pay for it, the remainder was put in the mite box. Some saved their Lincoln pennies and Buffalo nickels and others saved the money they received from selling rags. Some of the members decided that whenever they could not be present at a missionary meeting they would put their offering in the mite boxes.

At the close of last year the society gave a missionary program and the mite boxes were then collected and the amount received was $88.52. Total offerings received during last year from this society amounted to $304.59.

The report of the Secretary of the Woman's Mission Society, (Old Mennonite) contains the following statement:

Figures become interesting when they concern work in which we are especially interested. We are reminded again at the close of the fiscal year March 31, 1924, by looking over some figures that our Sewing Circles are good stewards, that they are not in the habit of going into debt. Not one reported a deficiency. The Circles reported a total balance of a little more than $1500 at the beginning of the year. Thus there was a neat little sum to draw from in case of emergency. The Circles raised during the year a total of $9205.75 and used $8,-241.19. There were 1905 members reported and 10,227 members present. These, with 931 visitors, made a total of 11,158 women and girls present one day of the year, who made 14,202 garments, 353 comforts, 253 quilts, and 1087 miscellaneous articles for home and foreign missions. They collected 1370 articles of second hand clothing, besides five barrels, four boxes, nine bales, 114 pounds, many bags and $1231.00 worth of clothing for European relief. They bought twelve sewing machines and one Society reports 130 visits to the sick. It is quite a variety of work, but judging from past experiences even so, not nearly everything that was done was reported. The Father alone knows how many were clothed or fed, how many sick were visited, and how many cheering words were uttered.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. **15c.**

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. **15c.**

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. **15c.**

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No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, **15c.**

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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅛ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

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CHILDREN'S DAY EXERCISES

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Price: 8 cents per copy; 85 cents per dozen

Flower and Song (L)
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Life's Summertime (L)
Hearts of Gold (L)
The Call of the Flowers (L)
Lead on O King (L)
The Children's Festival (L)
Summer Blossoms (R)
Mid Flowers and Song (R)
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Price: 20 cents per copy

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Creation's Praise
The Shepherd King
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Treasury No. 32.—Recitations, Exercises, Acrostics, Decorating Suggestions and Drills.

Treasury No. 30.—Recitations, Pantomimes, Tableaux, Drills for Primary, Junior and Senior Scholars.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, MAY 29, 1924. No. 22.

NOTICE

The Lord willing, the Pacific District Conference will hold its annual session in the First Mennonite church of Aberdeen, Idaho, beginning June 15, 1924. The officers invite all churches and groups in this district to be fully represented. Hoping and praying for a profitable and blessed conference session.

D. D. King, Pres.
Dan Krehbiel, Secy.

NOTICE

Notice is hereby given that Bro. Aaron L. Bauer, Barto, Pa., has been elected Financial Secretary of the Board of Managers of the Mennonite Home for the Aged, Frederick, Pa. All money intended for the Home is from this date to be forwarded to Bro. Bauer. His address is Barto, Berks county, Pa.

N. B. Grubb, Sec.

A REMINDER

Some time ago the Sunday schools throughout our General Conference were asked to undertake unitedly the raising of the money necessary for the building of the new station for our Los Angeles Mission. Some of the schools took up the suggestion with enthusiasm and responded quite promptly and liberally, which very much encouraged the Home Mission Board and the hard-pressed workers on the field. However, many of the schools have not as yet responded and it is possible that the matter has been almost forgotten. Therefore this reminder.

The work on the new station is begun. The pressure of conditions there made it necessary to move forward with the project if the favorable opportunity for it was not to be lost by delay. The members of the Mission and the congregation there are enthusiastic in their support of the undertaking, and now is the time for all of us to push together effectively. The prospects for a successful work in the new location are good, and the sooner it can be put in operation the better.

The buildings are wisely and economically planned, and the plant will be a credit to our people and the church, combining the characteristic of Mennonite simplicity with due architectural appropriateness, structural durability, and convenient adaptation to the purposes and needs of a well-organized work. It is well located to become, under the blessing of God, a strong center of religious influence in a growing community.

Now, then, let all the schools get busy collecting and sending in the contributions, without further delay, for this worthy cause. In making this appeal to the schools we are not losing sight of the fact that, included in the schools, are, or at least should be, most or all the church members; but we like to assume that what they give here will be given as a special offering, not to be subtracted from their regular church offerings for the Home Mission cause. There is need for both.

The Home Mission Board,
Rev. J. E. Amstutz, Treasurer,
Trenton, Ohio.

GRACE CHURCH, PANDORA, OHIO, CELEBRATES ITS TWENTIETH ANNIVERSARY

On May 11th, we quietly observed the 20th anniversary of the organization of our church. To the middle-aged and old people this seems like a very brief time. To them it seems like a very short while ago when they had so many special church meetings planning the new building and finding ways and means of building it. We owe many thanks to those leaders of twenty years ago for the kind of a church they built, the location and the arrangement of it. The original cost of the building was $13,374, but if the faithful members had not donated so much labor the cost would have been several thousand dollars higher. Today we could not build the church for twice that sum. The building of the church commenced in the fall of 1904 and by February 26th, it was dedicated. Rev. Schorman, then a young man of twenty-two years, was the first pastor.

During these twenty years, 535 persons have been members of the church. Of these, seventy have been lost by death; ninety-four have withdrawn by church letters. Of these, thirty-eight joined other Mennonite churches and fifty-six united with other denominations. Of the forty-five that have received church letters within the last five years, two have joined other Mennonite churches and forty-three other denominations. About fifty of the members do not reside at home.

The first baptismal service was held six weeks after the organization of the church. The different baptismal classes in the early years averaged from nineteen to twenty-three years of age. Now they are about fourteen years of age.

Of the members and former members, not including the pastors, the following are now engaged in religious work: Rev. Elmer Basinger, Donnellson, Iowa; Rev. P. P. Hilty, Fortuna, Mo.; Mrs. Ezra Steiner, Champa, India (now at home); Mrs. Magdalena Plennert, Hutchinson, Kansas; Rev. J. R. Schutz, North Manchester, Ind. (now in Yale); and Walter Schutz, Rotifunk, Sierra Leone, West Africa. The following have served as pastors in the order named: A. R. Schorman, 1½ years; P. W. Penner, 4 months; Otto Lichti, 2 years; Albert Schumacher, 9 years; J. F. Moyer, 3 years; J. M. Regier, 4 years.

The future hope of the church does not lie in increasing her membership but rather in increasing her usefulness. The church has always emphasized a good education as a thorough preparation for life. When such a preparation has been secured it is quite natural that the young people cannot all find employment in the home community, and for that reason so many of our best equipped young people leave us and go to cities, or teach in high schools and colleges. About 150 of our members and former members have had a high school education and about half of this number have been school teachers. Thus, we see that although the church is not able to retain many of her most efficient members, nevertheless, she is carrying out her mission by preparing leaders in various fields of useful activity.

In our quiet celebration much was added to the effectiveness by the singing of two songs that had been sung at the dedication services twenty years ago. Mr. P. D. Amstutz gathered a group of men and rendered these beautiful selections.

CORRESPONDENCE

Dallas, Oregon, May 12, 1924. Greetings from Polk Station Mennonite church, Dallas, Oregon.

Psa. 126:3—"The Lord hath done great things for us whereof we are glad."

It has been quite some time since you have heard from us, so we will also send in a brief report of what the Lord is doing for us here.

About a year ago Rev. John M. Franz took up the pastorate of our little church here and the Lord hath graciously blessed his ministry among us. Since that time we have had the privilege of hearing two Gospel sermons each Sunday. The morning services are held in the church in the country, and are conducted in the German language. The attendance has grown steadily until present indications are that the building will soon be too small to accommodate us.

The Sunday evening services are held in the Adventist church in Dallas. These are English services and have also been very well attended, especially during the summer months when it became necessary to provide more seating room.

The week before Easter Bro. Franz conducted a series of "Passion Week" services. His theme for each night being "The Death of Jesus Christ". Every night a different phase of the subect was taken up. It was a time of great blessing and refreshing from the presence of the Lord for all.

We are expecting Rev. P. R. Aeschliman to be with us for the evening service next Sunday and also for several evenings during the week.

Yours in Him,
Mrs. D. A. Braun, Corr.

Bluffton, Ohio, May 18, 1924. Dear Christian Friends:—We have had the privilege of hearing the girls' glee club give a concert before the girls started on their three weeks' journey. The concert was appreciated very much by all.

Baptismal services were held at the church, Sunday, April 13th. Five girls were received into the church by baptism. Five were taken in by letter. Communion services were held on Easter Sunday with a good attendance. Mrs. Mary Burkhart from Goshen, spoke at the Ladies' Missionary Society, May the first. The Ebenezer, St. John, Grace and Zion churches were invited to this meeting. Her talk was enjoyed by all. She spoke at the Workers' Conference in the evening on the development of Missionary interest in the Sunday school. She spoke at the church service Sunday evening, May 4th.

April 25th the Busy Mothers' class celebrated the golden anniversary of Mr. D. S. Beeshy's Sunday school work. Their husbands were invited for the occasion. Mr. Beeshy has taught the Busy Mothers' class for about 20 years, although the class did not organize till later.

A book entitled Human Nature in the Bible, was presented to Mr. Beeshy by the class. A good program was rendered. Refreshments were served.

The annual report of the church for 1923 contains figures which may be of interest to readers of the Mennonite. Space will not permit to give a detailed account. The report shows receipts of the church and its various auxiliary organizations.

Received for:

Church purposes	$4,137.00
Missions	1,820.64
Relief work	172.58
Witmarsum Seminary	240.00
White Gift, Christmas	357.90
Pledges for pipe organ	975.50
Total	$7,703.62

The pledges for the pipe organ were given at the White Gift, Christmas exercise as a gift of service to the Sunday school and church.

Mrs. D. W. Bixler, Corr.

A RENAISSANCE OF CHRISTIAN ETHICS

(By Bernhard Bargen, of Bethel College, 1926. This oration was given second place in the State Peace Oratorical Contest, April 25, at Friends University, in which nine Kansas colleges participated.)

Maurice Maeterlinck unconsciously portrays, with touching words, sentiments which are surging through the hearts of men and women today as never before, when he says, "Back of us our past stretches. It sleeps there in the distance like an abandoned city in the mist. A few mountain peaks outline and dominate it." As we review our own experiences of the recent past, we too may say, that a few mountain peaks outline and dominate it. One of those mountain peaks is the late war.

The fond hopes of men, who five or ten years ago, so optimistically pictured to us the profits and benefits of war, have not been realized. So shocking have been the results of that never-to-be-forgotten world conflict, so utterly lacking in good and beneficent results, that the question is justly raised, "Did the war do any good whatever?" To that question, thinking men and women may answer, "Yes, the war made men think."

The war did not end war, as it had promised, but it did make men think. It did not make the world safe for democracy, but it did make men think. It did not bring social security, nor international friendships, but it did make men think. Like the crusades of a thousand years ago, it did nothing, but to convulse an established social system, and to make men think. Men have ceased to take things for granted, even an institution of so long a standing as war, and seriously ask themselves, "Why all this suffering? Was it the plan of our Creator, that man in four short years, should annihilate the foundations of a civilization which was hundreds of years in the building? Are the many current plans for peace actually accomplishing wholesome results, or must this vicious war-cycle go on forever? In the light of past experience, is war ever necessary in the future?"

Men did not ask those questions twenty years ago, but in the answers which you and I give to those questions today hangs the balance of mankind. Now these questions, while they have not received definite, nor final, answers, have yet created in the minds of thinking men and women one grand conviction, namely, "There is something wrong." And truly there is, for in the last analysis, the relations of men in the past have been all wrong. Man instead of building society on his primary instincts, has resorted to ingenuity to solve his difficulties. When he should have loved his neighbor, he feared him. When he should have been altruistic and fraternal, he allowed selfishness to dominate his will and obscure his vision. When, after he had attained to the fact of government, he should have sought for friendly relations with other governments, he sought for commercial security and economical superiority as the means to secure stability. When, after he became conscious of worldwide relations, he should have sought for the world citizenship, he "sold his birthright for a mess of pottage." He restored to nationalism. In short, he sought to establish society on the basis of expediency, instead of seeking the ultimate good of mankind.

Upon such a foundation society naturally never could be safe without war, and war as an institution became its ultimate and inevitable authority. So completely has man inculated in his mind the idea that might is right, that men like Plato, Aristotle, Napoleon, Bismark, and countless other men of powerful influence in all ages have based their plans for social betterment on this assumption: Force is both necessary and justified in the maintaining of government. Man has been led astray by the erroneous idea that the highest good is a patriotism to a cause of no greater proportion than a proud and selfish nationalism. With war as the binding tie of a people such patriotism never could be spontaneous. Just as the mighty billows surge over the majestic mountain ranges hidden in the ocean's bosom, so true patriotism burns in the heart of man, above all the petty squabbles of the selfish politician. Cooperation, too, never attained to the point of complete fruition, never became pure unselfishness, rarely, indeed, passed the point of cowed suppression.

As we look back upon that social order, as I have tried to present it, we cannot help but feel that it has failed. To be sure, much good has come to us as a heritage, but that good was never achieved because of the social order—it was always achieved in spite of it. Ever and again history shows us men and women, prophets and seers, who were persecuted by the very agents which should have been first and most ardent in their undivided support. Galileo, that matchless spirit of the new day—what government, what church, what society supported him?

So it has always been in the past. The powers of the throne have had unparalled opportunities for doing good, and in proportion to those opportunities they have failed more utterly than the most despicable convict within prison walls. And the great movements, which have revolutionized man's thinking, which have broken tyranny to enthrone liberty, have always found their beginnings in the hearts of the humble and the men of low estate.

And so that social order has failed, for it rested on the sinful inclinations of man, and not righteousness. It failed because it rested on the foundations of the imperfect judgments of man, when it should have rested on the broad and the eternal foundations of the wisdom of God. This is the last and the crushing verdict upon a social order which we believe to have been all wrong.

In the fulness of time came He, whose coming was heralded by the hosts of heaven with "Peace on earth, good will among men." And when He left, men had the essence of a perfect social order, and they spurned it. The rock which should be, and which ultimately will be the headstone of man's social structure, they rejected it. Christianity! A mere byword. The conception of Christianity at large was a mere term, but not the essence of man's vital relations. Save as it manifested itself in the lives of a few fair Christians their religion was nil as a social force. At very best, in the minds of the most charitable, it was an ideal, vainly to be cherished, never to be realized, most volubly professed but never believed, most vociferously preached and as violently denied in the market and at law. No one dreamed that Christianity could be made the basis of society. Politically, too, Christianity was as far removed from life as it well could be. Never could the doctrine of love be made the major premise of international law, and the idea of a warless world was as unthinkable as it was new.

We have, thus, in a cursory way, outlined the fundamental errors of men in the past. Now, the hopeful mind turns with considerable concern into the future, asking, "What in the light of past experience and past mistakes, shall be the social order of tomorrow?"

When that young prophet, Daniel, of God's chosen people, stood before that august monarch of ancient Babylon, to interpret a dream which involved the destiny of a people, he sounded a truth which goes ringing down the ages with a clarity which makes our ears tingle. "But thou, O King, shalt be driven from among men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass as the oxen, **until thou knowest that God ruleth in the affairs of men.**" Upon the realization of this truth, which is as applicable in our day as it was in that day, our social structure of tomorrow may rest with perfect security, and on no other.

This, then, is the essence of my message this evening, that God must rule in the hearts of men, and in the affairs of men, if peace is to become a lasting and a universal reality, for out of the hearts are the issues of life. Before vice can be outlawed, virtue, goodness, loveliness, must be inlaid in the hearts of men. And before war can be outlawed peace and righteousness must be inlaid and enthroned in the hearts of men.

There was a time when men of commercial and political ambitions coud cry, "Westward, ho! Lo, America!" But the time has tions could cry, "Westward, ho! bitions, of any great moment whatever, must be achieved by men who can say from hearts burning with unquenchable fire, "Eastward, ho! Lo, The Christ!"

In Him lies the solution of all ills, and ours is the responsibility of recognizing Christianity and the Christ-life, as the only solution to man's most ancient and most tragic social sin. Ours is the responsibility of passing on our convictions—of inculcating them into the hearts of the younger generation, in the home, the school, the church—in business and society and government—in fact, in every act and motive of life.

Upon such a soil society can, and inevitably will grow, to attain more perfectly with every passing generation the goals and the ideals which it sets for itself. Upon such a soil there may well fear itself a Brotherhood of Man and a Fatherhood of God, fully coming up to the finest expectations of men. In such a soil abounds the love which knows no limitations of interests, ideals, or social differences. That will, indeed, be a growing society, unsullied by the sin of selfishness.

This is the puzzle of all ages, that man, endowed with the attributes of his Creator, has failed so utterly in coming up to God's expectations. God has a plan for man, and with man's cooperation He will see it through. This, then, will be the culmination of the social order of tomorrow, that the cannons will be molten into plowshares, and the millions of the dollars of the spoils of war, will become agents of mercy. In that day there will be no reparations, but all nations will pay tribute to One.

"Peace, peace, but there is no peace!" Indeed, there can be no peace, until man and woman, preacher and layman, prince and pauper, cease in their lip service and accept as the ruling passion of their lives, the Master Teacher and His teaching, until all pay homage unto Him who never raised a finger but in love, whose life and whose death and whose resurrection show to all men who will look the "way, the truth, and the light."

Across the seas burn the fires of hatred and never-ending jealousies. Across the seas there are gathering volcanic gases which threaten in cataclysmie eruption to wipe man from the face of the earth. But here, in the comparative quiet of the fireside, in the undisturbed passing of labor and her rewards each day, let there burn the fires of new convictions, new ideals, new courage—and the world will experience with unspeakable joy and power a new Renaissance, and there will open vistas of progress and peace, the like of which men never dreamed possible.

MY TASK IN INDIA

After arrival on the Mission field the very first task assigned to each missionary, men and women alike, is that of language study. This is no joke but to get a simple working knowledge of the Hindi languages requires one whole year free from other appointments, two more years of study besides some appointments, and after that ever keep on reading Hindi all that time will permit. No one can get the language too well and the success of the missionary depends, in a large measure, upon the mastery of the vernacular he must use daily with the Indian people. Hindi is spoken all over India, but there are other local languages that are frequently harder to learn than Hindi. One of my tasks in India after language was Bible Women's Work. Six Bible women and I had the privilege as well as the tremendous task of bringing the word of peace and love to the women and children of seven villages besides the town of Dhamtari with its population of about 13,000. It is needless to say that we did not do it all.

In the Mennonite Mission District at Dhamtari, India, is a population of approximately 1,000,000. Counting half this number as women and girls we have 500,000. To reach this number there were 39 Indian Bible Women giving full time and six missionary women giving part time according to the 1922 mission report.

A Bible Woman is one who takes her Bible and goes from home to home in village or town, teaching, reading and singing the word of God to all who will hear. She also visits the sick and helps in any way she can to draw those outside of Christ to learn to know Him as their Savior. She also assists in Sunday school work and church work wherever called upon to do so.

To appreciate the Indian woman's life we must come in personal contact with her and her daily life and problems. She has a soul to save. She is appreciative of sympathy and love and responds to the same. In her lie dormant many faculties which when awakened and trained and put to work will perform wonders in this world.

Oh, that it were in my power to picture before you as on a screen, the real deplorable condition of India's women and girls, the low social position they hold; the sin and superstition in which they are born and raised. Generations of heathendom behind them, satisfied with the good old ways of their fathers because they know nothing better, they go on influencing their posterity in the same way.

The women might be classified in a very general way under two heads, viz., the lower and the upper classes. The lower classes being poor, of the lower castes, and generally illiterate, are obliged to work every day to earn enough to exist. Very few have as much as they need to live, as they should. At break of day the mother rises, scours her few brass dishes that were left stand the night before, fills her water-pots, sweeps and plasters her one or two-roomed mud house, feeds her babe and her chickens and sends the little girl to gather greens to cook and fuel for the evening meal, and send the little boy to graze the village goats and cows. Her husband goes out to the fields and she, after giving the babe a pinch of opium shuts him up in a room, locks the door and is off till noon. At this time the family does not all gather for the noon day meal. Some have taken the soured rice, that was left from the previous day, with them to work. The mother comes to attend to the babe and again returns to her work until evening. On her return she cooks, eats and retires. Weekly washings, ironings, mendings, house cleanings, bakings, etc., are not on her program. Sabbath is not observed. All days are alike to her. Literature, music and art are not attractive as yet because she cannot read and is not educated. The word Jesus is unknown to her save what the missionaries help them to this effect.

Our best method of work is with the girls, when they are young and susceptible to the teachings they receive at that time, through our schools, where they are under direct Christian supervision, in a Christian atmosphere conducive to clean morals, clean lives, and taught the word of God in class, in play, in Sunday school and church. There is our golden opportunity to teach as well as to live before them the principles Jesus brought us. One of our greatest needs now is a Teacher's home where the women teachers of the girls' school can live and be protected from the evil influences of heathen society. Christian teachers are hard to find. Last year Sister Good had to let a fine teacher go because there was no room for her to live. We need a home so badly.

The missionaries in India appreciate greatly and are most grateful to the Sewing Circles of U. S. A. and Canada for all they have done for them.

Wishing you His special blessings upon your meetings.

Yours for India's women,

Lydia Lehman.

(From the Monthly Letter, Mennonite Women's Missionary Society.)

PROGRAM FOR THE LADIES SEWING SOCIETY OF THE PACIFIC DIST. CONFERENCE TUESDAY EVENING, JUNE 17

Chairman—Mrs. H. C. Wiebe, Aberdeen, Idaho
Regular opening
Roll Call—A member of each society to respond with a Bible verse
Music by the Sewing Society of Emmanuel Church, Aberdeen
Recitation by Onecho Sewing Society, Washington
What the Societies of Our General Conference Are Doing—Mrs. S. S. Haury, Upland, California
Music—Ladies Chorus of First Mennonite Church, Aberdeen
Work Among the Indian Children—Clara Wiebe.
Music, by the Junior Mission Band of First Mennonite Church Aberdeen.
Work Among the Women in Our City Mission—Mrs. A. Claassen
Music in charge of Sewing Society of Pratum, Oregon
Recitation by the San Marcus Sewing Society, California
Address by Missionary R. Petter
Congregational Song
Address by Dr. J. H. Langenwalter, Bethel College
Music in charge of Lind, Menno, Ruff Sewing Societies
Offering to be taken for some mission purpose
Close.

NO APOLOGY

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It is a standard book with many unusually interesting and advantageous features to the student, minister, S. S. teacher or daily reader. Numerous pleased possessors of it call it a "Bible Library" in one book. It is compact and easy to handle. Both India and American Bible paper used in several styles of good bindings.

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ABRAHAM A. MOYER

3042 N. 8th St., Philadelphia, Penna. 22

THE MENNONITE

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EDITORIAL

The Mennonite Church and Modernism, by John Horsch, Mennonite Publishing House Scottdale, Pa., is the subject of an interesting pamphlet of 143 pages, that comes to us from the pen of one who for years has been exceedingly diligent in assembling information relating to the Mennonite church, that proves the author to be well informed concerning the various phases of the controversy now raging in many Protestant denominations. Were it not for the fact that the author betrays a motive in nearly every page of the book to discredit men of leadership and ability in good standing in the branch of the church for which he assumes spokesmanship the information presented might be received with better grace by many who take just as uncompromising a position against the Modernism he quotes on the first page. In spite of his labored efforts to brand ministers, teachers, papers and schools with the black mark of unbelief we know of no minister, school teacher, or paper associated with the Mennonite churches in this country that would subscribe to the modernist position and, should one such appear, we are convinced that Mennonite churches would not tolerate them in their fellowship, much less allow them the confidence of leadership. Knowing most of the persons under attack we are not prepared to entertain the position of the writer when he says: "They sail under false colors" or that they "hide their liberalism under the language of orthodoxy when they attempt to impress the church that, regarding the fundamentals of the faith, they take an orthodox position which in reality they do not hold." We may at various times have questioned the judgment of some of the persons he names and reserve the right to do so whenever we think fit, but to brand them as shameless hypocrites is, to put the case mildly, going entirely too far. Factional literature of this kind only serves the purpose for which it is designed, namely, supplying ammunition with which an unlovely contest of personalities may be continued with renewed bitterness.

DR. MOTT'S IMPRESSIONS OF EUROPE AND THE LEVANT

"Europe is at work. The spirit of the people has changed. There is renewed vitality and hope. Real leadership is being shown by rulers and governments. There are more signs of improvement than at any time since the war."

This is a summary of the statement issued to the religious press of the country by Dr. John R. Mott, who has just returned from an extended trip in Europe, Northern Africa and Western Asia. Dr. Mott made the trip as Chairman of the International Missionary Council. He is also General Secretary of the International Committee of the Y. M. C. A.'s of North America and Chairman of the World Student Federation, which includes student organizations of upwards of forty countries. He traveled widely in Europe each year during and also since the war. On his recent trip he crossed the Mediterranean six times. In his statement Dr. Mott said:

"First, it has been my lot to travel widely in Europe each year not only during but also since the war. On my recent journey, which took me to all parts of Europe as well as to Northern Africa and Western Asia, I saw more signs of improvement than I have observed in any preceding year since the great upheaval.

"One sign is the marked economic and financial stabilization which is taking place in a number of countries within the past year.

"Another indication is the fact that the European people are so largely at work—in the fields, in the industries, and in the work of reconstruction.

"Still another proof is that of the greatly improved means of communication. In constant travel by rail in eighteen countries, and which also took me across the Mediterranean six times, I did not miss a single appointment although I had scarcely an hour of margin at any point.

"The most impressive evidence, however, is the changed spirit of the people. On every hand we witnessed their renewed vitality and hope.

"Second, real leadership is being exhibited by the rulers and governments of many of the lands of Eastern Europe and the Levant.

"Although we may disagree with almost every plank of the policy of present day Russia, we cannot but be impressed by the courage and aggressiveness with which her government have chartered and held to their totally new and alarming course.

"We may have regarded with questioning and consternation the radical measures of Mustapha Kemal Pasha, but we cannot but admire his initiative and steady will power in setting precedents rather than being content to follow century-long examples.

"Well may we praise the noble character and the progressive views of the young and able King Boris of Bulgaria.

"I received also a most favorable impression of King Fuad of Egypt and his grand old Premier, Zaghloul Pasha, who are surely leading that ancient land out into a new day.

"Czechoslovakia under her remarkable pair of old and young statesmen—(what country has two leaders who surpass President Masaryk and Foreign Minister Benes)—is the beacon light in the midst of tempestuous parts of Central Europe.

"Re-united Poland, brilliant Poland,—after centuries of cruelly enforced division and still grappling heroically with baffling difficulties—is surely coming into her own.

"Mussolini, defying with magnificent audacity all traditions and conventions, still appeals to the imagination and continues to command the sacrificial devotion of the new generation of Italy.

"After years of uncertainty, hesitation, and paralysis, it is indeed inspiring, whether we agree with them or not, to watch these rulers and leaders who have turned their backs on the past, fixed their eyes on new goals, and are forging ahead no matter how many oppose them or how few go with them.

"Third, among all the countries of Europe there is possibly none which just now is carrying such heavy burdens and which has a better claim on our generous support than Greece.

"The last twelve years with her have been one long agony. The Balkan Wars, the Great War, and the aftermath of the war have left her people exhausted, divided, and distracted. And yet this little land with only 5,000,000 people has, within recent months, taken in 1,000,000 refugees—an unprecedented achievement.

"They are straining themselves to the very limit as a government and as a people. They must have our help to turn their difficult corner. They still have half a million men, women and children living in squalor, hunger and despair unknown elsewhere in the world today. I cannot speak too highly of the character of the cooperation being rendered by the League of Nations Commission under the unselfish and efficient direction of Henry Morgenthau.

"Fourth, it is gratifying, yet humbling, to see the remarkable hold which America has on all the peoples of Europe and the Near East.

"I use the word 'peoples' advisedly. 'What kind of hold,' you ask? A hold on their hearts, most manifestly. A hold also on their imagination. If I were to express in a word the conception of America which most widely obtains among them all, it would be that they picture us to themselves the land of hope. May we never disappoint their dreams and expectations.

"What are the causes of the large place which America occupies in the hearts and in the imagination of these peoples?

"One cause is the stories which come back to all these lands from the millions, the tens of millions, of their children and grand-children who have identified themselves with the great, friendly Republic beyond the sea.

"Another cause is the irresistible appeal made to the imagination by our land of large dimensions and of limitless opportunity for all—even for the poorest and the humblest.

"Possibly a more potent factor explaining the power of the cords binding America to the very heart life of all the peoples who in the recent tragic years have suffered and borne impossible burdens, has been the generous and practical ministry of unselfishness of such typically American societies as the Red Cross, the Y. M. C. A., the Y.W.C.A., the Jewish Welfare Board, the National Catholic Welfare Council, and just now, in a notable way, the Near East Relief.

"Little did the millions of Americans, when we but yesterday forgot or lost ourselves in these great unselfish causes, realize that we would find ourselves today in the larger confidence and affection of whole nations and peoples, and in the midst of immeasurably greater opportunities for constructive service. God grant that we may not through ill-considered action or neglect forfeit this confidence nor miss the day of our visitation."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE ANSWER TO OUR QUESTION

A few weeks ago we inquired as to the derivation of the name of the fine little Mennonite village in Oklahoma called "Meno". We suspicioned that it might be a distortion of "Menno". But could not be certain about it, and thought it might be an "Indian idiom". Many of the Indians who speak a broken English have the habit—or at least used to have it—of saying "Me don't know" And they often used this expression when in fact they did know, but wanted to break off the conversation. Sometimes they would answer your question thus, even when they did know, as we once found out. It was this way:

George Curtis—we called him Adolf, because there were two of him—was herding the cattle out in the corn stalks. We asked him, how many head there were. He replied: "Don't know!"

"Well, about how many?"

"Don't know!' He didn't say "Me don't know", for he knew better than that.

"Well, guess!"

"Don't know!" was all the information we could on that tack. He wouldn't even venture a guess.

So, as it was "our" herd and we knew about how many head father had, we turned the tables and said, "Are there 160?"

You should have seen that look of utter disgust on his face as he replied, "Naw!" in a long drawn out nasal tone.

"Well, how many then?" we insisted.

"Oh, 'bout 169," he responded with a shadow of a smile chasing under his red skin and reflecting through his twinkling eyes.

Adolf knew, all right, but he wanted to see us guess. He is living yet near Geary, Okla., and we wonder whether he remembers the incident?

But that is aside. We were going to connect up with "Meno". The Indians used to say "Me don't know" and we thought possibly when the strip was opened that some white man noticed this and jestingly answered an Indian "Me don't know", with "Meno", and being the man who filed on the section on which the town now stands, his friends suggested the name "Meno' for the new metropolis. How is that for profane exegesis, Brother Epp?

Here is the explanation that was sent us:

Meno, Okla.

Dear Brother:

Answering your inquiry as to the origin of the name "Meno": Yes, it is intended for "Menno". Some tell me that a good Mennonite, one of the first settlers, had not been able to spell his own denominational name; others say that the change in the spelling was made in the post-office department in Washington. At any rate, it is intended for "Menno".

J. B. Epp.

* * *

There was a Menno in western Kansas, but so far as we know the drouth out there some years ago bleached out the last vestige of it. Wild speculations may have had something to do with it, too! Then there is a Menno in South Dakota near the Bruderhof on Wolf Creek west of Freeman. These people call themselves Communists—but not the Russian kind!—and they addressed a Petition to President Wilson during the war which may not be generally known and we therefore publish it in this issue.

There is another Menno out in Washington, in a section that is arid almost like western Kansas, but that last year raised a bumper wheat crop. The country is rather rolling and Rev. D. D. King serves two Mennonite congregations that are some 15 miles apart. The roads are fine, if not too dusty, and men like John Janz, Odessa, skim over them with their big cars like swallows skim over a smooth sheet of water or seagulls ride the waves. But we noticed that Fords, even sedans of that make, will not keep the road of their own accord. We passed a man, who had gone to sleep at the wheel, as some good Christians do just about the time the minister has reached "secondly" in his sermon, and the sedan undertook to climb the side of a hill landing on its left side in the effort. Is that the price anyone pays, who goes to sleep at the wheel? Who can speak from experience?

Are there any more Mennos? There is a Menno township in Marion county, Kansas. Then there is Menno Beutler and Menno Schmutz in California.

* * *

Yes, we almost forgot, there is or was Mennoville, Okla., out east of El Reno. We spent a night there a few years ago and well remember how Mrs. A. Wehmiller's band of Leghorn roosters came out of their roost on a double quick march about 5 in the morning and crowed with a zest to banish sleep and put a little more spring into your own step. These roosters would surely make great Yell Leaders! From the noise they made you'd think they had laid all those $300.00 worth of eggs that Wehmillers sold in the first six months of 1921,—but they didn't!

* * *

HOW ARE YOU COMING HOME FROM COLLEGE?

Here's the way a daily reports it on young H. K. of Galva, Kansas:

"Be a good boy and write home often," was the parting admonition of his father to Henry last summer when he gave the young man $250 and told him to come to Hutchinson to business college.

"The boy 'fell in' with a grainman of his acquaintance and the result was he reached the board of trade before school hours. He put the money in a May option and this week he rolled into the family home at Galva sans business college education, but with a wad of bills sticking out of his right hand pocket that would choke a cow. Also he was wearing raiment that was of the newest sort and the motor car he rolled into the barn yard with was a classy roadster of the 1916 brand."

But we are told that students are not the chief sinners along this line. Some of their elders in some of our staid old settlements are said to be taking habitual plunges into the speculative pit.

Beware, my friend! How should we transcribe the old German saying, "Wer andern eine Grube graebt. . . "?

Who so digs another's pit,
Himself therein will surely sit!

* * *

By the way, you ought to read that little Lowdutch take-off that Prof. C. C. Janzen set to rhyme on "But Lizzie's going to college."

* * *

A PETITION

To the Hon. Woodrow Wilson
President of the United States,
Washington, D. C.

Our Dear President:—

We, the Hutterian Brethren Church, also known as Bruderhof or Communistic Mennonites, comprising about 2,000 souls, who are living in eighteen communities in South Dakota and Montana (organized as a Church since 1533), kindly appeal to you, Mr. President and your Assistants, briefly wishing to inform you of our principles and convictions regarding military service. Being men of lowly station and unversed in the ways of the world, we would ask your indulgence if in this letter we should miss the approved form.

The fundamental principles of our faith, as concerns practical life, are community of goods and non-resistance. Our community life is founded on the principle, "What is mine is thine," or in other words, on brotherly love and humble Christian service, according to Acts 2:44, 45: "And all that believed were together, and had all things common; and sold their possessions and goods and parted them to all men, as every man had need." Hence we differ fundamentally from non-Christian communistic systems, with their principle, "What is thine is mine." We believe the community life, if not based on Christian love, will always fail. Our endeavors are of a religious nature throughout, and we know that very few people are willing to accept our faith, denying themselves and serving God by serving each other in community life, as we do.

We are free from political ambitions and recognize civil government as ordained of God. We honor our civil authorities and in our daily evening prayer meetings, which are regularly attended by all our members, as well as in our Sunday services, we pray for our government. We have always willingly paid taxes on our real estate and personal property, although we were told that our property, being held by a religious corporation, is not taxable according to the law. It need not be said that we do not permit our widows and orphans, invalids and feeble-minded to become a burden to the county or state.

Our community life is based on God's Word, and we could not serve God according to the dictates of our conscience if we were not permitted to live together in our communities. Our members would, by the help of God, suffer what He may permit, rather than consent to leave the community life.

On the principle of non-resistance our position is strictly in accord with the New Testament teaching. Our Confession of Faith shows that we hold the government to be ordained of God for the reason that not all men are followers of the meek and lowly Savior, and that we further believe, the government should protect those who do good and punish the evil-doers according to Rom. 13:1-7. The Church, however, must conform to the express teachings and example of the Master. She is in the world, but not of the world. We have never taken any part in the election of civil officers. Without boasting we can say that our life has been consistent with this principle. To go to law is contrary to our convictions and is not permitted among us. Our young men could not become a part of the army or military organization, even for non-combatant service, without violating our principles.

Our comprehensive Confession of Faith was written in 1540 and printed for the first time in 1565. The voluminous Chronicle of our Church, which gives our history since the year 1530, is mentioned in the article, "Mennonites" in the International Encyclopedia. The principal contents of our Church Chronicle were published by Dr. Joseph Beck, in 1883, under the title, "Geschichtsbuecher der Wiedertaeufer." Our history is written with blood and tears; it is largely a story of persecution and suffering. We have record of over two thousand persons of our faith who suffered martyrdom by fire, water and the sword. Our church has been driven from country to country, and rather than to compromise their principles, have fled to various countries until at last they emigrated from Russia to this country in 1874.

We would further say that we love our country and are profoundly thankful to God and to our authorities for the liberty of conscience which we have hitherto enjoyed. We are loyal to our God-ordained government and desire to serve our country in ways and duties which do not interfere with our religious convictions. We humbly ask you, our dear Mr. President, not to lay upon us any duties which would violate our Christian convictions, and we hope you believe with us, that we ought to be faithful to the teaching of God's Word and the dictates of our conscience, and should suffer what He may permit, rather than to do that which we clearly recognize to be contrary to His Word.

Dear Mr. President, we humbly ask that we may be permitted the liberty to live according to the dictates of our conscience as heretofore. With the vow of baptism we have promised God and the Church on bended knees to consecrate, give and devote ourselves, soul and body and all, to the Lord in heaven, to serve Him in the way which, according to His Word we conceive to be acceptable to Him. We humbly petition our Honored Chief Executive that we may not be asked to become disobedient to Christ and His Church, being fully resolved, through the help and grace of God,

to suffer affliction, or exile, as did our ancestors in the times of religious intolerance, rather than violate our conscience or convictions and be found guilty before our God.

For proof that our attitude on the points in question is one of conviction, and not of arbitrariness, we would respectfully refer you to our Confession mentioned above, as well as to our life and history. We desire to serve our country and be respectful and submissive in every way not interfering with serving our God consistently. We are sincerely thankful for having been granted shelter and protection by our government and for having enjoyed full religious freedom up to the present time, and we are quite willing to do something for the good of our country, provided that it is not against our conscientious convictions.

Very respectfully yours,
Hutterian Brethren Church,
David Hofer,
Elias Walter,
Joseph Kleinsasser.

IS CHRIST REIGNING NOW?

Let us notice some of the Scriptures that bear on this subject:

1. After the resurrection the King went to glory. (Ps. 23:7,10; Acts 1:9,12.)

2. He became "Lord of lords, and King of kings." (Rev. 17:14.)

3. He received of the Father dominion, glory, and kingdom. (Dan. 7:13,14.)

4. He sits and rules on the throne. (Zech. 6:12,13.)

5. The throne is in heaven. (Acts 2:30, 32; Rev. 3:21.)

6. He is the head over all things to the church, and in Him dwells all the fullness of the Godhead bodily. (Col. 1:18; 2:9.)

7. He will reign until the end of the world, and He will then deliver up the kingdom and reign to the Father. (Matt. 13:41; I Cor. 15:24, 28.)

8. He is coming again in the clouds of heaven, vengeance will be meted out to the wicked, and the saints will meet Him in the air. (Matt. 16:27; 24:37,39; I Thess. 1:10; Phil. 3:20, 21; I Thess. 4:16,18.)

9. He that shall come will not tarry. (Heb. 10:37.)

10. He will come as a thief. (I Thess. 5:1,2.)

11. The Father only knows when He will come. (Matt. 24:36; Mark 13:32.)

12. No apostle or evangelist ever said, after Pentecost, "The Kingdom of heaven is at hand," or prayed, "Thy Kingdom come." After the day of Pentecost they recognized that the Kingdom had been established and that the Lord was adding to it daily "such as should be saved."—T. D. Willis, in Gospel Advocate.

Falsehood may travel faster than truth, but the latter endures longer and reaches more people

THE C. E. TOPIC

June 8

Christian Courtesy

II Pet. 3:8-13; Rom. 12:10

Courtesy is a quality that is identified with courts, kings and princes in the best sense of the word, which regards them as models after which to frame one's speech, bearing and act. Anciently the court set the styles, including dress, amusements, speech and attitude of mind. Unfortunately the influences of courts were generally bad and led to much shameless iniquity. The people of the courts were looked up to for to set good examples, but they did just the opposite. In our Christian lives we are permitted, and often find it profitable, to find in things purely earthly analogies that, in a spiritual sense, are good and helpful. Let us then think of Christian courtesy as being an expression of the lives of those who live in court, in the presence of the King. That King, however, is the Lord our God and His court the community of those who live in His presence. There is in every Christian that which makes him a prince, a co-heir with Christ, the only begotten Son of God. We have been raised through Him to the high and honorable estate of being princes and priests of God. As persons of such an exalted position should indicate their superior station by a superior bearing in life and word, so the sons and princes of God, if they really are this, will let their every action and their every word reflect the Godly association that is theirs.

Now a Courtier, in court, has but one object, namely, to please his king. He acts under the eye of his king. For his own advantage he would not be guilty of anything that might be construed as ungentlemanly and, surely, if he would please the king, he would want to be at his best in all that he does. Carry that analogy to one's relation to his Great King, the Lord. With His eye upon one continually one is conscious of the great disadvantage one would be placed into were one to deliberately do that which the Lord had forbidden, or would be displeased with.

There are times when one wants to appear at one's very best in appearance and conduct, but the well rounded person will feel that he owes it to himself and others always to be at his very best. If one can rise to the height of one's abilities, it is foolish to be satisfied with anything else. The Lord knows what we can do and what we are doing. He also knows if we are not doing the best we know how. The temptation to be and do less than we have ability to be or do, is, if yielded to, bound to degrade. The Christian always endeavors to show true Christian courtesy in everything he does. He will be courteous in his business, in his pleasures, in his home and in the exercise of his religion.

The Christian business man has a large field for his courtesy, for he deals with fellow-business men, employees, customers and communities. In all of these relations one will find those who prefer not to act as gentlemen, or ladies—which is not the Christian way. In these relations, too, there are those who make the "Golden Rule" their standard—which is the Christian way.

It is remarkable how many persons insist upon enjoying themselves at the discomfort or even injury of others. The Bible does not deprive the Christian of pleasure but, its teaching would insist that these pleasures be not obtained by depriving others of what is theirs, or injuring them. A trip on Sunday may not work great wrong to one's character, but if it is unnecessary, it means that railroad employes and a host of others, are deprived of their Sundays because of one's unnecessary pleasure. An automobile has its many uses, but its owner, if he is a real neighbor to his fellows, will not make it an instrument of destruction, or annoyance.

The test of real character is in the home. Some can be gentlemen everywhere but there. To be a courteous Christian in contact with others on the outside and not in relation to the members of one's own family brands the one so guilty with the unlovely brand of hypocrisy. Street angels and house devils are common enough in every community to bring Christianity into disrepute in the eyes of the world.

Courts set fashions in dress, speech and habits. What princes and kings have done, worn or said the common people have understood to have the most respectable indorsement. What is the Christian courtliness of our lives? Is it that of a gentleman or lady in the best sense of the word? We would want to be such a one, because only then do we let the light shine to the glory of our Heavenly Father.

It is better to help pay a debt which we did not help create, than to help create a debt which we will not help pay.

We may see a point and feel the sting of it without heeding; but our heedlessness is not the fault of the point.

THE S. S. LESSON

June 8

Ezekiel Encourages the Exiles

Ezek. 34:11-16, 25, 26

Golden Text—"I will seek that which was lost, and will bring back that which was driven away." Ezek. 34:16.

There were three exiles of the people of Judah, the first which is reckoned as the beginning of the seventy years during which Daniel and his companions were taken, the second, in which Ezekiel was one of the prisoners in the reign of Jehoiachin, and the last, in the reign of Zedekiah which resulted in the utter destruction of Jerusalem. The exiles were taken to Babylon and scattered over various places to do forced labor as was the custom of the ancients with their conquered people. Ezekiel was located on the River Chebar, possibly one of the numerous irrigating canals that distribute waters from the River Euphrates. The place is estimated to have been about three hundred miles above the city of Babylon. Like all the other captives, no doubt the prophet often longed for the beloved Zion now lost. Psalm 137 pictures the captives hanging their harps on the willows and weeping for their lost Zion. Ezekiel was the son of a priest, and therefore a priest himself, who had spent his young manhood in Jerusalem. He began his prophetic office when thirty years of age and was often given respectful attention by the Jews who sometimes came to him for advice. The prophecies of Ezekiel began before the final fall of Jerusalem and continued for a period of about twenty-two years. In these utterances he also speaks God's judgment upon the nations surrounding Judah, Syria and Egypt. His style is rich in sublime figures, some of his imagery being used in the Book of Revelation. The concluding portions of the book are full of comforting utterances foretelling the reconstruction of Jerusalem, the return of the Jews, the rebuilding of the Temple and the restoration of its services.

The portion from the book of Ezekiel set apart for our study is the Shepherd portion in which evil shepherds are contrasted with Jehovah, the good shepherd of his people. Verses 1 to 10 describe the unfaithfulness of the shepherds of Israel. They lived off of the sheep, they neglected them, permitted them to be scattered and become a prey to the wild beasts. This applies to the unfaithful spiritual leaders of the people upon whom Jehovah's woes were pronounced. Of them He says, "I am against the shepherds".

The Bible reader is familiar with the idea of the shepherd that runs through the whole, Abel, Abraham and the Patriarchs, David, Amos were shepherds. The sweetest Psalm that has given comfort and courage to millions in all ages since it was written is the Shepherd Psalm by the shepherd king. Jesus applies the title Good Shepherd to Himself to show His personal relation to the sheep, His willingness to give His life for them and His desire to lead them to the pastures they need. The parable of the Lost Sheep as spoken by our Lord represents the helpless and lost condition of the soul that is lost and must be saved by earnest and consecrated effort. The Lord also regarded men "as sheep not having a shepherd." Jude refers the false teachers as "shepherds that without fear feed themselves."

Ezekiel has the Lord declare to the scattered neglected sheep of His people that He will search them out and seek for them. It is God's way with His wandering flocks. It has been observed that when a sheep is lost it will never find its way back home. Unless some one seeks it out and finds it, it will remain lost and fall a victim to its own helplessness. God has always indicated His desire to have His people saved by following them and urging their return. Jesus said of His mission: The Son of Man is come to seek and to save that which was lost. The promises here held out from God are, 1. deliverance. God is our Deliverer from all the trials and troubles of life. He is the Champion who drives away the evil one. 2. Restoration to their own land. Seperation from the people with whom they were surrounded. In the East where the sheep of many shepherds come together at the watering places the shepherds calls his own out of thousands, and hearing and knowing his voice, the sheep follow him. 3. Provision. "I will feed them." They shall be cared in their own places the mountains of Israel. The feed shall be "good pasture". Everything that God does provide for His people is good. 4. Comfort and security. "I will cause them to lie down." Those in His care have every reason to be contented and happy. 5. The lost shall be found. We have it best shown in our Saviour's life and endeavor to seek and to save that which was lost. 6. Protection and assurance. "I will make them a covenant of peace and cause evil beasts to cease." No life is in danger that is in God's hands. He will direct it in the way He desires to go, and that is the safest and best way. The power of evil all about us becomes as nothing when we are securely in God's hands. 7. Showers of Blessing. Can any one measure the blessings that fall upon the heads of those whom God had found and who have been redeemed through the atoning sacrifice of His Son?

MARRIAGE

DeLong-Bauer—Joseph DeLong and Anna Bauer, were married on Wed., April 30th. Miss Bauer is a member of the First Church, Philadelphia.

Fitzgerald-McLean—John I. Fitzgerald was joined in wedlock to Miss Gladys Irene McLean, on Wednesday, April 30th. Miss McLean is a member of the First Church.

Weiss-Gross—On May 17th Howard S. Weiss and Clara H. Gross were joined in holy wedlock. Both are members of the First Church.

Rev. A. J. Neuenschwander, Pastor officiated at all three weddings.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE "CHRISTENPFLICHT" FROM APRIL 1 TO MAY 1, 1924

Through H. H. Neufeld, Winnipeg from different givers $56.90; Jos. Tschetter, Chicago $25; S. D. Guengerich, Wellman, $100; Jos. Schantz, Wisner $10; Schantz, Hydro $8; L. Mumaw, Scottdale $1,500; C. F. Claassen, Newton $200 and $300, through Jos. Tschetter, 1 package of clothing, B. Wall, Fairmead 1 package of clothing and comfort.

We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver.

HOME MISSION TREASURY REPORT

For March and April.

General Fund: First Menn. Ch., Upland, Cal., $96.56; D. C. Schmidt, do., $5; Mrs. Ben Sprunger, Berne, Ind., $5; Mission Boxes, do., $29.95; Bergtal Ch., Corn, Okla., $13.29; San Marcos S. S., Paso Robles, Cal., $16.12; Anonymous, Aberdeen, Ida., $10; Wadsworth, O., S. S., $13.25; Grace Ch., Pandora, O., $51.95; Salems Zion Ch., Marion Jct., S. D., $50; Sichar Ch., Cordell, Okla., $15.73; Burrton, Kan., Ch., $8.50; Bethlehem Ch., Bloomfield, Mont., $18.61; First Menn. Ch., Phila., Pa., $43.96; Tabor Ch., Goessel, Kan., $40; Butterfield, Minn., Ch., $8.31; Mrs. Aug. Leisy Mission Fund, Wisner, Nebr., $50; C. L. Hawk, Kenmore, O., $5; J. R. Duerksen, Hotevilla, Ariz., $10; some members of Ebenezer Ch., Bluffton, O., $15; Ruff, Wash., Ch., $9.86; Wilhelmine Schwake, Newton, Kan., $5; P. J. & Maria Schroeder, Hydro, Mont., $2.50; St. John Ch., Pandora, O., $50; Halstead Ch., $58.19; Salem Ch., Dalton, O., $34.34; Bethel Ch., Fortuna, Mo., $22.50; Upland, Cal., S. S., $200; Sr. C. E. Soc., Berne, Ind., $13.80; Anonymous, Berne, Ind., $12; Escondido, Calif., Ch., $7.90; Herold Ch., Bessie, Okla., $13.53; Deer Creek, Okla., Ch., $9; Zion Ch., Donnellson, Ia., $47.06; Canton Ch., Galva, Kan., $24.50; Alexanderwohl Ch., Goessel, Kan., $93.91; West Zion Ch., Moundridge, Kan., $32; West Zion S. S., do., $13.85; Pratum, Ore., S. S. & Ch., $23.30; Daniel Ruth Bequest, $2,400.

Special Los Angeles Building Fund: First Menn. Ch., Upland, Calif., $34.50; Gnadenberg S. S., Whitewater, Kan., $54.50; Salem S. S., Dalton, O., $32.71; Escondido, Cal., S. S., $10.70; Pratum, Ore., S. S. & Ch., $25.55; San Marcos S. S., Paso Robles, Cal., $7.72; Bethel College S. S., Newton, Kan., $84.75; Grace S. S., Pandora, O., $125; Onecho Union S. S., Almota, Wash., $23.15; Lehigh, Kan., S. S., $25; Hebron, S. S., Inman, Kan., $3.50; Menno S. S., Watova, Okla., $7.80; First Menn. S. S., Phila., Pa., $43.14; Gerhard H. Dyck, Schrag, Wash., $72.27; Summerfield, Ill., S. S., $20; Truth Seekers' Class, First Menn. S. S., Phila., Pa., $5; Los Angeles Menn. Mission, $245.79; Trenton, O., S. S., $35; Johannestal Ch., Hillsboro, Kan., $29; Monroe, Wash., S. S., $36.90; Bethel S. S., Perryton, Tex., $15; West Zion S. S., Moundridge, Kan., $51.82.

Special Gifts: Los Angeles Mission Ch., for Pastor's Salary, $100; Johannestal C. E. Soc., Hillsboro, Kan., for Hutchinson, $5; Goessel, Kan., Ch., for Jewish Mission, $20.63; Interest received, $2.12. Total Receipts, $4,695.32.

Borrowed during the 2 months	$1700.00
Cash Balance, March 1	2370.26
Paid off Loan	500.00
Expenditures during two months	3658.24
Cash Balance, May 1	4607.34
Total sum borrowed	5700.00
Deficit	1092.66

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Trenton, Ohio.

(This report is missing in the report of the General Conference and should have been on page 304.)

Statement of General Conference Trust Fund Account Dated July 10th, 1923

RECEIPTS

By rents from Oklahoma farm	$ 443.32
By rents from Marion Co. farm	1,390.29
By interest 74 different items	4,238.04
By 21 loans and notes paid off	25,837.00
By estates of 8 different items (see list below)	9,210.14
	$41,118.79

DISBURSEMENTS

To 22 items paid to J. G. Regier, Treas. Foreign Missions	$27,726.26
To 13 items paid to Rev. J. E. Amstutz, Treas. Home Missions	4,790.41
To H. J. Krehbiel, expense account Voth estate	104.75
To insurance, 2 items	4.60
To recording 2 deeds, paid to Linscheid	2.20
To 3 Oklahoma farm taxes: $91.36, $91.44, $94.18	276.98
To 3 Marion Co. farm taxes: $70.49, $72.89, $66.98	210.36
To loans made (replaced permanent Trust Fund)	7,000.00
To Elizabeth Schowalter legacy, used to cover overdraft	*1,003.23
	$41,118.79

Trust Fund Papers on Hand for Foreign Mission Permanent Fund

Six different farm mortgages, total amount	$13,300.00
Two different 3rd issue Liberty loans at $1,000	2,000.00
Six Mt. Lake Hospital Bonds at $100	600.00
One Bond with Coupons, personal guaranteed (last item includes $325 Sp. Fund for Bible distribution)	500.00
	$16,000.00

Temporary Foreign Mission Trust Fund Papers on Hand

John H. von Steen Co. stock	$ 4,000.00
140 acres farm in Marion Co., Kan., 1922 assessed	7,320.00
160 acres farm near Gotebo, Okla., 1922 assessed	3,400.00
	$14,720.00

Doubtful paper given to Conference, $500, not counted

Permanent Trust Fund for Home Mission Papers on Hand

Three Farm mortgages, amounting to $ 3,500.00

Permanent Trust Fund for Incapacitated Missionaries

2 Baltimore & Ohio R. R. bonds at $1,000 $ 2,000.00

C. F. Claassen, Treas.

Legacies Received since the Last General Conference Session in Fall, 1920

1—Dec. 1920, by estate of Hannah Krehbiel, deceased, Clarence Center, N. Y.	$ 181.91
2—Feb. 1921, John Hierstein, executor, Elizabeth Showalter, Trenton, Ill., for Foreign Missions	5,000.00
3—March 1921, G. Harder, Treas. Suderman est., for Foreign Miss.	1,300.00
4—March, 1921, J. E. Amstutz, Treas. Special Fund, Suderman est., Bible distribution	325.00
5—May, 1921, J. W. Ruth, legacy for Foreign Missions	300.00
6—May, 1921, do., legacy for Home Missions	200.00
7—May, 1921, Elizabeth Showaltcr legacy, per John Hierstein	*1,003.23
8—July, 1922, Judith Bowman legacy, for Foreign Missions	900.00
	$9,210.14

Respectfully submitted,
C. F. Claassen, Treas.

JOTTINGS

The Bergtal Church, near Corn, Okla., recently added nine young people to its membership through the rite of baptism. Two others were received by the right hand of fellowship.

The Northern District Conference will hold its annual session in the Bethesda Church, Henderson, Nebr., June 15. Persons desiring to attend this Conference should notify Bro. H. D. Epp at least one week in advance so necessary arrangements may be made for their entertainment.

The biggest single business in the world, the United States Postal System, uses annually more than 300 tons of stationery and typewriting paper, nearly 4,000,000 sheets of carbon paper, 175,000,000 envelopes and millions and millions of blank forms of one kind and another. To write on this vast amount of stationery and to fill the thirsty ink bottles from New York to San Francisco requires 70,000 quarts of ink. This vast ink reservoir is supplemented by hundreds of thousands of rubber stamps, while the mucilage requiremen's are 35,000 qts. In addition to all this it takes 1,620,000 lead pencils, nearly 6,000,000 steel pens, 100,000,000 paper clips, rubber bands by the ton, and 2,331,446 pounds of twine. Nearly 12,000,000 mail sacks are used, and it requires annually 6,000,000 yards of canvas to make new ones. Other interesting figures show that the army of rural letter carriers travel daily 1,173,473 miles, and annually 360 256,364 miles. Fifteen and a half billion stamps and one and a quarter billion postal cards are sold yearly by the Post Office Department to the American public.

On April 12 the students of Gretna Institute met in the parlor of the institution to celebrate the sixty-ninth birthday of their beloved principal, Rev. H. H. Ewert. Addresses were made and special music was provided. Rev. Ewert has now been the head of this institution for thirty-three years.

There are about 1,400 churches in the five boroughs of New York, inclusive of chapels and missions. Manhattan leads with 527, and the others in the following order: Brooklyn, 504; Queens, 161; Bronx, 153; Richmond, 57. Divided upon the basis of denominations, they run: Roman Catholic, 321; Protestant Episcopal, 213; Lutheran, 183; Methodist, 157; Presbyterian, 146; Baptist, 125; Dutch Reformed, 105; Jewish, 97; Congregational, 57; Christian Scientist, 11; Unitarian, 9; Universalist, 6; and Society of Friends, 5.—American Lutheran.

An interesting item is the following: A total of $447,839.79 which American Lutheran churches have given for the support of the foreign mission fields formerly supported by various European missionary societies, but "orphaned" by the war and the impossible economic conditions in Europe which followed. The amounts sent to these fields were grouped as follows: Africa, $90,238.50; China, $217,798.06; India, $127,448.98; Japan, $12,299.25; and Persia, $55.00. These amounts include quarterly support for a number of vast fields including literally thousands of congregations and preaching stations, which are still wholly dependent upon the National Lutheran Council for their existence.

Arthur Slagel, for some time connected with the Mennonite Relief Unit in Russia, is at present employed with a large advertising concern in Chicago. A series of interesting articles from his pen has appeared in the Christian Exponent.

Brother Charles Moyer, the oldest active worker in the First Mennonite Sunday School Philadelphia, celebrated the fifty-second year of his connection with the school last Sunday. During this period he was superintendent for more than twenty years.

About twenty of the sisters of the recently arrived Russian Mennonites have found employment in the homes of the city of Saskatoon, Sask. During their leisure time they find a common gathering place in the home of Brother H. H. Epp, a local miller.

The fourteenth installment of the Mennonite Lexicon has appeared. This is a work representing a great undertaking. The war and the poverty of the German brethren have seriously hindered the completion of the project, but in spite of them, it has steadily continued. The next number will complete the first volume. There will be two volumes.

From the Y. M. C. A. in Saloniki, Greece, comes the story of two men in the charcoal business. One of them decided that he had not really lived a Christian life and promised his priest to reform. He begged his partner to change his life also. But the business sense of the other half of the firm was too strong. "If I reform," he asked, "who will weigh the charcoal?"

The Pacific District Conference will hold its session in First Mennonite Church, Aberdeen, Idaho, June 15 to 18.

Rev. B. Ewert, who is traveling in the interest of Home Missions, visited Rosthern, Sask. and preached in the Rosthern church on May 8 on the text Matt 9:9.

S. F. Gingrich, a former member of the faculty of Goshen College, now professor of English in the University of Michigan, Ann Arbor, visited Bluffton College and gave an address on "Poetry and Religion" to an appreciative audience. Later he gave a lecture on "William Wadsworth" in West Liberty, Ohio.

M. C. Lehman, missionary on furlough (Old Mennonite) is visiting churches of northern and central Illinois preaching and giving information concerning missionary work in India. J. N. Kauffmann and wife with Mrs. Sarah Lapp, widow of M. C. Lapp who died on the field last year will be given furloughs next year.

The Russian brethren located in the vicinity of Rosthern, Sask., have, during the past winter, been diligently attending evening school in order to learn the language. Recently they published the following expression of their appreciation of the attention given to them: "We herewith tender our thanks to the teachers of the Rosthern high school for the time and patience expended upon us during the past winter in giving instruction in the English language. The scholars of the Evening School."

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅞x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¼ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

CHILDREN'S DAY EXERCISES

for Sunday Schools

Price: 8 cents per copy; 85 cents per dozen

Flower and Song (L)
Paths of June (L)
Children of the Bible (L)
Sunshine and Roses (L)
God's Flowerland (L)
The Children's Alleluia (L)
Life's Summertime (L)
Hearts of Gold (L)
The Call of the Flowers (L)
Lead on O King (L)
The Children's Festival (L)
Summer Blossoms (R)
Mid Flowers and Song (R)
The Master Garden (R)
Roses for Children's Day (R)
Golden Sunbeams (R)

CANTATAS

Adapted to Children's Day, or Sunday School Festival for Choir and Sunday School

Price: 20 cents per copy

In Symbol and Song
Creation's Praise
The Shepherd King
The Children's Praise

CHILDREN'S DAY SERVICES

Price: 25 cents per copy

Treasury No. 32.—Recitations, Exercises, Acrostics, Decorating Suggestions and Drills.

Treasury No. 33.—Motion Exercises, Recitations, Dialogues, Drills, etc., for all grades in Sunday school.

Treasury No. 34.—Recitations, Acrostics, Exercises, Drills, etc., for Primary, Junior and Intermediate Scholars.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MISSIONARY BOEHR ARRIVES

May 21, 1924.

Dear Home Friends:

Already are we on American soil and thus far we have a safe journey all the way from China back of us. On May 7th the Empress of Australia landed us in Vancouver, B.C. This is one of the largest steamers going between the continent and China, and we were given good service in second class. Some thirty-five missionaries we were on board and among them we also had the veteran missionary, Dr. J. Goforth who has a sword scar across his head from Boxer days in 1900. This brother gave us two long addresses on board on the noted Chinese Christian General Feng (pronounced Fong). Our field in China touches the Canadian Presbyterian field in which Dr. Goforth has worked since 1888, and we have met him in China now and then, and have been much benefited by such fellowship. He has been a great factor for the salvation of General Feng's troops.

Our co-workers in China gave us a Godspeed the day before we left and so we saw most of them just at that time, and all wish us to give to our home churches their best greetings. We as their representatives shall again make the bond of love and prayer between the field workers and the home churches more real and effective.

Have had some ill health in family so that already since we have come into Canada our oldest boy John Wm. has had to have tonsils and adenoids removed in Saskatoon, Sask. He improves nicely, for which, beside many other wonderful blessings we praise God.

While in Canada we have made a short visit to the brothers Jacob and Henry Boehr near Laugham, Sask., and in seven churches nine messages were given. Places visited were Langham, Waldheim, Laird and Rosthern, and all gave me a hearty welcome. Sorry the family could not travel with me to these places.

A few dear college mates I had the joy of meeting in Canada and many new friends were made, making such a hearty visit doubly worth while. The Lord bless you all who did kindness to me among which were the long auto rides given me in order to make appointments. Had pleasure of being with Rev. Benj. Ewert a few times. It was very cold in Canada, so I wore borrowed fur coats.

Our coming via Canada costs the Board no more than if we would have come the southern route, and in addition we have had the joy of seeing a little of beautiful Canada, and visit our brothers whom I had not seen for 15 years. The stop over was necessarily short because of the homeward drawing and because of the busy season for farmers in Canada. Their spring wheat is coming up beautifully, but much sowing of both wheat and other grain must still be done. There is plenty of moisture, and crops in Saskatchewan and Manitoba promise large returns.

In Winnipeg we were most cordially met and entertained by the Editor of the Mennonitische Rundschau, Brother Neufeld. There we stopped from ten in the morning till four forty-five p. m. and now we hurry to see our old Father Boehr, seventy-nine years old, and after only a short visit in Henderson, Nebr., (May 23-29th) we plan to see our parents Gottshall in Bluffton again after an absence of nearly nine years. We now come four in number, but my mother, we will not find at home, for she died after we were in China three years.

Join us in prayer for the Lord's guidance and hearty greetings to all, from

The Boehr Family.

DR. BUTLER AND PROHIBITION

Arthur Hungerford

New York, May 23.—Suggesting that Dr. Nicholas Murray Butler take the course in straight thinking at Columbia University, of which he is President, the Citizens' Committee of One Thousand announced today that it accepts his challenge and will hold meetings and conferences throughout the country in behalf of law observance. "Our homes and our property are in danger," it declares.

The statement, which is a formal reply to the address of President Butler before the Missouri Society and to his recent newspaper communications, is as follows:

"Let the public take careful notice of Dr. Nicholas Murray Butler's utterances. He is a distinguished citizen, a great orator and president of the largest American University.

"He says that it is generally admitted 'that the Eighteenth Amendment itself is a violation of the principles upon which our Government rests,' and that 'high authority has argued strongly for the view that the Eighteenth Amendment was never constitutionally and legally inserted in the Constitution at all.' He is threshing old straw. He is restating the precise argument that was made by Senator Root and Mr. Guthrie before the United States Supreme Court in 1919 when the court disposed of these contentions finally and adversely.

"In the National Prohibition Cases 253 U. S. 350 the Supreme Court held that the Eighteenth Amendment was lawful and constitutional and that 'that amendment by lawful proposal and ratification has become part of the Constitution and must be respected and given effect the same as other provisions of that instrument.'

"President Butler speaks of the Eighteenth Amendment as 'revolutionary'. The fact is that it was adopted, after fifty years or more of argument and deliberation among the people, by a vote of 65 to 20 in the United States Senate and by a vote of 262 to 128 in the House of Representatives and was ratified by 94 Houses in 48 Legislatures, in many instances unanimously, or by both Houses of 46 Legislatures in 46 States; in other words, by strict compliance with the Constitution and with far greater unanimity than in the case of any other amendment to the Constitution. May we ask him in what stage of this enactment did it become 'revolutionary'?

"He quotes from an address by Vice-President Coolidge before the American Bar Association in San Francisco in 1922 and would give the impression that Mr. Coolidge then deprecated the triumph of prohibition. The fact is Mr. Coolidge was not speaking of prohibition at all. His theme was 'The Limitations of Law.'

"It would have been fairer and more to the point if President Butler had read a little further into the same address and found this statement: 'But our countrymen must remember that they have and can have no dependence save in themselves. Our institutions are their institutions. Our Government is their Government. Our laws are their laws. It is for them to enforce, support and obey.'

"President Butler also might have quoted from Mr. Coolidge's message to Congress in December, 1923, when in speaking of prohibition he said: —'With this action on the part of the national Government, and the cooperation which is usually rendered by municipal and state authority, prohibition should be made effective. Free government has no greater menace than disrespect for authority and continual violation of law. It is the duty of a citizen not only to observe the law but to let it be known that he is opposed to its violation.'

"Whom does President Butler have in mind when he said: 'When you hear a public officer or a candidate for elective office cry out with particular unction for law enforcement, tap him on the hip?' Certainly not the President of the United States. Such sweeping utterances are at least unfortunate.

"Even the officers of a national organization that stands for light wines and beers is shocked by President Butler's attitude and its officers have given out a statement in which they say that President Butler is in substance calling for the return of whiskey and the saloon. That organization has, therefore, found it necessary to come out at this time in support of the Eighteenth Amendment.

"To the extent that Dr. Butler and those who agree with him limit their contentions to argument in favor of repeal or modification or liberalization of the law, within constitutional limi-

tations, no fair-minded citizen can offer an objection. That sort of argument is natural and expected in a democracy. But in spite of the little sentence that Dr. Butler tucked away in his speech in which he said that he was like Abraham Lincoln in that he himself would obey the law, the chief note of his speech is to encourage disregard for the law, with the implication, only slightly veiled, that its eventual repeal may be brought about by nullification. He becomes the spokesman of those who are a menace to democratic government, for his thesis is the thesis of anarchy.

"This Committee of One Thouhand is not in any way identified with the Anti-Saloon League. We observe, however, that Dr. Butler speaks of the strangle hold of the League on Congress and legislatures and the sinister influences of the hired lobbyists and paid propagandists of that organization. This Dr. Butler deplores. These words might really influence someone, if it were not known that the liquor interests were engaged in debauching public life in this country for 25 to 50 years before the Eighteenth Amendment became effective and that it was this very corruption, more perhaps than the evils of intemperance, that caused the American people to rise and drive out the saloon. No one knows this better than Dr. Butler.

"He apparently does not doubt that the American people 'will rise to their feet and with burning moral indignation sweep from power this whole army of impostors, fanatics and unworthy spokesmen of the public will." It is a little difficult to know just who in power it is that he would thus have the American people sweep from office, unless it is the legislators of his own party at Washington and in the several States whose votes would be needed to repeal the Eighteenth Amendment. Is this the way in which he wishes to be understood?

"President Butler is consistent when he says that it is exceedingly helpful for a Southern newspaper to say that the literal application of the Fourteenth and Fifteenth Amendment is impractical and that it would be criminal folly to try to enforce them literally. We have never been able to see how failure for any reason to enforce one law should be seized upon as an excuse for failure to enforce or observe another law. The process of selection among laws as to what laws shall, and what laws shall not, be enforced is a dangerous business and tends straight to anarchy.

"President Butler says that the prohibitory law ought not to have been passed, that no liberal can submit to it in silence and that it is unmoral, immoral and degrading. If he thinks it is all this it is no wonder that he does not lift his voice in support of enforcement.

"He expressly states that the law cannot be enforced. When the time comes, if ever, that a majority of the American people think this law cannot be enforced, then it will be repealed and ought to be. But the American people will be slow to confess to the world that what Mr. Lloyd George has called the greatest moral experiment in history has failed, and it will take more than the verdict on the eve of a presidential campaign of President Butler and his followers, who have always been opposed to the law, to bring the American Government to its knees.

"The Committee of One Thousand accepts Dr. Butler's challenge. It will hold meetings and conferences throughout the country and endeavor by every legitimate effort to support the great majority, that with clear vision discerns the fatal consequence of indifference to legislative enactment. Our home and our property are in danger and our citizens demoralized by such abuse of our liberties.

"The Committee of One Thousand knows that the Eighteenth Amendment is not completely enforced in New York City and in certain other sections of the country. But President Butler is too soon in saying that the law cannot be enforced. No law is fully enforced. Improper and excessive use of morphine, heroin, cocaine and opium, like that of alcohol, is a curse to civilization. There are laws prohibiting the sale of these drugs. These laws are not fully enforced; indeed it is said that they are less well enforced in the United States than anywhere else in the world. President Butler speaks of establishing at Columbia a course in straight thinking for people who dare to differ from him on the Eighteenth Amendment. Will he not take the course and tell us the distinction between the failure to enforce fully the anti-dope laws and the failure to enforce fully the Eighteenth Amendment? But no one calls for the repeal of the anti-opiate laws.

"Many will be distressed by the note of cynicism and hopelessness and defiance of majority rule that characterizes President Butler's address. They will turn all the more gladly and gratefully to that prominent citizen of the Repubic, Charles W. Eliot, President-Emeritus of Harvard University, who in his ninety-first year sends this word from Cambridge to the Committee of One Thousand:

"'The prohibitory legislation is being better and better enforced; and its complete enforcement will follow after a time upon the appointment of enforcement officers on the merit system instead of the "spoils" system. . .Neither the Republican nor the Democratic party will venture to put a "wet" plank into its party platform in the coming presidential election.'"

OVER 7,000,000 VOLUMES OF SCRIPTURE CIRCULATED IN 1923

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th Annual Meeting on May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,334 for use in the island possessions of the United States. The total issued in foreign lands was 3,245,090 volumes.

The nine established Home Agencies of the Society, each and all, report a decided increase in circulation. The Agency Secretary in his area directs the work under the supervision and direction of the Home Office in the Bible House. Each Secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five state Bible Societies in active cooperation with the American Bible Society—Massachusetts, Maine, New Hampshire, Vermont, Maryland—distributed 300,000 volumes. Bibles and portions in 42 languages were required to make the distribution in Massachusetts. A band of student workers canvassed 24 towns and cities in Maine and supplied over 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the Home Agencies—the Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, the Chicago Bible Society, and the California Bible Society. 123 smaller auxiliary societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico they are having the unusual experience of a "waiting list" (ten to twenty all the time) of colporteurs ready to serve the society when sufficient funds are provided to supply the Bible for distribution.

Mexican Christians in twenty-five states and the Federal District sent over 1000 Pesos ($1000) as a Bible Sunday gift for the losses in the earthquake in Japan.

The President of Guatemala, in accepting a Bible presented by the Caribbean Agency Secretary said: "I highly appreciate the gift you bring me and the work your evangelical missions and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

The compietion of the Quecha-Spanish diglot, which arrived on the field during the year, furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. What this means will be realized when it is recalled that Quecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language) in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

The outstanding event of the year in the Near East has been the signing of the treaty of peace by Turkey and the Allied Powers at Lausanne in Switzerland. This has given Turkey a sense of freedom she has not possessed for many years. The result for Bible work in the new Turkish Republic is yet in the balance.

Among the refugees in Greece a considerable work has been done, especially through the Near East Relief Orphanages to which approximately 17,000 New Testaments and Scripture portions were given for distribution among the orphans and other people.

The whole world has sympathized with the sufferings of Japan. The first day of September, 1923, will never be forgotten. Not only were the offices of the Society in Tokyo totally destroyed, but a far more serious and overwhelming disaster was the entire destruction, and in a moment, of the plant of the Fukuin Printing Company at Yokohama and the death of Mr. Muraoka, the manager and son of the founder, and

a very large number of his employees. In this plant were kept the plates of the versions of the Scriptures in use in Japan, China, Siam and the Philippines. The loss was not only financial, but involved a cessation of work as there were no resources for reproducing immediately the large editions needed.

Strangely enough, in the midst of all this confusion, in spite of these difficulties, the circulation in Japan for the year amounted to 343,588 volumes, an increase of 100,000 over 1922.

In the Philippines, the Japan earthquake had perhaps its most terrific effect, as all the plates of all the Scriptures used in the islands were totally destroyed.

As a result of this disaster, plans have been completed for the printing of Bibles for the Philippines in Manila and work has begun on the first order which is for 21,000 Bibles in seven Filipino dialects.

Siam was more fortunate, as just before the earthquake a very large shipment of Scriptures had left Yokohama for that country. The problems in Siam therefore have been those of distribution and they call for the highest heroism and patience.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not as seriously as its neighbors. Fortunately, many of the plates destroyed were of Scriptures no longer in current use and for most of them duplicate shells were held in Shanghai.

Writing of the unprecedented increase in Bible circulation in China, more than a million copies in excess of last year, the Secretary says: "China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the Gospel message."

The full report of the work of the Society is one continued message of appreciation and inspiration. As one secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."

He who walketh unto God,
God will run upon the road,
All the quicker to forgive
One who learns at last to live.
—Edwin Arnold.

The true Christian works as if he were responsible for the righteousness of the whole world.

MASTERING DISCOURAGEMENT

There is nothing that man can invent, no remedy that he can suggest for a cloudy sky, like complete resignation to Him who tempers the winds and calms the sea. Peter, the dynamic disciple, braved a mighty discouragement when he leaped off the boat into the sea. He succeeded well at first. Then, poor human that he was, his confidence in Christ was destroyed by the rolling waves, and he began to sink. How like him we are today. We walk upon the ocean, and sink before the waves. God save us from Peterism. Put your condition in His hand. Let it stay there. He has your chart and compass. He will guide your life through the stormy night and o'er the angry sea.

It is related of Mendelssohn, the great musical power, that he once visited Freiburg cathedral, and asked permission to play the organ, but the organist not knowing him refused. After much entreaty he consented to let the stranger play just a little. When Mendelssohn placed his fingers upon the key-board of the great instrument, and it began to send forth its mellow music until it seemed that the very building itself was keeping time, the old organist began to shed tears. Finally, he asked the name of the magic performer, and when he found that it was Mendelssohn he exclaimed: "Only to think, I had almost forbidden him to touch my organ!"

So, dear Christian friends, at best we are novices in comparison with the great artist of glory. Jesus Christ comes today, and stands by every heart in this presence, and says: "Let Me place My hands upon the keyboard of your life, and make its music for you."

But either because we do not know Him, or are not willing to surrender to Him, we refuse. Oh, yield today! Take away your fingers; let Jesus sit down in your heart, and place His bloodstained fingers upon the key-board of your life, and make harmonies that will flow into every corner of life; and there will be one unending harmony forever.

What student of history does not remember the story of Garibaldi—the man with an iron will, who with a single sentence transformed the Italian mob into a conquering army. All Italy had succumbed to the dark cloud of popish bigotry. The people were ignorant, idle, and had no conception of right and wrong. There was nothing left but despair. But listen! There is heard the tramp of feet in Sicily. Garibaldi with a little band of two thousand men comes from Genca, lands at Marsalla, and takes up the hopeless fight. He has but one battle cry:

"Italy and Victor Emmanuel!"

See light flash, hope regained, and a nation redeemed.

Oh, dear soul, what a lesson! Here we are today confronted by a thousand and one discouragements, in personal experience, in national affairs, in church life, in religion. What are we to do? Are we to sit still with folded arms, and pine away our privileges? Shall we simply eat the crabapple and frown, when by the proper effort we might feast upon the luscious fruit? Shall we surrender because of dark days that have come? God forbid. Let us seize the banner of our King Emmanuel, and in His spirit shout:

"I can do all things through Christ which strengtheneth me."
—Selected.

SPRINGTIME GARDENING

By Sophia Kitchener

"See, what a wonderful garden is here,
Planted and trimmed for my Little-Oh-Dear!
Posies so gaudy and grass of such brown—
Search ye the country and hunt ye the town,
And never ye'll meet with a garden so queer
As this one I've made for my Little-Oh-Dear!

Training that associates itself naturally with the season of the year is particularly apt to make its impression on a child. The child is sensitive to the natural changes in the world about him and there is value in any "lesson" that can be correlated with the lively interest he takes in the weather, the sky, the trees, and the plants.

In the spring, for instance, the child loves to play in the little rivulets that form from the melting snows and the rains. He bridges them; the dashing torrents he dams to turn his little waterwheels; on the quiet navigable ones he floats his paper boats. He is conscious of the special tang he feels in playing in this mud and water. He is unable to know it is the "liveness" of waking nature appealing to him, but he senses the message and responds.

The mother, too, if she be a lover of nature, thrills to the same message brought by other couriers. How much more the child's half-conscious love will mean to him if she realizes that she shares her own appreciation and if she takes care to foster it until it becomes actual knowledge of nature.

One mother of my acquaintance realized the value of such timely training. She purchased for her little daughter, a book that told the story of the bean. It told of its development from an insignificant pebble-like thing into a lovely tall vine with flowers which, in turn, produce the bean that people use for food.

The lima bean was pictured as a baby that grew and grew. The child was interested, so the mother got some lima beans, quite a while before it was time to plant them outdoors, and put them between a roll of good blotting paper, inserted in a drinking glass, and the wall of the glass. A small amount of water was poured into the glass which was then put on the window sill in the sun.

As the days went by the child could observe the tiny shoots coming from the seeds. First came the root, then the leaf shoot which unfolded and grew until little leaves began to show. These grew larger and larger and the shoot grew stronger and stronger until it overtopped the glass.

It was then time to put it in the ground. The mother showed the little girl how to plant it and together they planted other beans to grow as the first had done.

All the while these seeds were developing underground the child knew what was happening and eagerly waited for the first tiny leaves to appear above the surface. She cared for the garden herself, watering it faithfully. Later in the summer she was rewarded with a very small crop of beans, for this was but a small garden in a yard at the back of a city house. But how much she had learned, and what a joy it had been!

A SIMPLE SERMON

There's only one method of meeting life's test;
Jes' keep on a-strivin' and hope fur the best.
Don't give up the game and retire in dismay
'Cause hammers are thrown when you'd like a bouquet.
This world would be tiresome; we'd all get the blues
If all the folks in it held just the same views;
So finish your work; show the best of your skill,
Some folks won't like it, but other folks will.

If you're leading an army, or building a fence,
Do the best that you can with your own common sense.
One small word of praise in this journey of tears
Outweighs in the balance 'gainst carloads of sneers.
The plants that we're passin' as commonplace weeds
Oft proves to be jes' what some sufferer needs.
So, keep on a-goin'; don't stay standing still;
"Some folks won't like you, but other folks will."

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EDITORIAL

All lovers of peace, who have recently been following the reports of the great religious events of the day, are happy in noting that a pronounced sentiment for peace is appearing in a number of great religious bodies and that these sentiments are finding expression in form of strong resolutions. Both the Presbyterian General Assembly and the General Conference of the M. E. church, have within the last few days committed themselves by strong resolutions to the cause of peace and a stand against war. Those of us who have behind us generations of peace believers and traditions that are enriched with the martyrdom of those who were ready to give their lives for our principles, can hardly appreciate what it means when two of the largest denominations in our country, whose ministry has often held its hands in blessing upon the curse of war, come out flatly for peace and against war. It is an indication that Christians everywhere have been giving the matter prayer and thought. It is, we believe, a great victory for reason, And it will, we are sure, be an influence that will have its bearing upon the attitude of Christians when another war threatens. We are not so much impressed that we will say the people of these churches are now committed entirely against war and always for peace; there is that in human nature that dies hard when old and long accepted ideas must be discarded. We know that another storm of sentimentality and propagation, such as the world saw during the last ten or twelve years, may blow over us and that in high places and in low, the multitude will follow the line of least resistance. But, be that as it may, great bodies of Christians have definitely committed themselves to the principle of peace, and that have come to see that the true spirit of Christianity is the spirit that accepts the command of Jesus to loves one's enemies at a command that is more than a figure of speech and is binding upon the individual conscience. It will be many years before the great mass of Christians in this country will again literally fall over themselves in an effort to assure the public that they stand ready to back up a war, whose making they have little or nothing to do with, with all the resources in men and goods they can command.

THE WAY OF FAITH

By Andrew Murray

"And straightway the father of the child cried out and said with tears, Lord, I believe, help Thou mine unbelief."—Mark 9:24.

These words have been a help and strength to thousands of souls in pursuit of salvation and the gifts of God. Notice that it is in relation to an afflicted child that they were pronounced, in the fight of faith when seeking healing from the Lord Jesus. In them we see that in one and the same soul there can arise a struggle between faith and unbelief, and that it is not without a struggle that we come to believe in Jesus, and in His all-power to heal the sick. In this we find the needful encouragement for realizing the Savior's power.

I speak here especially to sufferers who do not doubt the power or will of the Lord Jesus to heal in this day without the use of earthly remedies, but who lack the boldness to accept healing for themselves. They believe in the divine power of Christ; they believe in a general manner His good will to heal; they have acquired, either by the Scriptures, or by facts of healing by the Lord alone which have taken place in our day, the intellectual persuasion that the Lord can help even them, but they shrink back from accepting healing, and from saying with faith, "The Lord has heard me, I know that He is healing me."

Take notice, first, that without faith no one can be healed. When the father of the afflicted child said to Jesus, "If Thou canst do anything, have compassion on us, and help us," Jesus replies: "If thou canst believe." Jesus had the power to heal and He was ready to do it, but casts the responsibility on them. "If thou canst." "All things are possible to him that believeth." (R. V.). In order to obtain your healing from Jesus, it is not enough to pray. Prayer without faith is powerless. It is the "prayer of faith" which saves the sick (James 5:15). If you have already asked it for you, you must, before you are conscious of any change, be able to say with faith, "On the authority of God's Word I have the assurance that He hears me and that I shall be healed." To have faith means in your case to surrender your body absolutely into the Lord's hands, and to leave yourself entirely with Him. Faith receives healing as a spiritual grace which proceeds from the Lord even while there is no conscious change in the body. Faith can glorify God and say, "Bless the Lord, O my soul.... Who healeth all thy diseases." (Psa. 103:1-3). The Lord requires this faith that He may heal.

But how is such faith to be obtained? Tell your God the unbelief you find in your heart, and count on Him for deliverance from it. Faith is not money with which your healing can be purchased from the Lord. It is He who desires to awaken and develop in you the necessary faith. "Help my unbelief," cried the father of the child. It was his ardent desire that his faith should not come short. Confess to the Lord all the difficulty you have to believe Him on the ground of His Word; tell Him you want to be rid of this unbelief, that you bring it to Him with a will to hearken only to His Word. Do not lose time in deploring your unbelief, but look to Jesus. The light of His countenance will enable you to find the power to believe in Him (Psa. 44:3). He calls on you to trust in Him. Say to Him, "Lord, I am still aware of the unbelief that is in me, I find it difficult to believe that I am sure of my healing because I possess Him who works it, and, nevertheless, I wanted to conquer this unbelief. Thou, Lord, wilt give me the victory. I desire to believe, I will believe, by Thy grace I dare to say I can believe. Yes, Lord, I believe, for Thou comest to help my unbelief." It is when we are in intimate communion with the Lord, and when our heart responds to His, that unbelief is overcome and conquered.

It is needful also to testify to the faith one has. Be resolved to believe above all, that which He is. Lean wholly upon His promises. "The prayer of faith shall save the sick." "I am the Lord that healeth thee" (Ex. 15:26). Look to Jesus, who "bare our sickness" (Matt. 8:17), and who healed all who came to Him; count on the Holy Spirit to manifest in your heart the presence of Jesus who is also now in heaven, and to work also in your body the power of His grace. Praise the Lord without waiting to feel better, or to have more faith. Praise Him, and say with David, "O Lord, my God, I cried unto Thee, and Thou hast healed me" (Psa. 32:2). The divine healing is a spiritual grace which can only be received spiritually, and by faith, before feeling its effect on the body. Accept it then and give glory to God. When the Lord Jesus had commanded the unclean spirit to come out of the child, He rent him sore so that he was as one dead, inasmuch that many said, "He is dead". If therefore, your sickness does not yield at once, if Satan and your unbelief attempt to get the upper hand, do not heed them; cling closely to Jesus your Healer, and He will surely heal you.

WHAT THE BIBLE SAYS ABOUT PROFANE LANGUAGE

By Frank Short

In the Gospel Herald.

The word profane means irreverence to God and sacred things, to put to wrong use, pollute, or dishonor. Profane language or swearing of all kinds is desecration of God's name and is forbidden. In Ex. 20:7 we read: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." God says that He will not hold him guiltless and God always means and does what He says. Anyone who takes the name of God in vain is not a true child of God, for when our hearts are right our language will be right. It is shocking to hear how some professing Christians use profanity. They do not stop to think that Christ said, "Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned." In Ezek. 22:26 we read: "Her priests have violated My law, and have profaned My holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, and have hid their eyes from My sabbaths, and I am profaned among them." Here we can see that it was wicked to put no difference between the holy and profane. In II Tim. 2:16 we see that we should "shun profane and vain babblings: for they will increase unto more ungodliness." Profane language and swearing are an improper use of the tongue and will be recorded against us, if not repented of.

Archbold, Ohio.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A NORMAL CHILD

Johnny Jones has lost a leg,
Fanny's deaf and dumb;
Marie has epileptic fits;
Tom's eyes are on the bum.
Sadie stutters when she talks,
Mable has T. B.
Morris is a splendid case
Of imbecility.
Billy Brown's a truant,
And Harold is a thief;
Teddy's parents gave him dope,
And so he came to grief.
Gwendolin's a millionaire,
Jerald is a fool;
So every one of these kids
Goes to a special school.
They've specially nice teachers,
And special things to wear,
And special time to play in,
And a special kind of air.
They've special lunches right in school,
While I—it makes me wild!—
I haven't any specialties,
I'm just a normal child.

—School Board Journal.

CHAPEL TALK 6—DIFFICULTY

What kind of a "cult" it that anyway? Is it related to faculty? Is it a headlight, to point the way, or a footlight, to guard your step? There are those who think, in one sense, it is both. It must be like some cults, for Webster says it is a thing that is hard to understand. Lowell says, "The wise gods have put difficulty between man and everything that is worth having." It seems to be a cousin of "opportunity", for looked at from the rear they resemble each other.

Seriously, it often is a blessing in disguise. But how can that unruly boy in my Sunday school class be a blessing in disguise? He gives me more trouble than all the rest put together, and I am at my wits' end as to how to handle him. No, I'm not talking of your imaginary boy whom you can bring 'round in the right moment in the story and make a hero out of him and let him wind up by saying it's all due to his Sunday school teacher that he quit cigarettes and profanity and like things that make business pick up for the undertaker.

I'm not talking about Sally who is freckled both externally and internally, whose face each day gets a new coat of dough and colored pastry, and whose claw-like fingernails are loaded with white real estate and give proof positive that she is a workless shirker.

I'm talking of the average boy and girl of 15 and up. By the way, that "and up" is a wonderfully convenient phrase! Did you ever notice how the keen business man plays it up? If he is in the shoe business, he will advertise, "Ladies' shoes, $1.98 and up," but if you go into that place you will not find a pair of shoes to fit you at $1.98 even if you go "up" to the solarium.

Difficulties, why, they are nuts to crack. Nuts have the meaty palatable part inside the shell. Difficulties are bones to pick. It is the "place" where the shoe we were speaking of, pinches. The Kansas motto is: To the stars through difficulties. But the motto was moss covered when Caesar crossed the Rubicon. Difficulties accelerate your mentality like a hornet's nest does your "pedality."

You know what they are. We need not tell you. What you do want to know, is how you cannot only get rid of them, but capitalize on them—get at the nut in the hard shell.

Here's the way Dr. George Hodges puts it:

"In order to enter into the genuine happiness which is possible in the midst of tribulation, we must feel in some measure the incentive of difficulty.

"Difficulty becomes an incentive when we perceive that it is a test. We are to say to ourselves as we enter into it: 'Now I am being tested. Now I am to show of what sort I am. Is my true place with the cowards or with the heroes? Am I strong or am I weak? The hour has come and here am I to meet it; and, in meeting it, I shall reveal myself.' Then, if we succeed, we shall enter into the strong delight of the climber of the high mountain, who climbs not for exercise only, nor for the view from the top, nor for the satisfaction of saying that he has done it, but for the pure joy of overcoming, for the happiness of encountering the difficulty successfully. And even if we fail, though we miss that joy, still we have the profit of a revealing experience. We find where we are weak that we may amend and strengthen ourselves.

"Difficulty is translated into an incentive when we recognize it as a challenge. It summons our energies. One time Saint Paul was on his way to Jerusalem, and in every town he was met by anxious friends who said: "You don't want to go to Jerusalem. Bonds and imprisonment and worse await you there." But they did not deter him for a moment. The difficulty was an appealing argument. Then, as always he delighted in it. Danger attracted him. A hostile crowd with stones in their hands was his favorite congregation. Under such conditions he did his best. On he went into the difficult with anticipation. Difficulty is an incentive when we perceive that it offers us an opportunity. It enables us to increase our strength. For moral strength, like physical vigor, comes by exercise; strength of arm by lifting heavy burdens; strength of mind by solving complicated problems; strength of soul by mastering temptation.

"Thus, the great achievements of the race have been accomplished, the discoveries made, the books written, the progress of society attained; not in the hot countries where the food drops from the trees and life is easy, but in those regions where the sky and the soil surround men's lives with difficulty, and thereby develop them to do great deeds. And to this every hard lot in life is akin. It is a moral disadvantage to be altogether comfortable, to get good things without effort, to live in surroundings that are entirely congenial and satisfactory, and thus to be deprived of the beneficent influence of difficulty. In this way even a narrow life beset with monotony, a hard incessant task, a daily round of domestic drudgery, a circle of unappreciative acquaintance, may be a field of spiritual exercise. It may be a fertile place for the cultivation of the virtues. There is a fence about the farm, but there is no fence between the farm and the stars.

"There are three sentences, easy to remember, which bring these three advantages of difficulty into the briefest compass. One comes from old Epictetus: 'Difficulties show what we are.' Another was a favorite maxim of Doctor Howe, of Boston, who, among other conquests of the difficult, taught Laura Bridgman, deaf, dumb and blind, how to communicate with her neighbors. Doctor Howe said: "Difficulties are things to be overcome." And Mrs. Julia Ward Howe told me that she never dared to remark to her husband that anything was impossible, for he would go straight off and do it.

"The third saying comes from Saint Augustine, by way of Longfellow's poetry: 'Difficulties are stumbling stones.' blocks which we are to use for stepping

"These heroic prescriptions apply to the more serious ills of life.

"When minor discomforts come to us good sense and good humor will commonly be found to be sufficient. Good sense will teach us that what can't be cured must be endured, and good humor will assist us to endure it cheerfully. We must go about our affairs with a serene mind; and, having the choice between being grieved and being amused, we will prefer comedy to tragedy. In the case of the lesser ills our happiness or unhappiness is mostly mental, like the weather. The weather, as far as it concerns us, is mainly in the sky of the mind. It is only in small part a matter of temperature or of humidity. The only important weather is the storm and sun of the soul. Anybody may elevate or depress the thermometer by twenty degrees by making much or little of the discomfort of the day. And on the other hand nothing is dull, unless we are dull ourselves.

"And we are all the time determining the quality of life. When we don't get what we like, we may like what we get."

C. E. K.

DOES SMOKING DULL THE INTELLECT?

A series of mental tests in which smokers and non-smokers were compared is reported from the University High School, University of Arkansas, by the director, S. R. Powers, who writes about his results to School and Society (Lancaster, Pa.). He says:

"During the course of the first quarter a question was raised in the biology class about the ability of the boys who smoke to do high school work. In order to answer this question, the names of the boys were divided into two groups, consisting of the names of those who smoke and of those who do not smoke. A grade score was assigned for each student by weighting his grades made during the first quarter of the school year. The names in each group of students were then arranged according to classes as freshmen, sophomores, juniors and seniors, and the student's numerical grade score was placed with his name. Along with this grade score was placed the student's intelligence test scores on each of the tests which he had taken. In the table below are given by classes the average intelligence and grade score of the smoker and non-smoker group. The table also gives the range between the highest and lowest scores. The per cent. difference is the per cent. which the difference between the average scores of the two groups is of the average scores of the non-smokers. In the University High School the intelligence level of the boys who smoke is therefore 15 per cent. lower than that of those who do not smoke. Those who smoke are 30 per cent. lower in ability to do school work than those who do not. All of the boys in the University High School are of normal high school age, not one is over twenty-one. The classification into smoker and non-smoker groups was made by one of the boys, a smoker himself, and wholly unprejudiced. The author has checked his classification and believes it is entirely correct."

Summary of Averages

	Army Alpha	Miller Test	Therman A	Grades
Non-smokers	112.5	68.9	144.2	9.6
Smokers	98.6	57.5	122.9	6.7
Difference	13.9	11.4	21.3	2.9
% difference	12.3	16.5	14.7	30.2

In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both alike shall be good. (Eccl. 11:6.)

THE HUMAN TOUCH

It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.
Whatever be thy longing or thy need,
That do thou give,
So shall thy soul be fed, and thou, indeed,
Shalt truly live.

Yet not in vain that stern control,
Not wholly vain the strife;
The statue of the perfect soul
Is finished with a knife.
The tree of knowledge springs and grows
Best in the heart most ploughed by woes,
And in the Book of Life
No character distinct appears
Unless the pages be wet with tears.

High thoughts and noble in all lands
Help me; my soul is fed by such.
But ah, the touch of life and hands,
The human touch!
Warm, vital, close, life's symbols dear,
These need I most, and now, and here.

—Author Unknown

Christ's light does for humanity what the sunlight does for the earth.

To have a friend one must be a friend.

The game of life has more rules than any other game in existence.

ETERNAL LIFE THROUGH JESUS CHRIST

By Paul Hutchens.

The angel appeared to the shepherds and said, "Behold I bring you good tidings of great joy." They received it joyfully because they believed it, and they believed it because they knew the angel was from God. They also received it joyfully because they were looking for a Savior. God had given His Son and through Him was giving unto a dying world everlasting life. Whosoever received the Savior received salvation which meant eternal life. Now since Romans 6:23 says, "The gift of God is eternal life," let us observe: 1. No one needs to work for a gift. It seems that too often man fails to see God's plan and purpose. Everlasting life, if a gift, needs then to be received rather than worked for. How much better to work because we are saved than to work in order to be saved. Since we are redeemed by Christ's work on the cross for us, let us be rewarded by our work for Christ, and work not for the gift but the Giver. "For by grace are ye saved through faith," even as Abraham believed God and it was counted unto him for righteousness.

2. The gift must be received in order to be ours. Man sometimes waits for feeling and is often more concerned about having a certain feeling than having his heart right with God. But whoever felt a book or pencil or anything in the physical world until he had laid hands on it or received it? How much more then must we in simple faith reach out and up and lay hold on eternal life! God will not force upon us a gift. If we do not receive it, we cannot have it.

3. This gift cost God an awful price. He gave His only begotten Son, even Jesus Christ, who left the realms of glory and the hitherto unbroken fellowship with His Father to walk the dusty ways of Galilee and win human friendships. The Son of God became the Son of Man in order that the sons of men might become sons of God. It cost Him His home, His wealth, His glory. He became homeless, poor, humble, scorned. He suffered rebuffs, sweat great drops of blood, stood crowned with thorns, sacrificed His life, and finally said, "It is finished," having thus provided salvation for the world. He bore our sins, having died in our stead, and now offers us that which He bought and paid for on Calvary at the low cost of faith. We need not much—faith the size of a mustard seed. We plant it in Him. Its roots become firmly fixed in Him and it grows until "by grace are we saved through faith and the gift of everlasting life is ours through Jesus Christ our Lord."

4. Observe also that our refusal to accept the gift means that we reject it. God has provided no neutral ground for the sinner. It is sin and its consequences or a Savior. It is the jazz of the world or the joys of God. He must be either for or against God in Christ. He must let Him in or shut Him out, confess Him or deny Him. Neither is there any neutral ground hereafter. For Abraham said, "Between us and you, there is a great gulf fixed." How can we in the face of Calvary looking up and the words, "The gift of God is eternal life" before us, and sin within us, refuse this wonderful Savior, even Jesus Christ, God's Son! Let us proclaim this message to the world rather than, by grace are ye saved through good works, or character, or wealth, or modernism, or education, or Christian Science, or evolution. Let us remember that sins are not to be worked away, but washed away even in the blood of Christ.—American Friend.

TESTS OF AMUSEMENTS

1. Do they rest and strengthen or weary and weaken the body and brain?
2. Do they make resistance to temptation easier or harder?
3. Do they increase or lessen love for virtue, purity, temptation and justice?
4. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
5. Do they draw one nearer to or remove one farther from Christ?—Arlington Endeavor News.

THE C. E. TOPIC

June 22

Discovering the Christian Endeavor Pledge

Neh. 8:1-3, 5, 6, 8

There can be no doubt but that the pledge, as it became a part of the Christian Endeavor movement, was one of the things that contributed to the rapid growth and the wonderful success of the movement. It was something that called upon the young Christian to show his colors and then insisted that he stand by them. Obligations are necessary in many things in life. The employee and the employer must have a certain clearly defined understanding and then live up to it; citizens and the authorities over them must know their part in civil life and then be true to it; husband and wife make mutual pledges when they begin their marriage life and there is nothing that will excuse their being untrue to these promises. So with God's relation to His people. He assures them much and proposes to continue His blessings without stint, but His people must be faithful to Him. With God, as with man to man, there is a party of the first part and a party of the second part. Call it contract, covenant, or whatever else you please, it is something solemnly made and must be solumnly adhered to.

Christian Endeavor pledges are sometimes thought appropriate for young and enthusiastic Christians but are too often regarded with indifference by those who have settled down to a quiet easy career of enjoying things as they come their way but who have ceased to be active or aggressive in the Christian life. Well, when once one comes to a period of inactivity, when once one begins to say: "Let George do it"; when one is only willing to "go along" and do nothing else, then the evil one has the best chance he ever had for leading that one's soul away from his Christ and setting it on a certain way to destruction.

The Christian Endeavor pledge is not a creation of the founders of the C. E. movement. It is but the recognization of certain duties that every loyal child of God is under obligation to perform, whether he has signed his name to a pledge card or not. There is nothing in the pledge that any Christian is excused from doing, even though he has not taken the pledge. The first sentence in the pledge is the most committal of all: "Trusting in the Lord Jesus for strength." Surely He is the Fountain of strength and the only source of the power a Christian must of necessity possess. When one so trusts Jesus all that follows in the pledge will follow as a matter of course. A great many have started out in the Christian life without looking to Him for the strength they need. To such there can be but one end that is sure to follow, namely the ship-wreck of their whole spiritual life. In the pledge there is a promise to do as the Lord would have one do. Is this unreasonable? Is there a possibility of being a Christian under any other condition? If there is we have never heard of it. Obedience is the door by which we enter into the favor of God. One who once has promised to obey upon His most solemn promise and then withholds that obedience shows a false heart in a life of false living and is utterly unworthy of any of the favors that God might bestow.

They say we are living in an age, when, as never before, the public services of the House of God are neglected. The pledge involves a regular attendance at such service and a loyalty to one's own church. The reason there are so many empty pews is because those who should occupy them are disloyal to their church and show it by neglect.

A knowledge of the Bible is the one thing that will keep one true. The pledge calls for daily Bible readings. Never before was Christianity afflicted by so many "isms" and "cults" as it is today. These "cults" and "isms" would soon go down in defeat were Christians to know their Bibles better. Like daily food for the health and strength of our bodies so must the Bible be the daily food of the spiritual life of the Christian.

If the pledge has been lost sight of we may be sure that the one losing it has also lost his grip on the things that concern the relation between him and his God. If the pledge is rediscovered it will be but a going back to the performance of duties that every Christian owes to his God and his church.

THE S. S. LESSON

June 22

Reforms Under Ezra and Nehemiah

Neh. 8:1-3; 8-12

Golden Text:—"Return unto Me and I will return unto you, saith Jehovah of hosts." Mal. 3:7.

There are three characters that stand prominently out during the restoration of Israel to their native land, Zerubbabel who in the time of Cyrus led the first party back to Jerusalem and undertook to rebuild the Temple. Seventy years later Ezra organized a party of seven or eight thousand who left Ahave and made the long and dangerous journey across the desert without a guard, being ashamed to ask for protection after having made professions of confidence in the help of Jehovah. Upon arriving at Jerusalem Ezra instituted several great reforms, notably the separation of the foreign wives whose influence threatened to entirely destroy the religious life of the people. This was a severe measure but a necessary one. The people certainly knew that marriages with heathens were strictly forbidden and the hardships

that the separations involved came as a logical result of the disobedience of those who were guilty. Thirteen years after Ezra had arrived in Jerusalem, Nehemiah, an officer of the king heard from his brother that Jerusalem was in a bad state, its people in constant danger because of the dilapidated condition of the walls and the gates destroyed by fire. The news caused Nehemiah great distress which was noticed by his royal master. Upon hearing the reason for Nehemiah's sadness the king authorized the return of Nehemiah to Jerusalem to undertake the rebuilding of the walls and the organization of the government. This came in answer to the prayer of Nehemiah who had asked God for the king's favor. Quietly traveling to Jerusalem he set about restoring its defenses. His work however was not without great difficulty. There were enemies without who were resourceful and undertook to prevent the work, especially the Samaritans under Sanballat and Ammonites under Tobiah. There were also discouraging elements within the city. The work was hastened. Every one worked upon the wall nearest to his own house and family thus feeling that he was contributing to the safety of his own dear ones. While half of the people worked the other half stood guard and in a remarkably short time the walls were completed. The secret of the success of the work is to be found in the statement "the people had a mind to work". Other reforms were then introduced.

The scene described in our lesson taken from the Book of Nehemiah is one of the most impressive in the Old Testament. The Book of the Law again comes into notice. Ezra was a ready scribe and is believed to be the one man responsible for the preservation and care of the Old Testament as we now have it. In reading this account we are reminded of an event years before when the Book of the Law was found in the rubbish of the old Temple and brought forth and the people instructed in it. One wonders how the spiritual good of the world would have advanced had these two bringings forth of the Book of the Law not occurred. There is always danger that the Law of God may be lost. It is lost (1) by neglect, (2) by disobedience, (3) by unbelief, (4) by too great a concern about material things, (5) by association with those who are not God's people.

The common meeting place of the people was about the chief gates of the city. Here the people were gathered for their most profitable instruction. The time was when the religious condition of the people was at low ebb. The priests were not faithful, the levites were corrupt, the nobles were indifferent and the common people were insincere to the extent that they were in the habit of bringing inferior offerings to God, as we learn from the account in Malachi. There could be but one standard of reform and that was the authority of the Word of God. Just how the law of Moses was preserved during all the time when there was so much indifference and so many changes we do not know, but there was a copy, there were also scribes like Ezra who made the study and the preservation of the Word their chief task. Though we in our day have more Bibles than ever before in the world's history, it stands in continual danger of being lost, but for the devout Christians who make it the delight of their lives to know it and enjoy the comfort it brings. We notice that men and women were in the gathering. It often happens today that there are more women than men attentive to the public reading of the Word. The service was a long one "from early morning until midday".

It is a good sign when people do not weary because the services are too long. We know too that "the people were attentive". It was a new found treasure that upon which they were feasting. Inattention to the reading of the Word is one of the worst insults that can be offered to God. We are not allowed to think that it was a merely formal reading. The sense of the reading was given so that all might understand. There was weeping. That was a good beginning. When once people show sorrow for their sins they are near to the door that opens to them their greatest joy. They were encouraged to rejoice. The occasion was to be one that would make them happy in the knowledge that they had the Law with them and that it was the greatest guarantee to their happiness. The joy that followed was everyone's joy. It became a day of feasting and sharing with those who were less fortunate than themselves. In every Christian joy there comes the happy impulse to share the good things possessed with those who do not possess it.

BOOK REVIEW

"The Progressive Unfolding of the Messianic Hope." By Jasper A. Huffman, D.D. The book is published by George H. Doran Company, New York.

The author is well known in Mennonite circles, having taught in our College and Seminary for a number of years, and during that time he attended several of our Conference sessions.

The purpose of the book is to give the reader a fresh appreciation of the great and dominating fact, the Messianic Hope as it is revealed in the Bible. The method of treatment is helpful to the reader in this that the author carefully favors the entire Bible in collecting the material. In the very method of treatment the book adds something definite to the process of Bible study; namely that the entire Bible is a unit and that every book and section makes its definite contribution to the subject in hand.

The title of the book would naturally suggest the type and method to be followed in the treatise. One is led to see the inception of the Messianic Hope, early in the Genesis section; and from there on there is a steady and stately growth until it culminates in Revelation in the glorious victory of Christ, the Messiah, over all his enemies and the Eternal Kingdom is established.

From the Pentateuch and the Historical books Dr. Huffman carefully gleans the various types and figures that were used in instructing the people to look forward to the coming of the Messiah. The Psalms furnish a good field for this type of treatment but in the treatment of the prophetic books and the author shows most skill and exactness in establishing the "Dual Aspect of Prophecy". Many prophetic messages have an immediate and material interpretation; but at the same time there is evidently also the more remote, spiritual reference to the coming events of the Messianic Period.

In the New Testament field, Christ's efforts to have the Apostles grasp and appreciate the meaning of the spiritual Kingdom, is best brought out in the two chapters. The Apostles in the School of Transition, and the chapter following, which brings to us, "The Course of Demonstration." These efforts bring fruit and are brought forth in the "Revived and Clarified Messianic Hope".

In the closing chapter, "Other Stages in the Messianic Programme", the author says, "It has not been the purpose of this treatise to enter into minute examinations or discussions of any one aspect of the "Messianic Hope", and hence, the views advanced and conclusions reached may not seem quite conclusive to all readers.

To deal with apocalytic passages, is indeed both a delicate and intricate task and we feel that the author has sincerely sought to interpret these in a fair manner with regard to his premises. Every one will be impressed with the fact that the perfected Kingdom—the culmination of the Messianic Hope—is coming.

The book is written in simple, clear and straightforward style. The average reader can easily grasp its meaning while there is enough to challenge the careful study of a scholar. Many writers and eminent Bible scholars are quoted, throughout the book, but the author has skilfully woven them into his presentation of the theme, thus giving the book additional weight.

A. J. Neuenschwander.

BOOK REVIEW

Informing Your Public. By Irving Squire and Kirtland A. Wilson, Association Press, N. Y. A unique little work designed to be useful to welfare organizations. Ith purpose and scope is indicated in the title of the book. An idea of the field the authors endeavor to cover is given in the following subject that serve as headings of several of the chapters: Information Service and Its Basic Problems; The Quality of Our Facts; Information Versus Promotion; Fields of Supply and Distribution; Collecting Facts—Preparation—Distribution.

The Ten Greatest Chapters in the Bible. By Rev. J. C. Massee, D.D. Pastor of Tremont Temple, Boston. George H. Doran Co., N. Y. This is a series of sermons by the well known minister who addresses the largest congregations in America. His subjects are: Beginnings. Gen. 1; The Holy Law of the Holy God. Exod. 20; The Atonement. Levit. 16; The Sufferer. Isaiah 53; The Prodigal. Luke 15; The Comforter. John 14; Pentecost. Acts 2; The Cloud of Witnesses. Heb. 11; The Resurrection. I Cor. 15; The New Heaven and the New Earth. Rev. 21. In these sermons we find Dr. Massee at his best, practical, rich in illustration and sound in doctrine. We might not all agree with Dr. Massee as to the chapters he selects as the ten greatest but upon reading his expositions one surely comes to understand why he gives such a lofty place to the chapters he has selected. The great difficulty one might find would be in limiting the greatest chapters to ten.

JOTTINGS

The Intermediate C. E. Society of the First Church, Philadelphia, held its first Anniversary on the evening of May 27.

The Intermediate Society of the Bluffton, Ohio, church is expecting to canvass the congregation for new subscriptions for The Mennonite and the Bundesbote. Efforts will be made to get the church papers into every home.

Mrs. Mary Burkhart, who spent a number of ycars in missionary work in India under the Old Mennonite Board, visited the First Church, Bluffton, Ohio, several Sundays ago and addressed the Ladies' Missionary Society. Sisters were also present by invitation from the neighboring societies of the Ebenezer, St. John's and Grace churches. Mrs. Burkhart will return to India this fall to enter the work on the General Conference field. She will be supported by a group of churches in and around Goshen, Ind.

The Springfield Mennonite Church, near Pleasant Valley, Pa., has recently been repaired and made generally attractive. In this building there are two congregations worshipping, one a Cneral Conference and the other an old Mennonite organization. However, harmony always marks the relation of the two organizations to one another. An evidence of this good feeling is to be seen in the celebration of the one hundreth anniversary of the congregation in which the two organizations will participate. This celebration will take place on June 22 and all friends, former members and descendants of members are invited to attend.

The Hartford Theological Seminary, Hartford, Conn., conferred the degree of Ph. D. upon President Hartzler of the Witmarsum Seminary at its Commencement on May 28.

The Mennonite Brethren Church at Corn, Okla., was struck by lightning during a recent thunder storm. The damage, however, was small consisting largely of scattered stove pipes and a basement covered with soot .

The old hospital building at Mt. Lake, Minn., is now being used as a home for the aged. There are at present more applicants for entry than there is room to accommodate them. The Bethel Hospital in this place is reported as progressing very favorably. Now that the new building has been completed the work doubled during the past year. It is proposed to build a Sister's Home is sufficient funds are provided. Should it be impossible to raise the needed amount it is planned to buy some convenient building and make this serve the purpose of a Sister's Home for the Mt. Lake Hospital.

Sunday afternoon was a great day at the Alexauderwohl Church, near Goessel, Kansas. It is now fifty years since that congregation came to America so the members thought it fitting that they commemorate this momentous event. Furthermore, Rev. H. Banman, who has for forty years faithfully served the congregation, now retired from active service, this at the age of 81. Thus the community felt that no more appropriate time could have been chosen for the intended jubilee, and also to pay due tribute to the staunch old leader of so many years.

In order not to appear to compete with the Conference celebration to be held this fall, only the two immediate congregations, Tabor and Goessel, were invited. However, the church was filled and overflowing, many being forced to remain outside.

Rev. H. Banman was the first speaker, he using as his subject: "Causes of the Emigration; and the Agricultural and Spiritual Status of the Early Alexanderwohl Congregation."

Next followed Rev. P. H. Unruh, speaking upon: "The Faithful Service in the Ministry, a Blessing for the Congregation," this address commemorating particularly Rev. Banman's 40 years of service.

"Education and School Life an Outstanding Factor in the Development of the Congregation," was the subject of Rev. P. P. Buller's remarks.

The final address was in the nature of a prophecy, Rev. P. H. Richert having the subject, "A Glance into the Future. What Do Present Day Developments Point to for Future Agricultural and Spiritual Conditions?"

A quartet of young people, an octet of older men and congregational singing supplied the music for the occasion. Particularly for the older people, those whose memories could go back to the times of which so much was re-called, was this a particularly gripping moment; to all, though, it was a great day. —Mennonite Weekly Review.

Last year the Baptists set the pace for all others by adding to their ranks 192,520 new members. The Catholics were a close second with 138,616 new members added to their rolls. In the case of the Catholics this probably means the boys and girls confirmed, the converts made and the additions to the church from immigration. In the case of the Baptists it means far less than the Catholics from immigration and far more from converts. Methodists and Baptists together outnumber the Catholics in the United States. There are 15,750,000 Catholics and 16,859,000 Methodists and Baptists. The Methodists outnumber the Baptists by 385,000. But, taking the entire population of the United States at 110,000,000, there are nearly 65,-000,000 without church membership. The population of the country is increasing much faster than the membership of the churches. Last year the total increase in membership for all the churches in the United States was 680,000 and the Baptists were responsible for nearly a third of that. —The Baptist.

Philadelphia Yearly Meeting of Friends in its annual session assembled approved the following minute and its accompanying direction:

"This meeting desires to reaffirm its belief that the primary loyalty of all Christians is due God, our Father, and all His human family. We believe that the whole system of determining right by violence and destruction rather than by friendly conference and negotiation is fundamentally wrong, inefficient, and unchristian. We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences. We also urge upon Christians consideration of inter-class and inter-racial problem and an effort to solve them through good will and understanding."

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JUNE 12, 1924. No. 24.

ONE OF THE FIRST FRUITS OF OUR GENERAL CONFERENCE

By Rev. J. H. Oberholtzer

The following ancient letter from the pen of the late John Oberholtzer contains many items of interest concerning the early activities of our Conference as one who was a prime leader in the movement observed them and recorded them late in life. The letter is a reply to an invitation to an anniversary occasion held in the First Church, Philadelphia. In giving it we have endeavored as much as possible to preserve Father Oberholtzer's diction, which to many of the readers will appear to be rather quaint, but it is remembered that he was accustomed to preach and write in the German language and the English tongue was always rather clumsy for him.—Editor.

Perkasie, Aug. 30, 1890.

Rev. N. B. Grubb:—

Dear Brother in Christ:

Your billet came to hand and it was quite a surprise as it was so quite unexpected, that is, the idea in reference to the Anniversary therein expressed. At first thought I could hardly find matter enough to form an appropriate conclusion in regard to things and circumstances relation to the former times of the First Mennonite Congregation in Philadelphia.

The first principal thought that pressed through my mind was queer, as it may sound; The First Mennonite Congregation in Philadelphia is one of the first fruits of our General Conference.

Whereas it is known that our General Conference was organized the first day of May, 1860, in West Point, Lee County, Iowa; consequently the second session was held in May, 1861, in Wadsworth, Ohio, when, amongst other proceedings, the propriety of establishing a select school was considered and also resolved that efforts should be made in and among the respective Mennonite congregations in several states and Canada, to support this purpose; consequently the Rev. D. Hege, then pastor of the Summerfield Congregation was, by the Conference, unanimously elected, for as we now would say, a home missionary, for six months to preach the Gospel when and wherever in all the congregations he might receive the privilege of doing so, and to explain the propriety for having somewhere—in one of our churches, a select school or seminary for the better training of at least some of our young men, but especially such who might be inclined toward the Gospel ministry, and principally to take up subscriptions in behalf of the establishment of such an institution. It must, with deep-

Rev. John Oberholtzer

est regret be said, nevertheless, he had been crowned with great success he was near the end of the six months canvassing in the State of Iowa when he was stricken with typhoid fever. He managed to struggle to his home in Summerfield, but to the regret of thousands of his friends he died within a few days in the presence of his devout family. This was a great surprise and loss to the whole Conference. He had canvassed first through Canada and from thence came direct to our parts in Pennsylvania, and as he operated in visiting members of our church in Philadelphia, of whom he found a goodly number, to whom he proposed to hold meetings. The brethren gladly accepted this proposition. This action by Brother Hege, took place in July or August, 1861. Consequently these meetings were as regularly conducted as circumstances would permit and a goodly membership was gathered and most, if not all, the ministers of our Eastern "Reformed Conference" interchangeably officiated for about two years. About this time that ancient, I think Baptist, meeting house on Diamond Street was rented for the purpose of holding meetings and later it was purchased and a congregation regularly organized. As far as dates are concerned, Deeds, Agreements, etc. may show the correct time this action and performance took place.

I presume it was about this time that Brother Samuel Clemmers was made the permanent pastor of this fully organized congregation. Now, according to my personal view, I take it for granted, if our General Conference never would have been organized hardly ever a Pastor Hege would have been sent out to collect means for establishing a school and likewise to preach the Gospel wherever he would go to—as we now say, as a home missionary—for the enlivening and arousing our people from their death slumber no Mennonite congregation or Sunday school might be existing in the city of Philadelphia.

I heartily thank you for the invitation to attend your anniversary, but cannot now say that I shall be able to attend, I having been considerable troubled with weakness for some time.

Very respectfully your old friend and patron in the bonds of Christ.

John H. Oberholtzer.

BASNA MISSION STATION, INDIA

(a) A Long Quest Finished

Dear Mission Friends:

In a short series of two or three articles, we wish to bring before the home churches, and especially before that royal army of supporters who are making possible the opening of the new station in India, the past, present and future of this work in Phuljhar and Deori. What things are here said in this present article, are said with no feeling that we have borne trials harder than many another of our fellow workers. We know we have not. We know further that many a missionary in Persia, Arabia, Turkey have had experiences aside of which ours are very minor. But we do want you dear friends to back us up—we want you to be informed—we believe without information you cannot be so fully with us in spirit. Further—we say, Praise be to God. God does not manifest Himself so often when things run smoothly. It is only on a troubled lake that Christ could glorify His Father. It was only when David was besieged by adversaries that God had a chance through him.

Getting land in Phuljhar has been a long quest. We have been at it fully a year and a half. This in itself has not been so long. But the quest has been a hard gruelling one. For this reason, that from the very time a year and a half ago when the negotiations were first officially opened, the outlook seemed good, the promises seemed bright, that only a week or two need intervene then all would be settled—and with all this repeatedly we failed in attaining our purpose.

It was back in 1922, that four of us, the brethren Wiens, P. W. Penner, Thiessen and myself left Mauhadei Mission Station early one bright November morning. Each man had a bicycle in his hand. From the right shoulder hung the indispensable water flask, from the left, a haversack holding a light lunch and other necessities. We crossed the sands of the river bed nearly a mile wide, then the stream of water itself, and headed towards the south. Ahead of us lay a road rough, rocky and jungly, over which even a Ford cannot travel as yet. At the various stations we had said good-bye to our wives with happy, high-spirited hearts, as we jokingly told them we would return in 10 to 12 days with everything settled, ready to begin building operations by December, 1922. Now, it is April, 1924 before we can say so much. What happened?

Phuljhar is an old kingdom. Many such exist throughout India. Those now classed as native or feudatory states are not British territory. They are in British India, but the British Government has little to say in them. The king (raja) has power of life or death over his subjects, and absolute power in all ways. Years ago, because of some serious offense or open rebellion against the British, Phuljhar was reduced from a Kingdom to a Zemindary. The ruler, familiarly though erro-

neously called a raja, has absolute right over all land, minerals, trees and grass, and is in reality a large land owner, owning 552 villages. Hence, we had to deal through him. This raja, like many another does little himself. He spends his time hunting, playing tennis and football, or in motoring and visiting. All powers are delegated into the hands of a prime minister, a Mohammedan, as careful in his deceit, as wily in his plans and promises, as untrustworthy in his guidance as Mohammedans as a rule are.

After our first try at land, this prime minister poked around, gave faulty promises, halted, delayed —for 8 months. We tried one plan, found ourselves blocked, only to try another. We set high hopes on one fine tract of land, available at the time, only to find ourselves refused, by this prime minister.

Let me attempt to picture things and the situation as it is, by a reference to our home locality. This can be transferred at will, anywhere the reader may reside. Suppose you were to set out on a proposition something like this, of attempting to establish a full-fledged home, down in the woods, 60 miles south of Berne, Indiana, about the year 1800. Suppose there was a railroad then, but which went no further south than Berne. Suppose these conditions—down in that country there living the red Indians of North America, the whole country in the hands of a native prince, who is friendly, but who has put all his affairs in the hands of a hostile prime minister.

This prime minister is two-faced, clever, tricky, is proud and haughty, full of conceit, knows or cares as much for good business, for saving time, for promptness, as a grasshopper.

In the first place, you have to do with such evasive, hostile two-faced characters, characters, such as are unknown in a well developed Christian civilization. Such characters further are in high circles, socially and politically. Then you begin at Berne, have no railroad farther south at all, but first, have to go over 25 miles of road, until you strike a river. Here there are no bridges, and not only do you have the water to get over, and all your carts to get across this with all your goods, but a sandy flood plain, nearly a mile wide, such flood plains as are only known in countries where there is a monsoon season. From Berne south, as far as heavy goods are concerned, you have to use oxen, or Indian buffaloes, moving at about 2 miles per hour. At the river, during three-fourths of the year, all goods must be unloaded, and loaded upon a long narrow boat, about as broad as a row boat, but three times as long. The people to whom you go, are sceptical, and think you have come to spy out their corruptions—that you are in fact an agent of the government and of justice, sent there in disguise under the pretext of preaching a new faith. The prime minister does not want you at all, but knows that if he does not finally bring about a settlement, whereby you get control of some land, pressure will be brought from the outside. Hence, he dilly dallies about, evades meeting the issue face to face, and lets the route we have had to travel as we checked up and verified negotiations. Every time any question came up, over this distance we had to travel, 100 miles by rail, and 72 miles by cycle. Not only was the work my work, but the brethren of the mission, particularly the building committee, entered into our labors. For all the trips, perhaps over a score, it meant packing, preparation of foods and water, of bedding and beds, and of every article needed to exist. Here the home department worked over time.

At the close of the Great War, Turkey, the national home of the

The Springfield Meeting House near Pleasant Valley, Pa. The congregation worshipping here will celebrate its one-hundredth anniversary on June 22nd.

things drag out over months and months until one begins to count the years.

With all theabove, these factors entered into our case. During 1923, I calculated we definitely packed our goods in boxes and trunks, moved, settled in a new home, unpacked three times during the twelve months. My wife, with another basis of figuring, calculated that during the same period we established our home 10 different times, only to move again. May we ask pardon if some correspondence has been mislaid, if some articles did not appear in the church papers which should have? During the five months, November, '23 to March 31st, '24, my bicycle alone went close to 2000 miles, pushed by foot. Three times during the entire period of 18 months, have we been given faulty contracts, by the deceitful ones in power—the value of which was little more than the scrap paper they were written upon—save in so far as they taught us tricks of the trade. Twice has our camp been surrounded by villagers at night, who (incited on by the Mohammedans) have pelted our helpers and us with stones and baked clods of puddled clay.

Raipur is 172 miles from Saraipoli, the capitol of Phuljhar, over Mohammedans, was on her back, as beaten and down and out as any country on the face of the earth. After the treaty of Lausanne, she came out with more of the victor's spoils than the victors themselves. The Mohammedans the world over, feel that not only England, France, and all Europe has bowed down and yielded to the Turks, but America, as well —and that they are all afraid of her. This very feeling has permeated the men with whom we have had to deal. The prime minister is a Mohammedan. The Basna village owner, having tenancy contracts over 12 other profit-yielding villages, is a Mohammedan, and has 7 stalwart Mohammedan sons. The civil officials of the government Thasile are Mohammedans, and they are all one clique. Why should they yield to non-resisting, non-fighting, humble, peace-loving Mennonite padre sahibs, when the mighty nations of the world, England and America fear them? They would not have, had not the British government through the District Commissioner "suggested" that "it would be well" if the prime minister would see to it that the mission be given land. Bro. Wiens and I saw the District Commissioner in June, 1923, and after a few communications with him, the tide began to slowly turn.

It is not necessary to give further details. This is a picture of what we have gotten into, and we are not sorry. It is one big adventure for Christ. We admit the thing is no soft job, and that these disappointments which we have received at times made us a bit discouraged. When anyone almost has something he is after with heart and soul—then only to meet rebuff and failure—when he goes again in a second endeavor with well laid plans, puts forth much soul energy and physical energy—finally again to be waylaid in his plans—well, let this program be continued over 18 months—one's enthusiasm begins to lose temperature. At times the disappointment becomes all soul pervading.

All these matters given can be nothing more than a summary. As is also this—that the things which kept us going was faith in Jesus Christ. If we had any doubts as to the saving power of Christ, we would not have stuck it out. The problems and the work here is stupendous. The obstacles faced in the past were disheartening. If we did not believe that Christ alone can save these people to whom we go, if we did not believe that the final victory must come through Him, we would have quit. Praise Him who giveth us the victory.

Now we have land. In the following articles, we shall write of the present developments and hopes. But if the past has been filled with disappointments, let me say that the present outlook is bright and rosy. If our spirits were down in the pit of despondency—they are now bursting with joy and gladness and hope, with all the gladness of the varied colored birds whose songs fill the forest woodlands all around, and with all the hope of the bursting buds and flowering shrubs which we daily enjoy, as we stroll over the grounds at sun-down, laying plans for the future years. God's goodness to us during the last three weeks has been most evident. David prays, "Jehovah, lift Thou up the light of Thy countenance upon us." Some one at home must have been praying thus for us. Have you ever seen a despondent face cheered into life and brightness, by a cheery countenance? This has been our experience. The light of the countenance of God has been with us, we believe this hand of divine favor is with us, and we are glad. Praise Jehovah, all ye readers, for He is good.

Your co-workers,
Mr. and Mrs. Samuel T. Moyer.

THE CHURCH'S STRATEGIC CENTERS

Every outstanding evangelical leader is, as it were a strategic center of power and influence, and because of this he is a target for Satan's fiercest attacks. If the enemy can destroy or sidetrack these "angels" (Rev. 2 and 3) of the true church of Christ in these present "perilous times", he knows only too well that he can "scatter the sheep", and all but destroy the church itself.

The apostolic church was a victorious church, only because it gave to prayer its divinely-ordained pre-eminent place, even before the preaching of the Word (Acts 6:4). Pentecost's one day of preaching was preceded by Pentecost's ten days of prayer. Three thousand souls were added "the same day" because one hundred and twenty had been ten days in the same place (Acts 1 and 2). "And when they had prayed," not when they had preached, "the place was shaken" (Acts 4:31). "And when they had fasted and prayed", the church's mightiest missionary activities began (Acts 13:3).

God's order is not preaching and prayer, but prayer and preaching, and then more prayer (Luke 18:1; I Thess. 5:17). Luther and Wesley and Knox and Edwards and Brainard and Finney and Evan Roberts conquered, not on their feet, but their knees.

God's programs begin and continue in prayer. Revivals begin there. Evangelization begins there. Missionary activities begin there. Spiritual conquests begin there, and likewise, temptation loses its power there; and darkness and heresy and modernism, their power. "Satan flees when he sees the weakest" church upon its knees.

Has God's order been reversed in these latter days? Ah, but there's not a truly God-called evangelical leader or pastor today but that in his heart desires, not man's order, but God's order; but the forces against them are terrific. Pray for these men of God, these strategic centers of spiritual power and influence, these "angels" of the churches, these "stars" which Christ holdeth "in His right hand." Pray for their protection from the enemy. Pray for their fresh enduement from on High. Pray that God will put upon them a burden of intercession, such as they have never known, for revival of the church and for evangelization of the world. Pray for as many of them as you can by name. Pray for them day and night. Plead in their behalf the power and wisdom of the cross. Pray "always with all prayer and supplication in the Spirit....for all saints," and for the church's shepherds and leaders (Eph. 6:18-20).

THE VOICE OF SATAN

Geo. D. Watson

Everything that Satan does is an attempt to counterfeit God. According to Scripture, the devil has a kingdom and vast armies of demons or evil angels that do his bidding, and these demons are sent forth to tempt the children of God and to deceive the human race, and often this is done by counterfeiting the voice of God, and attempting to lead souls astray under the pretense of leading them to something that is good or beneficial. There are certain things by which an experienced Christian can detect the difference between the voice of Jesus and the voice of Satan, and there never was a time when Christians ought to be so thoroughly instructed as now, in discerning the difference between these voices.

Let me call your attention to a few points in which you can detect when a suggestion or a voice is from Satan.

1. Satan speaks to the mind, the soul, or the external part of our thoughts and emotions and not to the conscience or the deep inward moral nature. Jesus speaks to the heart, the inward spirit, the real conscience, to the sense of right and wrong. But Satan hates conscience and tries to do away with conscience, hence all his suggestions are made to what we may call the outer part of the soul, to the fleshy side, the emotions, the sensibilities, to that part of the soul which is on the surface, and which is in touch with outward things—things of the world, and of mind and of senses and of circumstances.

2. Satan or any of his angels always speak to the people in a hasty and impulsive manner. His suggestions are often such as require instant action, the going headlong into some enterprise, or some business, or some pleasure, without taking time to pray or to examine the matter carefully, or to search into the circumstances. Thousands of Christians can testify to the fact that when they had impressions to do things rashly and impulsively without reflection, without time for prayer, it always turned out that such impressions were wrong and led to failure. Many years ago a rich man in London visited Mr. George Mueller, at Bristol, and requested him to pray over a business matter with him, and seemed in a great hurry.

Mr. Mueller said, "I am too busy to pray today, but you come back tomorrow morning, and we will lay it before the Lord."

The man said, "I must act at once, for if I do not purchase the property, which is a large manufacturing establishment in Australia and which pays ten per cent. dividends, another will buy it before tomorrow."

Mr. Mueller said, "How do you know it pays ten per cent.? The mere showing of their books is not real proof and, furthermore, if you are God's child and He wants you to own that property, He will not let any one else buy it before tomorrow night."

The man was impatient, and did not wait until the next day, but, acting under the spur of a hasty impression, bought the property without waiting for a time to pray, and lost a great fortune.

I preached some time ago on how Christians could detect the voice of Satan, and one of my hearers said to me afterwards, "If I had heard that sermon a month ago, it would have saved me a hundred dollars, for I gave money to a religious fraud, and I acted in that rash, impulsive way that you describe, which proves to me that I was listening to the voice of an evil spirit and not to the voice of God."

3. Satan speaks in a loud, noisy, excited way. He always goes in for a flash and a display, and a demonstration, something that is loud to the senses. Jesus speaks in a still small voice, in a quiet restful and peaceful way. An impression that Christ makes on the mind is always restful and quieting, and His true sheep know His voice. But Satan is a rowdy and a brag, and full of noise. We see everywhere—on steamships, railroad trains and in public places —that the devil's people are full of noise and brag, and loud talk; but the real saints of God are quiet in their demeanor and peaceful in their words, with all the difference between the gentle lamb and the roaring lion.

Jesus says, "My sheep hear My voice," and a Christian must be thoroughly purified and settled in a life of prayer, and know God in His heart, in order to discern the voice of Jesus and detect the counterfeiting, exciting voice of Satan.

4. All these suggestions and operations of Satan, especially when he counterfeits religious things, always partake of the wonderful, the amazing, the startling; but they are never helpful to the soul.—Gospel Banner.

BOOK NOTICES

Christianity at the Cross Roads
By E. Y. Mullins, D.D., LL. D.

An apologetic from the pen of President Mullins is a notable event, but it is particularly timely and significant at this period of intensified discussion of religion, and the place Christianity is to occupy in the developing thought of the world. The author faces squarely and clearly answers the momentous question: Will Christianity continue its redemptive power in the world, or will it cool into a reform movement, without redemptive power? The argument reveals the freedom and autonomy of the Christian religion, and that efforts to transform it have failed. There is no appeal to mere authority of any kind. The principles of sound criticism and inductive science are relied upon to vindicate the faith of the Gospel. The discussion makes two things entirely clear; the real issue in current theological controversy and the crisis which confronts the Christian religion.

Published by George H. Doran Co., N. Y.

The Supernatural Jesus
By George W. McDaniel, D.D., LL. D.

This book is a significant contribution to the present-day discussions of the character of the Master. It adduces facts and deduces conclusions from those facts regarding the supernatural nature of the person and work of Jesus. Dr. McDaniel skillfully and succinctly discloses the heart of the evidence according to Matthew, Mark, Luke, John and Paul, and prepares the way for a thorough and illuminating treatment of such leading subjects as the Virgin Birth, the Resurrection of Jesus, the Deity of Christ, the mistakes of the Modernists, the Truth about the Bible and Science. The author has concentrated on his purpose; "To discuss the evidence in the hope of leading inquiring minds to truth, unsettled minds to certainty, and believing minds to a fuller appreciation of the Supernatural Jesus."

Published by George H. Doran Co., New York.

"Self-control means temperance, and temperance in business is a prime requisite if we are to escape the disastrous extremes of silk shirts and bread lines."—Babson.

How many of us are idly wishing to be good, when we have not yet realized the first step toward it—to be good for something.

THE MENNONITE

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EDITORIAL

On another page the reader will find an announcement of a series of lectures to be given in several centres in the Eastern District Conference during the summer, on various phases of Christian work, by Dean Byers of Bluffton College. This College extension work is of the nature that promises to be exceedingly helpful to those of our people who will interest themselves in it. Having institutions that devote their energies toward giving our people the benefit of scholarship and experience is in itself something that not only assures the future existence of our beloved church and prepares future leaders to give their best, but also creates an interest and desire on the part of those to whom school privileges are closed to benefit by them. We are pleased to note that the aggressiveness that prompted the undertaking is so well supported by the people. This should be a beginning, not only in the Eastern Conference, but in the whole church, of a larger program of extension work.

The idea has somewhat gotten abroad that Mennonites are indifferent to education, even when it is applied to Christian work and service, but any one taking the trouble to investigate will be surprised to discover that Mennonites are spreading out in the educational field to a remarkable extent. The number of our young people going into the teaching profession has continued to increase so rapidly in recent years that hardly a congregation is to be found that does not have a respectable number of its members teaching in the various grades of our schools and the number of those who hold responsible positions in the higher institutions of learning is way out of proportion to our membership. There are colleges and universities in nearly every section of the country who have Mennonites on their faculties. The unfortunate situation that arises is that their calling so often takes them into sections where there are no Mennonite churches, with the result that their families often get out of vital touch with the church. However, it does mean much that men who came from us and grew up in our institutions have so large a part in the development of the characters and careers of young people in many sections of the country. If our church rises to the opportunity and gives her best minds to the education of youth, wherever the door opens for them, it will be a gift that means character and a lofty type of piety to the world. We might offer other things in more glittering settings but for real worth, there is nothing better to give to this generation than the lives of those who devote their talents and their efforts toward preparing young people to rightly meet the problems of life.

CHRISTIAN SERVICE

By Mabel S. Brubaker

Christian service is one great privilege and duty that is much neglected by the majority of people today. We are forgetting to serve the purpose for which we were put here. We are too selfish with out means, our works, our knowledge, and in fact our lives. What we do is too much for ourselves. The Christian needs to be awake to his duties and opportunities.

After we have accepted, have been adopted as one of God's children, then duty calls to serve, and if we fail to serve, we fail in our purpose on earth. Many are inclined to think they must get away from home, into some mission field, or hold some important office in order to serve the Master. This need not be, necessarily. Some of the greatest blessings have been received by those who served in their homes and in the immediate community. In Jas. 1:27 we read, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Compassion and charity to the poor and distressed form a very great and necessary part in true religion. Visiting is here put for all manner of relief, which we are capable of giving others; the fatherless and widows are here particularly mentioned, because they are generally most apt to be neglected or oppressed, but by them we are to understand all who are proper objects of charity, all who are in affliction. "For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I Jno. 3:17).

It pleases God that some of the Christian brethren should be poor, for the exercise of the charity and love of those that are rich. And it pleases the same God to give to some of the Christian brethren this world's goods, that they may exercise their grace in giving to the poor saints. In the 18th verse he says, "My little children, let us not love in word, neither in tongue but in deed and in truth."

A poor, needy boy once applied for alms at the house of an avaricious rector, and received a dry, mouldy crust. The rector inquired of the boy if he could say the Lord's Prayer, and was answered in the negative. "Then", said the rector, "I will teach it you; Our Father," etc. "Our Father", said the boy. "Is He my Father as well as yours?" "Yes, certainly." "Then", replied the boy, "how could you think of giving your poor brother this mouldy crust of bread?" We must not give grudgingly or of necessity: for God loveth a cheerful giver. II Cor. 9:7.

"I was once attending a missionary meeting in Scotland", said a minister in making an address. "There it is the custom to take up the collection as the people go out. A poor woman, in going out, dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give as much as that.' 'Oh, yes, I can', she said. 'Do take it back', said the deacon. She replied, 'I must give it. I love to give for Jesus' sake.' Then the deacon said: 'Take it home tonight, and if after thinking it over you still wish to give it, you can send it in the morning.' I was sitting at breakfast with the deacon, when a little note came from the woman; but the note contained two sovereigns. 'You won't take them?' I said to the deacon. 'Of course I will', said he, 'I know that good woman well. If I send them back, she will send four next time.' This was indeed loving to give."

James reminds us of another service which is the Christian's privilege in the conclusion of his epistle: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5: 19, 20).

We are not to accuse and exclaim against an erring brother and seek to bring reproach upon him, but to convert him, and if by all our endeavors we cannot do this yet we are nowhere empowered to persecute and destroy him. And if we can do no more toward the conversion of sinners, yet we may do this, pray for the grace and Spirit of God to convert and change them. Your sphere is narrow, you say; your influence is small; you can do nothing for Christ. An acorn is a very insignificant thing, but the majestic oak is its development of strength. He who is privileged to lead a single soul to Christ does a work compared with which the gathering of crowds and addressing of multitudes is of small account. Let us not despise the day of small things. (To be concluded)

WORLD-WIDE SUNDAY SCHOOL NEWS

World's Sunday School Day, June 22, 1924

Special significance is always given to the Sunday which comes while the Convention of the World's Sunday School Association is holding its quadrennial Convention. The Ninth Convention will take place in Glasgow, Scotland, June 18-26 and Convention Sunday will be June 22. An order of worship has been prepared for use in the devotional period either before or after the study of the lesson. This service was carefully prepared by the late Dr. Marion Lawrance, for a long time General Secretary of the International Association and a Vice-President of the World's Association. Many will have unusual pleasure in using this program because of its author.

The three thousand and more delegates who will be in session in Glasgow will use this service as will untold thousands of schools in all parts of the world. The responsive service has been translated into many languages and dialects for this purpose. Pastors will use this printed program in their morning or evening service and a place has been suggested where an address can be made on either the general program theme, "Jesus Christ for the Healing of the Nations," or on the Scriptural motto, "That the world may know that thou hast sent Me." John 17:23.

Arrangements have already been made to supply both Sunday schools and pulpits in Glasgow and vicinity with speakers and preachers for the various services on June 22. Many ministers will be in attendance at the Convention. On the "Cameronia", sailing from New York on June 7 there are at least 57 preachers who will be enroute to "Glasgow—1924."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE NEW LOS ANGELES CHURCH

The work in building the new church in Los Angeles is progressing. The plans are all ready. A modest and yet very neat and practical church will be built. To make the transfer is rather difficult, since the old and new stations are about 7 miles apart, the way leading through the business section of the city. If more money were available, the new homes could be erected first before the church is being built, and something will have to be done for some of the workers. The Home Mission Board appealed to the Sunday schools to raise about $8,000. A number of schools have done splendidly, but the total contributions thus far are only about $3,000. A part of the old station shall be sold as soon as a part of the workers can move to the new field. If the Sunday schools that have not yet contributed from 35 to 40 cents per member for this building fund would do so in the near future, the building of the new station could progress much faster. As to the why of the new station turn once more to the Bundesbote or Mennonite of March 13, 1924.—R.

Newton, Kansas
May 12, 1924

Doubtless it will interest and please the readers of The Sower to learn briefly what the present situation in the famine stricken section of Siberia is. You will remember that some months ago a call was made for $4,000 to $5,000 a month to aid the Mennonites there. It seemed that the proportion of the General Conference churches would be about $2,000 a month and the friends of the relief work in our churches have given liberally and the treasurer Brother C. F. Claassen, has thus been enabled to send at least $2,000 a month of your gifts over to help the unfortunate ones there.

Of course there is a great deal of money sent to relatives besides and Brother Claassen takes care of this also.

As to the general conditions and the outlook the Secretary of the Mennonite Central Committee through whom the general gifts are mostly forwarded writes:

"C. F. Claassen,
Newton, Kansas.
Dear Brother:—

"Your remittance of the 28th for $1,000.00 is at hand. Thank you. I am sending $4,000.00 again for May and am aiming to send the same amount for June.

"According to a letter of recent date we have good hopes of being able to carry through the work until the next harvest.

Sincerely yours,
Levi Mumaw, Sec.-Treas."

This is a cause for rejoicing and thanksgiving! The famine area is growing smaller; but other conditions seem such as to make the desire to leave Russia stronger than ever with the brethren there. Apparently the doors to the United States will practically be closed to any mass movement. Canada on the other hand is opening its portals and the Canadian railroads are apparently financing new transports. This will give ample opportunity for further aid. Thus far it has not been possible to finance a Mexican project, but the effort is being continued.

I had a letter from Rev. Jacob Janzen, the author of "Zenian". He has been thrown out of his former home where I visited him and now desires to come to America with his family.

The "reason" he was ejected from his home is that he was both teacher and preacher and lived in the school house built by Mennonites out of private money. The present government has "nationalized" this as all schools and has issued a decree that ministers dare no longer teach or must stop preaching. Under this arbitrary ruling Rev. Janzen and family have been set out upon the street. There are 14 in his family and they should all like to come over. Any friends who should like to aid them to come to Canada might send their gifts to Brother C. F. Claassen, Newton, Kansas, stating they are for this special purpose and he will apply them thus.

C. E. Krehbiel.

PEACE OR PIECES!

There is no doubt of it if the world does not have peace it will go to pieces. As to the way of preserving peace there are two diametrically opposed views. They are expressed in the words Disarmament and Preparedness. Sincere people are divided on this question, and while selfish motives and greed may incline some to the one or the other view it would be useless and even harmful to charge broadly that all who differ with ME are selfish and blind. This has been the attitude of many during and since the war. Anyone who dared to disagree with an extremist was branded as a Bolshevist, an undesirable or the like.

The best proof that can be adduced for a given position often is a practical example that has worked. So here. And it affords us pleasure to quote here from an article written by Elbert Hubbard in 1908 when minds were not under such great tension and sanity seemed more of an asset. Mr. Hubbard was one of those who went down with the Lusitania. While none of us would agree with him in everything, we feel sure that in his utterances regarding the relations between the United States and our neighbor Canada he will find many an accordant reader and he certainly has over 100 years of comity and peace between the two nations to support his position for disarmament. He wrote:

"The coast line between Canada and the United States, from the St. Lawrence river to Lake Superior, is about 2,000 miles.

"In the year 1812 there were forty-six forts, big and little, on the United States side, and about the same number frowned at us from Canada.

"At Fort Niagara alone there were at one time 6,000 troops. Altogether we had on the Great Lakes over a hundred craft devoted to the art of fighting—this is in the interest of peace.

"In one little battle we had with our British cousins, on Lake Erie, Commodore Perry, a rash youth of 27, captured six British ships and killed 300 men. A little before this the British destroyed ten ships for us and killed 200 Americans.

"After the war 1812 was ended and peace was declared, both sides got busy, very busy, strengthening the forts and building war ships.

"At Watertown, Conneaut, Erie, Port Huron, Cleveland and Detroit were ship yards where hundreds of men were working night and day building warships. Not that war was imminent, but the statement of the time said there was nothing like 'preparedness'. In Canada things were much the same, and there were threats that Perry's famous message, 'We have met the enemy and they are ours,' would soon be reversed.

"Suddenly, but very quietly, two men in Washington got together and made an agreement. One man was Acting Sec. of State Richard Rush of Philadelphia. The other was Charles Bagot, minister to the United States from England. Rush was of Quaker parentage, and, naturally, was opposed to the business of war.

"Bagot had seen enough of fighting to know that it was neither glorious nor amusing. Rush wrote out a memorandum of agreement which he headed an arrangement. The document is written on one side of a single sheet of paper and is dated April 28, 1817. Here is a copy:

"1—The naval forces henceforth to be maintained upon the great lakes shall be confined to the following vessels on each side.

"2—On Lake Ontario one vessel, not to exceed 100 tons burden, carrying not more than 25 men, and one 18-pound cannon.

"3—On the upper lakes two vessels, of same burden and armed in a like way.

"4—On Lake Champlain one vessel of like size and armament.

"5—All other armed vessels to be at once dismantled, and no other vessel of war shall be built or armed along the St. Lawrence river or the great lakes.

"This agreement has been religiously kept for nine'y-one (now ninety-nine) years. Its effect was to stop work at once on the fortifications and cause disarmament along the coast lakes.

"So far as we know the agreement will continue for all time. Both parties are satisfied, and in fact, so naturally has it been accepted, very few people know of its existence.

"Here is an example that our friends at The Hague might well emphasize. If those forts on the frontier had been maintained and had the ships of war continued to sail up and down, it would have been a positive miracle if there had not been fighting.

"Probably they would have forced us into war with England before this. We have had several disputes with Canada when it would have been very easy to open hostilities if the tools had been handy. Men who tote pistols find reasons for using them, and the nations that have big armies will test their use when excuse offers.

* * *

"The civilized world is practically parceled out among nine great nations. These nations are the United States of America, England, Germany, France, Russia, Italy, Austria, Spain and Turkey.

"Each of these nations keeps a large standing army. The United States has the smallest army and Russia the largest. We also have more food and Russia the least. Twice in ten years we have fed her.

"In round numbers these nine great powers take and constantly keep 4,000,000 men from useful production. Including those who are working in shops and factories, employed in the creation of army supplies, there are 5,000,000 persons, of the very flower and pick of the world, engaged in military duty.

* * *

"Fear, greed and vanity are the three things which stand in the way of disarmament. But the thinking people of the world are beginning to see the perpetuity of the race demands the abolition of war.

"If individuals can not agree we do not allow them to get out in the street and battle with each other. That might prove which was the stronger man, but it would not prove who was right in the question at issue. Justice is not to be reached through violence.

* * *

"The absurdity of avowed violence between nations that clamorously proclaim themselves 'Christians' is too evident to discuss.

"If two countries can make an 'arrangement' limiting the matter of armament, and this arrangement holds for a hundred years, can not nine countries do the same? All that is then needed is a few soldiers to do police duty.

"Nations can not afford to be savages any more than individuals."

Nine-tenths of the worries that fret our souls and fill us with unhappiness, are over petty things that do not matter in the least. It is not till the light of some great happening shows us how small they are that we see them in their true value to life.

God pays big interest on little investments. All we give to Him comes back to us increased fourfold. Yet we must never offer the smallest thing to God as a material investment.

We have fallen into the habit of linking the two words "peace" and "plenty" together. But why? Does not "peace" frequently go with "poverty"?

Even good people sometimes stop to count the cost of Christian service. What they really need is a little more reckless spending of themselves.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday Schools Easily Started in Argentina

Two students from the Theological Seminary in Buenos Aires decided to open a new Sunday school in a needy section of that city. They borrowed the stereopticon of the representative of the World's Sunday School Association, Rev. George P. Howard, and advertised that they would show some pictures on the Life of Christ. Cards of invitation brought 80 children who crowded into the small hall and listened eagerly to the description that accompanied the pictures. On the second Sunday nearly 100 were present. Then the school settled down to the real work in hand, graded the pupils and organized the classes. On the first Sunday one of the boys turned to a missionary and asked, "Are we allowed to smoke here?" This shows how vice and evil habits get after the children very early in life and that Christian people are all too slow in prompting the child's life for the service of Jesus Christ.

THE S. S. LESSON

June 29

Review: Rehoboam to Nehemiah. Devotional Reading: Mich. 4:1-5.

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34.

Lesson I. The Kingdom Rent Asunder. Solomon's reign was one of grandeur and splendor, but, at a price that cost his people terrible hardships. His own private life was not one that might inspire his successor to a noble career. We finally see the iniquity of the father visited upon his son. Having a reputation for wisdom he blasted it all to become a fool. Rehoboam found himself between wise and foolish counsellors. We see in his choice of evil advice the ruin of a king and people. Israel followed a new king, but not wisely, for he led them from Jehovah. Lessons to be learned are: Even a wise man when he forgets God may be an influence for evil that will curse others as well as himself. Evil counsellors are never safe. A new beginning, if it is to be profitable, must be in the right direction.

Lesson II. Elijah and the Struggle with Baal. Ahab was the worst king that had hitherto reigned over Israel. He had certain natural abilities but these did not make up for his sins. The wife of Ahab, a foreign princess, had so complete control over him that the worship of Baal was made to supplant the worship of Jehovah. Elijah appears before the chariot of King Ahab like a bolt of lightning from a clear sky to denounce him and predict a rainless period as a punishment. God cares and miraculously feeds him, first by the brook Cherith, and later, in the foreign city of Zarephath. In the trial by fire on Carmel, God manifests His power and might to the consternation of the priests of Baal. We learn that sin in high places, even, cannot go unrebuked, that God always has a witness ready in the worst of times, that He provides for His own in His own way, and that He will triumph over forces of evil, no matter how powerful they may be.

Lesson III. Elisha: Teacher and Statesman. He succeeds Elijah, having witnessed his ascension. Performs many miracles, among them filling the trenches with water, fills the vessels with oil, rewards the Shunamite with the restoration of her son, feeds the hundred, heals Naaman, recovers the ax-head, etc. "Elisha did the work that came next to his hand, whether great or small. He possessed a supreme confidence in God, which gave him unfailing courage. He loved mankind and was always eager to help. All his noble characteristics may become ours if we will."

Lesson IV. Amos and Hosea. Amos was the shepherd-prophet. He was a native of Judea, but the scene of his prophecy was in Israel. Jehoboam II was king of Israel at the time and the nation was exceedingly prosperous. In their prosperity they gave themselves over to luxurant living. It was a time when the rich were becoming richer and the poor poorer. There was intemperance and extravagances that could only end in ruin. The lesson gives a terrible picture of the drunkenness of the times, which he denounced. Hosea lived about the same time as Amos. His married life was unfortunate. He made the unfaithful wife and his forgiving love a parable of God's readiness to forgive and willingness to restore His unfaithful ones.

Lesson V. The Assyrian Exile. The story of Israel was one succession of evil kings whom the people followed from bad to worse. Of none of the kings was it said that he did that which was right in the sight of the Lord. Idolatry and disobedience were the great sins of the nation. God's wise commands were ignored and persistent obedience was the continual order. The wrath of a wise God had finally to be satisfied. Israel reaped what it had sowed. As a nation it disappeared entirely with the Assyrian captivity.

Lesson VI. Jehoiada's Victory over Baal. Athaliah, the queen mother of Judah and daughter of the wicked Jezebel, like her mother, was one of the most wicked women in history and a fanatical worshipper of Baal. Upon the death of her son she killed all the seed royal and seized the throne. It seemed as though the promise of God concerning his throne went to naught. However, the wife of the high priest succeeded in saving and hiding the young prince Joash. Him Jehoiada brought before the people as their king. Athaliah died a violent death. God has a way of making His assurances con e true in spite of wickedness. Joash, brought up in the House of God under the direction of his pious uncle, made it his first task to repair the House and reestablish its worship.

Lesson VII. Isaiah and the Assyrian Crisis. Hezekiah was threatened with destruction by powerful king, Sennacherib. He was a good king. This meant more than all the armies of the Assyrians. He did what every one should do in any crisis. He laid the matter before God. God sent the prophet to assure him of protection. Being right with God was more to Hezekiah and Judah than being powerful. Where man fails God steps in. In this case the victory was won without striking a single blow. Faith in God, earnest prayer and confidence in God's word brought to assistance all the unseen force of the Almighty.

Lesson VIII. Jeremiah and the Babylonian Crisis. Jeremiah lived in a time of great tribulation. The people had forsaken God, their kings were godless, there were enemies all around them. Babylon was sure to come against them with terrible fury. As a messenger of God he was sent to pronounce the doom of the city. Instead of repenting they sought his destruction. Not the first who vented their hatred against the servant of God for telling the truth. Jeremiah's defense was that he spake by command of God. He declared his willingness to abide by the consequences. His life was spared because they came to realize that it was God and not His prophet who spake. How different might have been the end had they humbled themselves before him?

Lesson IX. The Babylonian Exile of Judah. Judah had to reap the wages of sin. The people rejected God and turned to idols. Their leaders were evil men who did not trust God. Their king was untrue to his sworn word. He was an evil man. God sent His messengers and they were mocked. The invited wrath of Jehovah fell upon the nation and the Chaldeans destroyed Jerusalem and carried the people into captivity.

Lesson X. Ezekiel Encourages the Exiles. The lesson beautifully pictures Jehovah as a Shepherd seeking His scattered flock, restoring them and providing bountifully for them.

Lesson XI. The Return. It began with the decree of Cyrus. The establishment of the people in Jerusalem was marked by keeping the feasts, offering sacrifices and laying the foundation of a new Temple.

Lesson XII. Reforms Under Ezra and Nehemiah. The lesson pictures a public reading of the law. The Word is re-established. Bible study and Bible knowledge becomes the important thing in the nation.

THE C. E. TOPIC

June 29

The Missionary Work of Our Denomination

Neh. 3:1, 2; 4:1; 6:3

The General Conference of Mennonites is essentially a missionary organization. A study of its records will reveal the fact that by far the largest items of business, the greatest amounts of money and the chief interests have been missionary interests. The Conference does mission work among three tribes of American Indians, namely the Arapahoe, the Cheyenne and the Hopi, in India and in China. The American Indian missions are the oldest, having been started in Indian Territory, now Oklahoma, in the early days of our work. While the stations are in the home land they are nevertheless foreign missions in that the work is among heathens and people of another race. From the time when Dr. Haury and his wife were sent out as our representative until now the number of workers on the field has steadily increased. The last report of the Mission Board brings forward these facts: "Three years ago we had 52 missionaries on the field (not including native helpers). Today we have 64 missionaries." Fifteen were sent out during the three-year period but three left the work. During the time between the last two General Conferences, the total receipts for Foreign Missions were $298,266.17.

Following are the stations under direction of our Board: **Oklahoma:** Cantonment, the oldest station with Fonda as an out station has a native membership of 81; Hammon, with a membership of 39; Clinton with a membership of 27; Canton with a membership of 75. **Arizona:** a membership of 7; Oraibi, a membership of 39; Hotevilla, does not report a membership. **Montana:** Lame Deer, 96 members; Busby, 36 members; Ashland. No church has been organized here.

India: Champa, here are two congregations, one a leper congregation with a membership of 300 members, while the other has 121 members. Champa has three out stations and land has been bought for another. Janjgir: The membership here is 90 with three out stations. Mauhadei: 426 members and 7 out stations. Korba: 100 members. Each of these stations in India has a dispensary where medicine is being served to thousands, 1,500 to 2,000 on each station per year. The medical branch of our work in India is being slowly built up, three more doctors will be added to the staff. **China.** There are two stations with numerous out stations. The number of Christians in our China missions is 268. The stations are located at Kai Chow and Tamingfu. The report of the school work in China shows that there are a total of 31 schools, 43 Chinese teachers (all Christians) 830 pupils, many of whom are Christians, although only 20 of the larger ones have been baptized. Rev. P. H. Richert, of Goessel, Kansas, is the secretary of the Foreign Mission Board.

There are other Mennonite Boards doing mission work. The oldest is the mission of the Dutch Mennonite churches in Java and Sumatra. This organization is also receiving support from the German Mennonites. Before the war the largest contributions that the organization received were from the Mennonite churches in Russia. Now that the brethren in that unfortunate country are unable to contribute to this mission it is in a bad way. However determined efforts are being made in Holland to continue the work. The Old Mennonites maintain a large missionary enterprise in India, not far from our own field. One of the most recent additions to our own work in India is a sister who labored with her husband on the field of the old church. Since his death a group of churches in the neighborhood of Goshen, Indiana, will support her on our field. The Old Mennonites also have a flourishing mission in South America. The Central Conference of Mennonites maintains a mission in the Congo District of Africa. The Mennonite Brethren in Christ also support missions in Africa. The Mennonite Brethren Conference also has missionary interests in China and India. It will thus be seen that Mennonites are active in the missionary work on a large scale when we consider the smallness of their numbers. The work has by far not reached its limit. On every field a large program is undertaken and there are needed many more workers to make the work effective. The one drawback in the way of a larger and better occupied field is money. With more to spend there will be more results. The need on the home field is an increased missionary interest, an increased missionary contribution, and a wider missionary education. Just because we have large interests in proportion to the strength of our membership is no reason why we should allow ourselves to feel that the limit has been reached. There can be no limit to the efforts of God's people when it comes to bringing the Gospel to the Christless nations of the world.

CONTRIBUTIONS

Received by the Emergency Relief Commission During the Month of May, 1924.

For Russia: Georg Hintz, Cordell, Okla., $2; J. H. Goertzen and H. H. Goertzen, Hillsboro, Kan., $32.40; J. S. Goertzen and J. B. Schmidt, Hillsboro, Kan., $12; Halstead Menn. ch., Halstead, Kan., $62; Eden Congregation, Inola, Okla., $12.72; Dav. S. Wipf, Treas., Freeman, S. Dak., $60; Peter Sperling, Goessel, Kan., $17.01; Abr. L. Boese, Springfield, S. Dak., $40.50; Mrs. E. B. Keys, $5; Anonymous, Newton, Kan., $35; Mrs. Helen Gaeddert, Buhler, Kan., $.50; Abr. L. Boese, Springfield, S. Dak., $2.70.

For Germany: H. Banman, Canton, Kan., $10; Simon Stucky, Elyria, Kan., $10; J. A. Busenitz, Elbing, Kan., $10; San Marcos Menn. ch., Paso Robles, Calif., $10; Frst Menn. ch., Uplaud, Calif., $39.28; New Hopedale ch., Meno, Okla, $16.12; Emmaus Congr., Whitewater, Kan., $169.80; Herold ch., Bessie, Okla., $22.41; Peter J. Stucky, Moundridge, Kan., $14; Henderson Singing Society, Henderson, Nebr., $9.65; Conference Funds of Freeman, S. Dak., $54.65; Menn. ch., Los Angeles, Calif., $32.62; Bergtal ch., Pawnee Rock, Kan., $20.12; D. D. Unruh, Inman, Kan., $2.50; First Menn. ch., Aberdeen, Idaho, $12.11; West Zion ch., Moundridge, Kan., $32; Bethel ch., Mountain Lake, Minn., $5; Tabor ch., Goessel, Kan., $10; Halstead Menn. ch., Halstead, Kan., $53.45; Goessel Menn. ch., Goessel, Kan., $10; Lehigh Menn. ch., Lehigh, Kan., $10.71; Alexanderwohl ch., Goessel, Kan., $15; Sichar ch., Cordell, Okla., $16.11; Escondido Menn. ch., Escondido, Calif., $13.55; David J. Wipf, Freeman, S. Dak., $10; Count on Me Class, S. S., Halstead, Kan., $12.17; Daniel Haury, Halstead, Kan., $10; Buhler Menn. ch., Buhler, Kan., $29.10.

For Siberia: Sew. Soc., Shafter, Calif., $21.17; First Menn. ch., Mountain Lake, Minn., $82.90; Bergtal ch., Mountain Lake, Minn., $17.77; Alexanderwohl ch., Goessel, Kan., $129.20; Catherine Roth, Quakertown, Pa., $5; Tabor ch., Goessel, Kan., $29.15; A. J. Kaufman, Minidoka, Idaho, $5; Goessel Menn. ch., Goessel, Kan., $23.17; David J. Wipf, Freeman, S. Dak., $10.

For Immigration: Mrs. A. G. Schrag, Cheney, Kan., $50; Brudertal ch., Hillsboro, Kan., $37.04; Mrs. P. P. Janzen, Tabor ch., Goessel, Kan., $12; Mrs. D. J. Unruh, Newton, Kan., $5.90; Catherine Roth, Quakertown, Pa., $5; Menn. ch., Beatrice, Nebr., $222.08; Christian ch., Moundridge, Kan., $67; S. S. Class, No. 33, Berne, Ind., $50; Salems ch., Munich, N. Dak., $19.55.

Syr. Orph. Home: Sister Hillegonda, Newton, Kan., $1; J. J. Schmidt, Goessel, Kan., $5; Jos. C. Graber, Pretty Prairie, Kan., $10; Peter J. Stucky, Moundridge, Kan., $14; Anonymous, Upland, Calif., $10.

For Mission: J. H. Wiens, Dailey, Colo., $50.

May 1, balance	$1,084.72
Received during month for Russia	281.83
Received during month for Germany and Europe	660.35
Received during month for Siberia	323.36
Received during month for Immigration	468.57
Received during month for Syr. Orph. Home	40.00
Received during month for Mission	50.00
Total	$2,908.83
Paid out during month	2,666.45
June 1, 1924, balance	$ 242.38

Gratefully acknowledged,
C. F. Classen, Treas.
Newton, Kan., June 3, 1924.

FOREIGN MISSION RECEIPTS FOR MAY

General Gifts

Alexanderwohl ch., Goessel, Kan., $90.31; Mission Boxes, Berne, Ind., $15.40; Careful Gleaners Class, Berne, Ind., $43; Offering of Congregation, Berne, Ind., $563.86; Sr. C. E. Soc., Berne, Ind., $17.90; Birthday money, Berne, Ind., $.22; J. P. Habegger, Berne, Ind., refund, $300; Menn. ch., Goessel, Kan., $45.18; Friend, Elbing, Kan., $25; Bergfeld ch., Mt. Lake, Minn., $40.68; Hoffnungsau ch., Inman, Kan., $29.12; J. P. Andreas, Beatrice, Nebr., $25; Flatland ch., Quakertown, Pa., $15.15; Mrs. Willis Rowland, Lame Deer, Mont., $1.35; Mrs. Sallie Harris, Lame Deer, Mont., $1.35; Mrs. Milton S. Whiteman, Lame Deer, Mont., $1.69; Mrs. David Sweet Medicine, Lame Deer, Mont., $1.03; Alice Yellowhorse, Lame Deer, Mont., $2.11; Bethesda ch., Marion, S. Dak., $25; Bethesda ch., Henderson, Nebr., $105.90; Hebron ch., Buhler, Kan., $31; K. Busenitz, Newton, Kan., $50; W. Busenitz, Newton, Kan., $50; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Menn. ch., Deer Creek, Okla., $10.80; Gleaners' S. S. Class, Pawnee Rock, Kan., $15; Menn ch., Inman, Kan., $26.52; Bethanien ch., Freeman, S. Dak., $50; Menn. ch., Oakley, Kan., $13.16; Menn. ch., Halstead, Kan., $57.77; Menn. ch., Buhler, Kan., $19.99; Swiss ch., Bluffton, Ohio, $100; Menn. ch., Hillsboro, Kan., $20.59; Menn. ch. & S. S., Pratum, Oregon, $9.55; Menn. ch., Upland, Calif., $40.35; Salem-Zion ch., Marion, S. D., $94; S. S. Bethany ch., Freeman, S. Dak., $88.50; West Zion ch., Moundridge, Kan., $38; S. S., Johannestal ch., Hillsboro, Kan., $55.90; Zion ch., Donnellson, Iowa, $39; H. P. & Helena Pauls, Hydro, Okla., $15; S. S., Menn. ch., Beatrice, Nebr., $315.64; West Swamp ch., Quakertown, Pa., $76.13; Cath. Roth, Quakertown, Pa., $5; Sr. C. E. Soc., Bethel College ch., Newton, Kan., $9.67; Menn. ch. & S. S. Classes, Wadsworth, Ohio, $15.01; Tabor ch., Goessel, Kan., $75; S. S. Brudertal ch., Hillsboro, Kan., $69.58; Christian ch., Moundridge, Kan., $24.47; S. S. Bethel ch., Wolf Point, Mont., $10; Menn. ch., Springfield, Pa., $18; S. S., Second Menn. ch., Philadelphia, Pa., $25; J. H. Weins, Dailey, Colo., $25; Bergtal ch., Pawnee Rock, Kan., $18.88; Daniel Meschberger, Stafford, Kan., $25; Menn. ch., Escondido, Calif., $7.60; Zoar ch., Goltry, Okla., $15.50; Bethesda ch., Marion, S. Dak., $38.45; Bethlehems ch., Bloomfield, Mont., $50; Katie M. Smith, Bloomfield, Iowa, $5; S. S., Salem ch., Wisner, Nebr., $54.85; Friend, Halstead, Kan., $25; First Menn. ch., Mt. Lake, Minn., $50.15; Bethel ch., Fortuna, Mo., $45.26; D. T. Eymann, Farm Sold, Part Payment, $1,994.00. Total, $5,202.57.

Special Fund

C. E. Soc., Summerfield, Ill., for Kaufman's School, $15; S. S. Zion ch., Dallas, Ore., for Los Angeles Mission, $21; Sister Lena Mae, Newton, Kan., for Tara, $40; C. E. Soc., Hoffnungsau ch., Inman, Kan., for Orphans and Otto, $16; Mrs. Adah Burkhalter, Bluffton, Ohio, for Janjgir ch., $20; G. J. Voth, Choteau, Okla., and Children, for Orphans, $60; Mrs. J. A. Hiebert, Ontario, Calif., for Esther, $10; S. S. Class, Pawnee Rock, Kan., for Orphan, $25; S. S. Class, Halstead, Kan., for Kaufman's School, $12.17; S. S., Avon, S. Dak., for poor mothers, $24.37. Total, $246.09.

India's New Station

S. S. Class, No. 33, Berne, Ind., $12; J. P. Huxman, Moundridge, Kan., $45; C. E. Soc., Herold ch., Corn, Okla., $5.45; C. E. Soc., Zion ch., Donnellson, Iowa, $31.30; C. E. Soc., Emmaus ch., Whitewater, Kan., $20.25; C. E. Soc., Johannestal ch., Hillsboro, Kan., $9.57; C. E. Soc., Henderson, Nebr., $6.83; C. E. Soc., Menn. ch., Goessel, Kan., $10; C. E. Soc., Bergtal ch., Corn, Okla., $17.25. Total, $188.92.

Kuhlmann's Mission

J. W. Regier, Los Angeles, Calif., $25; Hoffnungsau ch., Inman, Kan., $26.12; Cornelius Jantzen, Plymouth, Nebr., $20. Total, $71.12.

China Building Fund

Sewing Soc., Beatriee, Nebr., $6.65.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

May 1, 1924, balance in bank	$1,078.23
Receipts during May:	
Treas. for Gen. Gifts	$5,202.57
Treas for Special Gifts	246.09
Treas. for New Sta.	188.92
Treas. for Kuhlmann's Mission	71.12
Treasury for China Building Fund	114.25
Total amount received	$5,822.95
Amount borrowed during mo.	1,500.00
E. B. Steiner, refund	35.59
Insurance, loss paid, at Canton	216.25
Balances and total receipts	$8,653.02
Paid during May	8,580.74
Balance in bank, June 1, 1924	$ 72.28

On June 1st, 1924, our Board has a debt of $9,200.00.

Gratefully acknowledged,
J. G. Regier, Treasurer.

JOTTINGS

Rev. P. K. Regier, pastor of the Wayland (Iowa) and Eicher churches has resigned his charge, the resignation to take effect June 1.

Mr. Gates, of the National C. E. Union was the speaker at the annual C. E. Union of the Eastern District Conference held at East Swamp Church, near Quakertown, Pa., on Decoration Day.

The Wadsworth, Ohio, congregation expects to conduct another Daily Vacation Bible School this summer. The Pastor L. L. Miller and the Sunday School Superintendent, Brother Clayton Bartlett attended the Medina County Sunday School Institute last month.

Dr. Langenwalter, president of Bethel College preached the baccalaureate sermon to the graduating class of the Deer Creek, Okla., high school. Rev. J. J. Balzer of Mt. Lake received the honor of doing the same from the Mt. Lake, Minn., high school.

The missionaries Brother and Sister Boehr were in Brother Boehr's home church, Henderson, Neb., two weeks ago. In the morning he addressed the Sunday school in English and in the afternoon and evening he addressed large audiences.

Rev. and Mrs. P. J. Boehr, who landed in Vancouver on May 7th on their return from the mission field in China on their first furlough are expected to arrive in Bluffton, Ohio, sometime in June. They will return to their field in the fall of next year. Miss Fast, who accompanied them is at home with her people in Minnesota.

On May 30 the Sunday school of the First Church, Reedley, Calif., celebrated its yearly Children's festival in a neighboring grove.

The annual convention of the Christian Endeavor societies of the Western District Conference convened in Alumni Hall, Bethel College, on June 9. An interesting program was arranged.

Children's Day in the Second Church, Philadelphia, was observed with a union service in which the congregation and every department of the Sunday school participated. The sessions of the Sunday school are conducted in the morning for the remainder of the summer, following the celebration of Children's Day.

The Salem, Oreg., Deaconess Home and Hospital publishes an interesting little paper called the "Star". The report for this institution for the month from March 15 to April 15 shows that 135 patients were under treatment, of these 68 were operations and 42 medical cases. 8 babies were born in the institution. 29 old folks found a home in the institution and 11 orphans were cared for. 6 persons died during this period.

375 Mennonite colonists recently left Canada for Mexico to join the many others now located in the State of Chihuahua, Mexico. The Colonists are preparing to plant flax as an experiment, which they believe will become a profitable crop. There is every prospect that the crops of all kinds will be unusually large this year in the Colony.

Eden Church, Schwenksville, Pa., Sunday school celebrated Children's Day, June 6, by turning the entire program over to the primary department. Efforts were made to have every member of the school present. The increase in this school has made necessary the purchase of new seating.

Ground has been broken for the erection of a dormitory to accommodate the students of the Academy and Bible School connected with the church at Meno, Okla. The structure will have a dimension of 30x60 and will offer accommodation for about thirty-five. In the basement there will be room for a kitchen and dining hall.

On Tuesday evening, May 20, the Sunday school class taught by Brother I. K. Freed in the Souderton, Pa., church held a Father and Son evening in the basement of the church. A total of some 20 persons were present. Short addresses were given by Prof. Crouthamel, principal of the Souderton High School, H. M. Detwiler and the pastor. Music for the occasion was furnished by the class members in the form of solos and choruses. All enjoyed the evening greatly.

A lecture course has been established in five centres in the Eastern District conference for the summer. Dean Byers of Bluffton College will be the lecturer. The schedule to be followed will be: Monday, Quakertown; Tuesday, First Church Philadelphia; Wednesday, Hereford Church, Bally; Thursday, Souderton; and Saturday, Deep Run. This schedule is to be followed for a period of ten weeks, beginning June 21 in the Deep Run church. Dean Byers will lecture on subjects relating to Sunday school and other Christian work.

The American Friend in an Editorial of its last issue has something to say about Heretics who are Orthodox that may well be repeated to the edification of many who while orthodox in profession are heretics in practice. The editorial says among other things: "It is'nt often that news sent out by the American Unitarian Association interests us greatly. The other day, however, a copy of a series of resolutions, passed at the annual meeting of the Association came to our desk, and our attention was arrested sufficiently to check the customary gesture toward the capacious and ever waiting wastebasket. After deploring the affront put upon the Japanese people by Congress, and registering a ringing resolution in favor of prohibition as the deliberate and permanent choice of the American people, the Association condemned all economic exploitation, imperialism and militaristic domination, calling upon all churches to use their influence toward the development of more civilized and friendly international relations whereby all world problems may be solved by peaceful means and to the end that warfare may be abolished from the earth. Although heretical in the doctrine of religion, here the Unitarians give a decidedly orthodox light on its practice. Some of the most bloodthirsty militaristic statements we have seen have come from outstanding champions of orthodoxy. And then it is so difficult for us to keep peace among ourselves."

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. **15c.**

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The Children's Alleluia (L)
Life's Summertime (L)
Hearts of Gold (L)
The Call of the Flowers (L)
Lead on O King (L)
The Children's Festival (L)
Summer Blossoms (R)
Mid Flowers and Song (R)
The Master Garden (R)
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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JUNE 19, 1924. No. 25.

CONDITIONS AS THE MISSIONARY FINDS THEM IN INDIA

A Message to the Young People's Convention of the Eastern Conference, Held in the East Swamp, Pa., Church, May 30th.

Birra P. O., via
Janjgir, C. P. India
April 3rd, 1924.

To our Younger Friends of Eastern Pennsylvania:

During the last few months which were pent in Eastern Pennsylvania, before we left for India, there came to my mind more vividly and forcibly than ever before, a realization of what my pioneer Mennonite forefathers, and your pioneer Mennonite forefathers had to contend with and what they sought to achieve when they came over with Billy Penn, something over 200 years ago. I do not know just why I thought then of these things so much. Perhaps it was because of a recent contact with some of the pioneers of the Middle West, still living.

If the annual gathering of the good folks of the Young People's Societies is this year held at Saucon, out amidst God's own great green country of forest and stream, you can easily visualize with me just what these pioneer forefathers did do. They cleared the forests, broke the root-tangled soil, gathered off the stones, made their fields. They constructed little houses, erected shelters for the animals, thus started their homes. They built meeting houses, assembled to worship their God, and organized congregations, on the Skippack, at Springfield, along the Perkiomen, and elsewhere. They laid out roads, discovered the possible fords in the streams and rivers, built bridges and thus bridged chasms. (It seems that the Ford as a means of getting across streams is not as recent a contrivance as some of us think.) As a result of the life and work of these pioneers, we in our day have enjoyed the comforts and privileges of life that we have. All honor and praise to them for their lives and achievements and to our God who was their mainstay.

This all is fine and I rejoice with every student and lover of history. However, if we just dote on past achievements or ancestry, with little inclination for, or interest in present problems or present possible achievements, we make little more progress than the Chinese whose heart and soul is in a Golden Past. Saint Paul said, "Forgetting the things which are behind, and stretching forward to the things which are before, I press on." Let us note that word PRESS, and the word STRETCHING. Let us note further the direction whither, FORWARD. I rejoice with you and praise God that there are scattered in our churches in the East, an increasing number of forward looking young men and women, who are pressing forward. Press on.

Anyone who is a pioneer must press forward. And any one who presses forward must be a pioneer. The interesting thing is this, that just as our forefathers pressed forward and bridged chasms, that also is the call today to be pioneers, bridge the chasms. That is what the missionary enterprise is, an enterprise of pioneers who are bridging chasms. Our Lord Jesus Christ came to bridge the chasm which stood in the way of an uninterrupted fellowship between the Father in Heaven and His family on earth, and between the several members of that family.

This very thing is what our Mennonite church in America is attempting to do through its ambassadors in India. They have established here a chain of Mission Stations, extending in a straight line over a territory as long as the length of the territory between the Delaware and the Susquehanna. As the Susquehanna is the western point, so Korba mission station is now the northernmost point. Up north of Korba there is a stretch of wild undeveloped closed territory, untouched by any mission. It extends back to the north perhaps as far as half the distance between Harrisburg and Pittsburgh. And there is a call for more pioneers who will come out and who will help bridge the chasm up in those parts, a territory filled with wild beasts, mountains and jungle forests, and a population down in the depth of ignorance and sin.

In the days of Isaiah, when there was a chasm between the people and God, the voice of the Lord rang out in the ears of a forward looking young man, "Whom shall I send and who will go for us?" The reply came back, "I am unworthy, but here am I, send me. I'll help bridge the chasm, I'll help build the bridge."

This chain of stations has been established over a territory 100 miles long and they have started on the work of building a bridge over the chasm. This bridge is not yet complete. The big majority of you who are in the annual convention this year were born years before this bridge was started. The work is only begun.

If any one may think that there really is no chasm, that these people are not "benighted", are not "sitting in darkness and sin", I only wish he could see conditions as they are. Or let such a one seek opportunity for a chat with my own brother Ray of Lansdale, who was good enough to spend three short weeks with us last summer. Ask him, are these people of Chattisgarh naked, needy, down in the mire? Is there a chasm between them and their God? Is there any difference between the girls of the villages and as they are found as Christians in the Janjgir Boarding School? Are the sadhus he saw the religious leaders of the masses, worthy of respect and admiration, or are they more fit for an insane asylum, or a home for the feeble minded? Ask him if they can really save the people from sin, ignorance, and bridge the chasm to God.

The Hindu student comes to America. He appears clean, manly, winsome, brillant, Christian in ideals, conduct and viewpoint. It seems not only unjust, but dishonest to speak of people like him as being "benighted", and "sitting in darkness and sin". There does not seem to be much of a chasm between him and God. But the facts are overlooked. The Hindu or Christian student who comes to America from India is no more a sample of the great mass, yea of 90 per cent. or of 300,000,000 of the Indian people in India, than Caruso or Papini is a sample of the immigrant Italian population of Lansdale.

As far as Chattisgarh is concerned, there is not one man in a thousand, who can in any way compare with the student of India in America. And as for womanhood, there is not one in ten thousand, except in the mission churches. What has made the student the man that he is? His contact with the missionary in Christian mission high schools and Christian colleges. Christ working through the missionary has saved the Indian student from the mire which surrounds him, and perhaps out of which he rose. Hinduism never has, and never can.

Government statistics as to illiteracy show that there are only five literate persons in a thousand. A study of the social history of India for the last 150 years will reveal that in direct proportion as Christian missions have been planted in this land and their influence extended, in direct proportion have such things as the burning of widows, suicide in the sacred Ganges with hope of eternal reward, sacrificing of children on the Hoogli, hideous tortures of various parts of the body in most unheard of ways, in direct proportion have these things been done away with, many by action of the British Government, in the face of fierce opposition made under the plea that the Government is interfering with "our religious practises".

These things always are adhered to when man is alienated from God. And this world has not yet found, or discovered, or seen any remedy which CAN save it from such nonsense and deviltry, from such ignorance and cruelty, outside of Jesus the Saviour of the world.

If the darkness enumerated above passed away in these last 150 years, does light now reign? The answer is, would that you could live here long enough to see things as they are, people bowing down before dumb idols, or thronging past in awe and admiration, named, filthy, sadhus, who can neither read or

write; adultery, fornication and looseness of morals, so dirty and rotten as to make one sick on the stomach and sick in his soul; wife beating, thieving, vacantness of mind and soul. These things are common to every day life. Yearly in Janjgir have I seen men with their tongues stretched out, with a long needle, six to eight feet long, pierced through their tongue, going dancing up and the streets of the village. This is religion. Two or three years ago a crippled baby was actually buried alive at Janjgir, its father believed it had been sent him by the devils to mock him. He was an educated man who did this. About the same time, a neighbor of the mission, a farmer, so clubbed his wife in the head as to just about kill her.

The open freedom of rural America, where Christ really is in the hearts of the people, where a man's vegetables are safe in his garden, the fruit is safe on his trees, this is NEVER known here. Watchmen are needed day and night. The sweet wholesome life of boys and girls of America, in their school life, in rural America, where Christ really is in the hearts of the people, this is unknown here. In this section with a population equivalent to the entire State of Pennsylvania, there is not a single high school which is co-educational. It absolutely would not work. There are some high schools for boys, and a couple for girls. But there are none where both go to the same school. Such a thing as a social evening of social fun for boys and girls, young men and women, such as a C. E. Social, is unknown and impossible, certainly if carried on just as in the U. S. A. Hinduism has NOT saved the souls of these people in their every day material physical life; and if NOT in their life in this world, how can it save their souls for the world to come?

In such conditions your stations in India are at work. My figures are only approximate. But on the field today, there are something like 60 men preachers, 40 school teachers, 30 Bible women, all Indians, and all paid agents of the mission. Besides these, there are some who are paid agents of the Indian church already established here, sort of home mission work for the Indian church.

Take a territory from the Delaware to the Susquehanna, scatter this company of men and women over it. Watch them go out day after day, preaching Christ. See them in the homes, in the school rooms, on the village streets, in the bazaars, selling Gospels and Bibles, the living Word, wherever men can read. Notice them do this day after day, month after month. Observe that this whole territory is being dotted with schools to blot out illiteracy, and to teach fundamental simple Christian truths, with medical dispensaries to help the sick, with homes of Christian preachers to shed forth light in dark places. Something is happening. We are erecting the scaffolding preparing to build the bridge over the chasm. The bridge is in the building. A highway shall be there, and a way, and it shall be called the way of holiness; the ransomed of Jehovah shall return and come with singing unto Zion, and everlasting joy shall be upon the heads of thousands because of this bridged chasm, the Mennonite church of America is here preparing.

If the church has any business at all today, it is this, to spread the Gospel of Jesus in human hearts. If the church has any excuse for its existence, it must be that it does attempt to spread the Gospel of Jesus. If forward looking young people of the Mennonite church of Pennsylvania are going to remain forward looking, they have to take an increasing interest in the spread of the Gospel.

Christ did not say: the spread of the Gospel should be only in India, or in China, or in America. But in the province of God, a small strip of territory in India has been allotted to, and has become the spiritual opportunity of the Mennonite church in America. We your workmen are here attempting to bridge the chasm which separates the people from Lord God Jehovah. And as we work, the Indian people have seen the light, and they come. Changes are happening here before our eyes, which were unthinkable 15 years ago. They come, the sons and daughters of India come. They come, high caste, low caste, out caste. They come, men, women and children. We have to plant the seed, carefully water, and they come. Praise God, the church has bid them come.

If budgets are cut short, if fresh recruits are withheld, if normal development in bridge building cannt develope, what shall be done with the ever-increasing stream of the dusky skinned sons and daughters of India as they come, as they come to the Jesus who was lifted up, and died and Who draws all men unto Him? Somehow or other, it pleases God to specially bless the individual who is "stretching forward to the things which are before", who makes use of his opportunities. As with the individual, so with the church. And somehow or other, the individual or the church, which do not make use of their opportunities, are not blessed of God. The mission fields of a church are not so much her spiritual charge as her spiritual opportunity.

With the poem by Bishop Fisher of Calcutta, Bishop of the M. E. Church, I shall close. Before doing so, let me convey the heartiest greetings of Mrs. Moyer and myself to the Convention, a sincere wish for its success, and another "Thank You" for the Ford. We are always thrilled, even at this distance, by every bit of news which tells of forward moves of the Young People's Convention. The Ford is still giving good service, and proves a boon, even though gasoline is 70 cents per gallon.

The Outcast's Exodus

They come, the men of sorrows come;
Along the toilers' dusty road,
Forsaking superstition's load,
Escaping slavehood's bitter goad,
In faith they come.

They come! the care worn women come;
From out the hovel's prison door,
The smoke-stained walls and mud-dung floor,
Bowed down in brief and sorrow sore,
In hope they come.

They come! the naked children come;
Already weary, having toiled,
But eager, hopeful, bright, unspoiled,
Though born in squalor, souls unsoiled,
They, child-like, come.

They come; the waking millions come;
They see the cross where Jesus died,
Behold the wound print in His side,
They turn to follow this dear Guide,
Redeemed they come.

They come! who greets them as they come?
Shall sons of God, touched from above,
Like palsied priests unworthy prove?
Oh, let us rise in Christ's great love,
And BID them come!

Your co-worker for Christ,
(Signed) **Samuel T. Moyer.**

RUSSIAN IMMIGRANTS TO MEXICO

(An address delivered by D. H. Bender before the annual meeting of the Mennonite Relief Commission at Sterling, Ill., May 3, 1924, as reported by Levi Mumaw.)

The cause which led up to the present movement from Russia is long and tragic. The Mennonites in Russia are not Russians. They came to Russia on invitation from Queen Kathryn II who visited on the plains of Holland and saw them making good on that flat land invited them to come to Russia where the native Russians said no one could live.

With this invitation they were granted certain privileges—exemption from military duty; they could have their own churches and use their own language.

The people were thrifty, they increased in numbers, and many grew wealthy. There are 50,000 Mennonites in Russia who wish to come to America. They are distinctly people of German descent. Nearly four years ago four representative men came to America to lay their plea to America to assist their fellowmen to come to this country. Their lands had been confiscated, their property destroyed and many lives taken. Their religion was interfered with and they wanted better conditions.

Since the famine came to an end it was thought that they might wish to stay. But the Soviet government made further restrictions. They were not allowed to teach their children religion. The law forbids the teaching of religion to any children under eighteen years of age. This cuts out the Sunday school, Bible conferences, schools and colleges. Their aim is to wipe out the Christian religion. In addition to this a law was passed that no one could teach school who did not subscribe to the religion and beliefs of the Soviets. This was the last straw.

Investigations were made in Canada, United States and Mexico. They really did not want to go to Canada nor Mexico, but wanted to go anywhere where they could live in peace and teach their children their religion. 3,000 have been brought into Canada, but it has meant such a sad separation of families that they would rather stay in Russia than to experience anything like that again. At South Hampton, England, all the immigrants were passed through a very severe examination with the result that a number had to stay there. They could not return to Russia nor proceed to Canada.

Mexico has officially invited these people into their country, first because their country needs development (Mexico has conditions satisfactory for growth of every kind of vegetation, good land, and can be bought from the Government for from $1.00 to $6.00 an acre. There are $50 and and $60 ranches which can be purchased for $20.00 an acre); second, they favor the German people. Any one who can speak German has a passport to go through the country. Germany and Mexico have always been on good terms.

The Russian Mennonites ask for exemption from military duty, the privilege of controlling their own churches and schools, and the use of their own language. After waiting for a week we did get to see the President and we have papers officially signed granting these privileges.

We have been working through a representative syndicate in New York furnishing $500,000.00 on bonds of $100.00 each. These are all purchased by the syndicate itself. The furnishing the cash, to be handled through the Mennonite Colonization Board which is to guarantee final payment of these bonds in twenty years, the written guarantee of these bonds to be given by members of the Mennonite Church in United States, who are worth that much. Individuals can guarantee certain amounts, or congregations can go together and in a legal way raise a certain amount of guarantee which is officially recorded and turned over to them, or conferences can go together in the same way. Then to secure these bonds, the Mennonite Colonization Board should have first mortgage on the land. In addition to this each immigrant signs a note for the amount it cost to bring himself and family across. The immigrants bind themselves in blanket note that they will stand by each other. These bonds do not pay a cent of money, but guarantee that they will, if the immigrants do not.

Hesston congregation has guaranteed $10,000.00. Others have guaranteed certain amounts.

The shipping company has offered to bring the people from Russia to Mexico for $100.00 each. The Mexican government offers to transport all immigrants free from the port to the colony and allow them to bring their goods in custom free and transport that free. It will allow the Mennonites in United States to send to the Mexican colonies cattle, machinery, etc. to be entered custom free and hauled on the railroad for half fare. The government will provide temporary barracks until they can build for themselves and will put down wells for them and in a general way will see that they get started.

The advantages of the Mexican plan over every other:

1. We need forward no money.

2. They will allow them to come into the country uninspected. The government will send inspectors along to Russia, who will endeavor to see that none with contagious disease enters the boat; and they are allowed to bring their old and infirm with them.

3. They will be landed in a country where the climate is such that they need little expense for houses and fuel and where they can raise something every month in the year and thus have a better opportunity to get started.

4. There is to be established a Federal Land Bank under the Mexican Federal Bank law, wherein bonds bear 6 per cent. interest. All the business of these bonds is to be done through this bank. This money can be used and reused until the bonds become due, thus giving the people a chance to get on their feet. They can begin to pay off after seven years.

There are already listed between three and five thousand names of Mennonites who have promised to leave Russia. As soon as the bonds are guaranteed the ships will start and bring them over as soon as they can be taken care of at this end.

Regarding the risk of the bond givers, an article of the agreement states that he can not be held liable for more than he guaranteed, no matter how much he is worth, and where the guarantee is given by a congregation only a pro rata share of the congregation is liable.—Gospel Herald.

WITMARSUM THEOLOGICAL SEMINARY

The Witmarsum Seminary school year came to a successful close on May 23. In looking back over the year's work we cannot help but feel truly grateful for the blessings which God has so generously showered upon us. It was a year full of rich experiences and deepened mental and spiritual growth. God has also blessed the work of our Seminary by awakening an increasing interest in our institution on the part of the churches. They have generously supported us with their means and by their prayers. Even though at times the money did not come in just when it was needed and we necessarily had to wait, yet at the same time we have every reason to be grateful for the support we received, for we felt that it came from people who were genuinely and prayerfully interested in our work of training young people for specific Christian service.

The commencement exercises began with the Baccalaureate service on Sunday, May 18, at 7:30 P. M. The sermon was delivered by Acting-president Paul E. Whitmer on the subject, "The Joy of the Lord" in which he emphasized that true strength and satisfaction in Christian service comes through fellowship with the Lord and through the consciousness of His approving voice.

The Commencement address was given on May 23 at 8 P. M. by President H. W. Lohrenz of Tabor College, Hillsboro, Kansas, on the subject, "The Greatest Discovery of the Ages." It was an inspiring address in which he pointed to the discovery of Jesus, the Christ, by the disciples at the Jordan as the greatest discovery of the ages. He emphasized the need of such a discovery of Christ by each individual and then pointed to the results in personal growth and in real ability for service which this discovery would bring.

The degrees that were conferred on this occasion were the following:

Bachelor of Divinity: Rev. A. S. Bechtel, Summerfield, Ill.; John E. Kaufman, Moundridge, Kans.; and Henry J. Schrag, Freeman, S. Dak.

Bachelor of Theology: Ivan Groh, Preston, Ontario.

Master of Arts (Conferred by Bluffton College at its Commencement for work done in the Seminary): Martha Goering Kaufman, Moundridge, Kansas.

Of these Rev. Bechtel who completed a few remaining hours for graduation by correspondence, came here only for the graduation exercises and then returned to his charge in Summerfield; Henry J. Schrag preaches in Pulaski, Iowa, during the summer; Mr. and Mrs. Kaufman went to Moundridge, Kansas, until they become definitely located; Ivan Groh returned to Preston, Ontario, not having made definite plans for the future.

The Witmarsum Alumni Association also had its annual banquet and business meeting on May 23. At the business meeting the old officers were re-elected: Pres., H. A. Fast; V.-Pres., J. M. Regier; Sec.-Treas., A. S. Rosenberger. Rev. Elmer Basinger, Donnellson, Ia., and Rev. LeRoy Mitchell, Lima, O., were also present at these meetings.

President J. E. Hartzler, who received his Ph. D. degree at Hartford Theological Seminary, May 28, has returned and has again resumed charge of our institution. He is at present out in the field visiting the churches.

The Executive Commitee of the Seminary held its meeting on June 3 in which plans for the future were discussed. All the members were present.

The prospects for students for the next year are very good. A number of the old students are returning and a number of new students have written that they expect to be with us next year. So we look forward with good courage and optimism to the work of the coming year. As our Seminary is preparing for this, its fourth, year of service, may we all remember the work of the institution before God in prayer that it may increasingly fulfill its purpose. **Henry A. Fast.**

THE GOSPEL WE PREACH

The Gospel which we preach has little in common with the modern so-called Gospel which passes under the guise of Christianity. The Gospel of Christ is still a Gospel of power. It is not a gospel of evolution, or of culture, or of good works, but a Gospel of transformation. St. Paul declared that the reason he gloried in the Gospel, was because it was "the power of God unto salvation." The almighty power of God manifest in the salvation of men is marvelous to contemplate.

The Gospel of Christ has in it the power to deal with the question of human sin. This is the world's greatest need. Sin is the curse, the undoing, the damnation of the race. A gospel that simply analyzes and classifies human sins and frailties, or paints beautiful pictures of the attributes of God and the glories of heaven, is no gospel at all. The gospel in order to be the gospel must have in it power to deal with man's sinful nature and practice. Anything short of this is not the Gospel of Christ.

Christ is the energizing force in the Gospel which we preach. He made atonement on the cross for human sin, for the sin of the whole world, so that men may be made free from sin in this present evil world and serve God in "holiness and righteousness all the days of their lives." Christ is declared to be "the Son of God with power." He is made unto us "wisdom, righteousness, sanctification and redemption." In Him there is power to purify our hearts from sin, to regulate our lives and conduct, and to govern and control our wills.

The Gospel of Christ is the "good news" of God's remedy for sin; of God's method of liberation from the control, presence and inbeing of sin; of making man over, a re-creation wherein old things pass away and all things become new; of making the world over, not through the gradual process of improvement and civilization so generally taught, but by the mighty power of God at the coming of Jesus Christ; of a new heaven and a new earth wherein dwelleth righteousness.

Thank God for the Gospel of Christ, for "it is the power of God unto salvation to everyone that believeth."—Ex.

THE MENNONITE

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EDITORIAL

All that is given of God to Christians is given to them as stewards. They are to use their possessions "as unto the Lord". The Christian man, or woman, who has cultivated a high sense of duty will regard it of the highest importance to use what is entrusted in his or her hands with the greatest of care so that nothing of the Lord's possessions will be lost or wasted. He will also realize his possessions, being the Lord's talents, will so be used as to bring the greatest possible return. A high sense of obligation will prompt the farmer to get as many bushels from an acre as the land will produce. To make it yield only twenty bushels when forty are possible is an abuse of the trust and opportunity that is his. In the spiritual sense, the laborer in the vineyard of God, who brings only a few souls to the knowledge of God, when many more may be reached, is a slacker. Great, though the joy may be over the salvation of a single soul, there will be so much more eternal sorrow over the many who are lost because he does not do his full duty. Some years ago there was a famous life guard on the strand at Atlantic City whom we knew whose breast was covered with medals bestowed on him for having gallantly saved men, women and children from watery graves. He became vain and self-indulgent. During the winter months when his services were not required, he spent his time in dissipation, totally unfitting himself physically for the strenuous work waiting for him down at the shore. When summer came and he was on duty the first day of the season there came a cry for the "Cap", as we called him. Another one had gone beyond his depth and must be saved. Alas! the captain's strength failed him, and the victim was carried out to his death. Right there "Cap's" career, as a life guard ended in disgrace and dismissal. He had wasted what he thought was his own and a life was lost. Whatever we possess we may think our own to do as we please with, but, the larger claim of humanity dictates that it should be for the good of all.

Churches often betray a most extravagant use of the Lord's money that amounts to nothing short of a wicked waste. The duplication of money, means and men in the mad rivalry that leads to congregations building their churches under each other's eaves, while there are other places in our country, and sometimes not far from home, where there are no churches and where spiritual ministration is the crying need of the community is a crime. We have in mind a village of 500 with four churches, anyone of which might contain the whole population, within a stone's throw from one another and two of these are of the same denomination. What good might have been accomplished had the original one church remained and the money and effort used in the others been devoted to communities where they were needed is something that can only be speculated about, but the point is that here rivalry and factions had done their selfish worst, much to the discomfort of the peace of the community and possibly to the loss of the many souls who might have been gained to Christ.

In the alley back of our house one may readily learn who are the best families in the row by the contents of the garbage cans that are set out for the garbage man to collect. It doesn't require the waste of much paper or pencil to convince any one that those families that throw out whole loaves of bread, pare their potatoes in peelings, a finger's thickness, etc., are not the best families in the neighborhood. They waste that which God gives them because they will not think of the hungry ones to whom their waste would be a feast. They have no sense of value and this lack will show itself further in their lack of appreciation of the value of time, of opportunity and of souls, not caring for the souls of others, they will give little concern for their own souls or those of their children.

In the management of churches and congregational business there should always be exercised the greatest care, lest the Lord's money be not properly invested. Churches, like individuals, frequently are given to fads that cost money but bring little or no returns. A comfortable church building, properly heated and ventilated, neat, clean and in good taste should go with worship, but a church building that is an architectural monstrosity, offending the good taste of the worshipper, or a torture chamber making physical comfort impossible, is an investment that hurts rather than helps the development of spiritual life. For some years it was thought that a church in a large centre of population must be equipped with game-rooms, a gymnasium and other sport requirements. This meant a tremendous outlay of cash whenever a new building was erected and some of the congregations who hoped in this way to make their building a social centre will still be paying the debts their experiment involved for many years to come. In the meanwhile the gymnasium has been found useless. Game-rooms and gymnasiums require expensive supervision which the ones expected to patronize them resent. We know of several plants that have not been used for years for the reason that the young people do not want to use them. Another congregation with a finely equipped plant has found that the whole thing is a great bother that has no attracting power and so they have closed it up and purchased memberships in the Y. M. C. A. for their young men and in the Y. W. C. A. for their young women. In doing this they save the cost of maintaining an expensive plant and supply something many of their young people want.

A church is a place of worship. To use it for other purposes, innocent though they may appear to be, is not investing the Lord's money to best advantage.

CHRISTIAN SERVICE

By Mabel S. Brubaker

(Concluded)

Rowland Hill once introduced Dr. Jenner, the discoverer of vaccination, to a nobleman in these terms: "Allow me to present to your lordship my friend, Dr. Jenner, who has lately been the means of saving more lives than any other man." Dr. Jenner bowed, and said with great earnestness, "Ah! would, like you, I could say souls."

True, we are not saved or justified by any amount of work that we might do, for we are told in Eph. 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Yet James says, "Faith if it hath not works is dead." There must be both faith in Jesus Christ and good works the fruit of faith." Some one said to Spurgeon, "I hear you are opposed to works." "No," he said, "I am not, nor to chimney pots; but I would not put them at the foundation. Faith is the root, good works are the fruits, and we must see to it that we have both."

Abraham proved his faith by his obedience to anything God asked of him. Faith justifies us in the sight of God. Works justify us in the sight of men. A working faith is more than faith in works.

There was once a pious old patriarch, who was a ferryman in the Highlands of Scotland. On his oars he had inscribed, respectively, "Faith" and "Works". A passenger one day, observing the quaint words, asked what they meant. He then took up the oar "Faith" and attempted to row with it; but the boat merely described a circle, and made no progress. He next took up that marked "Works," and attempted to row with it—the same result. He then took up both, and plying them together the boat immediately shot ahead across the lake. The application is obvious.

We have no better example of true Christian service, than of Christ Himself, of whom it is said, "He went about doing good." We don't know of any instance where He had opportunity to relieve or help someone that He did not do it. His last words on earth when He left were a command to service: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). It is our duty to find out what our part is in that Great Commission. Those who are faithful in Christian service will surely be rewarded.

You remember the parable of the talents, how the two who were faithful were commended in these words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. 25:21). Not, well done good and **successful** servant; but **faithful** servant. God has three kinds of servants in the world: slaves, who serve Him from a principle of fear; hirelings, who serve Him for the sake of wages; and some, who serve Him under the influence of love. To which kind do we belong?

The Great Judge Himself explains in Matt. 25:34-40, how in the judgment day, those deeds of love and mercy done unto the poor and needy, are (as it were) done unto Him. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

THE SOWER "BROADCASTING"

We have received local church papers from the following churches: Souderton, Pa.; Wayland, Ia.; Pandora, Ohio; and First Church, Philadelphia; and just for a change we shall broadcast from these in this issue. Get down your receivers, friends, and let us see whether we can lodge a seed or two in your ears. We remember the good old time on the farm when we used to broadcast wheat in the corn fields. We had a half bushel bucket and setting it on the saddle horn we rode through between every third row and broadcasted the grain. When a seed happened to land in the horse's ear he would shake his head vigorously to dislodge it.

If any of you get an ear full just digest it and let it try out the soil on which it fell.

Coming

We are glad to announce the coming of Dean N. E. Byers, of Bluffton College, into our Eastern Conference for a period of ten weeks, June 22 to August 31. Plans are being completed by the Sunday School Association and the Conference Educational Board for a series of lectures on Sunday school and church work. Dean Byers is an expert in the line of religious education, and will prove a blessing to our schools and churches.

The plan is to have him give one evening each week for the period of ten weeks to each of the five schools cooperating. The Sunday schools of Philadelphia, Deep Run, Quakertown, Bally and Souderton have taken the initiative in the plan. The work is planned to be somewhat in the line of teacher's training, yet not neglecting the general church work. Further announcement will be made soon as to definite detail plans.—SOUPA.

A Little Bit of Heaven

Has come to brighten the home of Mr. and Mrs. Chris. Hertig in a baby girl, Betty Marie on February 11. Mr. and Mrs. Joseph Widmer in a baby girl, Catherine Elizabeth on February 16. Mr. and Mrs. John Gugel in a baby boy, Edward R. on March 3. Mr. and Mrs. Espey Schroll in a baby girl, Nellie Elizabeth on March 10. Mr. and Mrs. Ed Kauffman in a baby boy on March 24.—WAIA.

Oldest Sunday School Worker

Without a doubt Brother Charles H. Moyer is the oldest worker in active service in our school. Records show that he joined the school in 1872 and has ever since been an active member. He was Superintendent for more than a quarter of a century. During most of this time he has been a faithful teacher. 52 years is a noble record.—1ST PHILA.

Five years ago on March 12, just the day before Mrs. Moyer's funeral, Mrs. P. B. Hilty took sick, and she has been in bed ever since. How quickly something can come upon a person which will stay with him all his life. And yet, the sister always finds things for which she can be thankful even in her sickness. It is only the grace of God which enables her to bear her cross so patiently.—PANIO.

From now on Bible instruction will be given in the high school regularly every Wednesday morning. The freshmen will study the "Heroes of Israel" under Rev. Dibert; the Sophomores the "Life of Jesus" under Rev. Regier; the Juniors the "Life of Paul" under Rev. Tropf; and the seniors the "Harmony of the Gospels" under Rev. Rosenberger.—PANIO.

Are you keeping in touch with the activities of our denomination by reading one of our church papers? Either the Mennonite or Der Christliche Bundesbote will keep you posted on the important events and interests of our conference. Send in your subscription to The Mennonite Book Concern, Berne, Ind., or hand it to the pastor who will gladly forward it.—WAIA.

Recently the Senior C. E. society conducted a radio service at which we listened to addresses given by absent members. The broadcasting stations were called out and then the letters from absent members were read in an adjoining room. The letters had been carefully prepared and a real message was contained in each. The following broadcasted messages over our improvised radio: Byron Basinger, Hulda Schutz, Verna Suter, Grace Steiner, Myron Steiner, Myron Gerber, Homer Suter, Ruth Amstutz, Olin Baumgartner and Fred Hilty. Some other time we shall tune in again to get their messages.—PANIO.

Question—1 PHILA. Who is the author of the little poem "Mother" in your May 11, 1924 Bulletin? It is fine.

It will be interesting to all to know that the Men's Glee Club, of Bluffton College, recently won third honors in the State contest for Ohio college glee clubs. The boys won first honors for the song chosen by the contest officers for all the clubs to sing, but lost on the selections of their own choice.—SOUPA.

The Christian Endeavor is going to have a Mission Study Class. The first session will be held Friday evening, May 16th, from 7:00 to 8:00 P. M. The purpose is to study our own Mennonite Missions. If you stop to think how much you know about our Missions you will realize that you ought to know a lot more. Just give your name to any one of the Mission Committee. We have secured Rev. Neuenschwander as teacher. The Committee.—1 PHILA.

The banner Sunday school attendance for 1924 to date was March 23, when 288 were present. Our smallest attendance was 176—the Sunday of the heavy snowfall. Our average for the first quarter was 233. This is a splendid beginning for the year. The best three-quarters of the year is still ahead of us, so that our average should be raised considerably. Come, and don't forget to bring your Bible along.—SOUPA.

The Christian Endeavor Committee of First Mennonite Church, Philadelphia, has been busy at work all winter and is continuing its work into the summer. The Committee is raising funds to furnish the roof and windows of a Mission Study house in Montana. The Study House is for the purpose of giving Indians who come from a distance to attend a series of meetings, a place to live. Also it is to be a house where those can live who come from different places for intensive study for a short period of time. The Missionaries write that they can do much more if they have the Indians under their constant care for a short time. The Society is collecting funds for this project from its members as well as from members of the congregation.—1 PHILA.

Organized classes are a large asset to a church or congregation. They are a means or an agency through which the church can carry on various phases of its work. A great deal of the work done by the church under the organized class system would remain undone were it not for these organizations. The following brief report of the young ladies' class of Eicher is another illustration of what can be done. Credit has already been given in these columns to some of the other organized classes of the two churches. To those classes who have not yet reported we might suggest: don't be too modest to make your reports, they may be a suggestion and an inspiration to others.

Report of Philathea class of Eicher church.

Balance on hand 1922	$48.14
Total receipts	73.25
	$121 39
Paid out:	
Support for high school girl in India	$40.00
To Home Missions	8 54
White Gifts	12.45
Book Case to Sunday School	9.65
Class Expenses	4 75
Total	$75.39
Balance on hand Jan. 1, 1924	46.00
	$121.39

—WAIA

Graduation of C. E. Experts. The Delaware Branch Rally, held in the Gaston Presbyterian Church last Monday was a meeting full of good things. Those who went early report that they had a fine supper and conference. Others went for the meeting at 8:00 o'clock. The speaker Mr. Wood gave evidence that he had done much personal work in winning men to Christ. One feature that was a surprise was the graduation of four Christian Endeavorers into the rank of C. E. Experts. What made the evening more worth while for the First Church delegation was that the four were all members from our own C. E. Society. The teacher, Mr. Arch J. McQuilkin, complimented the class for having finished the course that usually takes 8 weeks, in 5 weeks; and instead of taking the examination in two evenings they did it in one. Those who were graduated were, Edith Wiest, Wilhelmina Kuyf, Irma Fretz and Robert Ross of the First Mennonite Church, Philadelphia. Congratulations.—1ST PHILA.

The year book of the First Mennonite Church, Berne, Ind., shows a membership of 979 at the end of 1923, while the Sunday school numbers 1103. The total net income of finances for the year was $20,448.04, or an average of $20 93 per member.—SOUPA.

Have you received your copy of the Prayer Cycle? If not, make your request to the pastor, who will gladly give you a copy. It is a wonderful help in getting acquainted with the facts in regard to the stations and their respective missionaries in the various fields of our church. A good plan is to keep it always at hand during the time of your family devotionals, and it will aid in giving point and purpose to your prayers.—WAIA.

At the time of the preparation of this material for The Visitor the pastor and his family are still under quarantine. It is an experience not soon to be forgotten. Under such circumstances one appreciates more than ever the kindness and good will of friends. If you have been under similar conditions you will know how to appreciate an inquiring phone call or some other manifestation of interest in your welfare. We wish to thank especially Mr. Richenberger who made himself responsible for our mail, Mr. Eicher for daily marketing the eggs, Mrs. Hochstettler and Mr. Wittmer for doing our correspondence, Mrs. Koebel and Mrs. Richenberger for the dainties sent over, the Philathea class for the big envelope of cheery messages written by the different members during their evening session, Mr. Boller for fumigating the pages on which this material was written, and all the other friends who have so kindly offered their help.—WAIA.

On a recent Sunday night the pastor told the history of five of our most popular songs and then pictures of these songs were thrown on the curtain, with the words, and the audience sang them. The pictures were indeed very impressive. The following hymns were thus vivified: Onward Christian Soldiers, How Firm a Foundation, Jesus Lover of My Soul, In the Cross of Christ I Glory, and Abide With Me.—PANIO.

The Intermediate C. E. Society is going to celebrate its First Anniversary on May 29th at 8:00 P. M. An interesting entertainment will be followed by refreshments. The Senior C. E. is cordially invited.—The Committee.—1 PHILA.

CHRISTIAN SERVICE

(Continued from page 4)

done it unto me." We must be careful that we do not do little when we might do much. If the little is all I can do, my Lord will take a few grass-blades, as if I had brought Him a whole paradise. But if I could have brought Him rich flowers, and only plucked a weed out of the hedgerow, He will not take my gift.

A gentleman visited an asylum for idiots, carried on by a society of young men, who devote themselves wholly, without pay, to ministering to these poor creatures. The visitor saw what a dreadful life it was, to be associated continually with these half-witted beings. He exclaimed with amazement, "How can you bear this life without being highly paid for the intolerable misery of it?" One of the young men who was conducting him smiled and said, "We shall be paid highly some day by **Him** to whom we minister."

No works shall find acceptance in that day
When all disguises shall be rent away
That square not truly with the Scripture plan
Nor spring from love to God or love to man.

—Gospel Herald.

INTERNATIONAL RELATIONSHIP

International relationship and world peace need ambassadors on behalf of Christ reconciliating the world to God. Everything that Jesus ever said about love applies as surely and truly to the whole life of the next door neighbor. No one has ever been heard to say, except when passion expelled reason, that Jesus could be imagined as having taken part in any war. An ambassador of Christ must represent his Lord in all things. For centuries the Body of Believers who founded this institution, have held that Jesus meant what He said, when He spoke about loving your neighbor and loving your enemy. And now, since so large a number of Methodists have become Mennonites on this teaching which has been our heritage for ages, even to the extent of earning the title of "Slacker" for Garrett Biblical Institute from all the Chicago papers, graduates from Bluffton College may well claim their heritage. And claim it with confidence that the world will be reconciled to God. If every graduate from a Christian college really represents his Lord, there should never be another war, except every Christian on the planet has done everything in his power to prevent it.

And I say this, knowing that there are so-called Christian leaders, like Dr. James M. Gray of the Moody Bible Institute, who has been invited to deliver the Commencement address at one of our Mennonite colleges next Thursday, in spite of the fact that he joins the Chicago papers in calling the professors and students of Garrett Biblical Institute slackers, and who claims that our position in regard to the teaching of Jesus as to war is not only non-Christian but Anti-Christian. I venture to suggest that one conscientious objector, who is such out of sincere love for his Master, who is willing to suffer imprisonment and even death for his Masters' sake, may do more to interpret the spirit of Christ to the world, than Dr. Gray in a generation as head of Moody Bible Institute.

It may cost you something to be an ambassador on behalf of Christ reconciling the world to God, but do not try to be an ambassador unless you are willing to represent your Lord honestly and truly.—Extract from Dr. Mosiman's address to the class of 1924.

GOD IS OUR REFUGE

Luke 12:6: "Are not five sparrows sold for two farthings," etc.

During some seasons of the year the fog on the San Francisco bay is so dense that navigation is very unsafe and even the birds lose their way. Not long ago on such a day when a big ferry boat laden with hundreds of commuters was feeling its way over the water toward San Francisco from Oakland, a little bird that had become lost and fatigued tried to find refuge on the boat. It would alight, but hardly would it have closed its wings before the fog-horn would blow and frighten it into flight again. Out it would go over the dark water only to return a moment later for rest and refuge. Each time as this was repeated the little bird sank lower and lower toward the water, and each time it showed more fatigue. At last, just as it was about tired out, dazed with fear, it flew into the lap of a young lady, who with the others had been watching the weary thing looking for rest. She caught it gently, stroked it with her hand, and in a few minutes the fluttering heart of the bird became more quiet. It rested there until the boat was tied up to the dock. As the passengers hurried ashore the little bird was released, safe on the land. "Not one of them is forgotten before God."—Rev. Edward J. Bradner, Expositor.

THOUGHTS ON DIVINE LOVE

"Divine Love never plays a traitor."

* * *

"Divine love is ever ready to believe the best of every person, and will credit no evil of any one but on the most positive evidence."

* * *

"Pure love rejoices as much at the happiness, honors and comforts of others as they can do in their own. They are ever willing that others should be preferred before them."

* * *

"Divine love never supposes that a good action may have a bad motive."

It is better to bridge your chasms of failure than to leave them open for other people to fall into.

THE S. S. LESSON

July 6

The Birth of Jesus

Luke 2:7-20

Golden Text: "For unto you is born this day in the city of David, a Savior which is Christ the Lord." Luke 2:11.

In beginning a new quarter with the birth of Jesus we should bear in mind the promises that were made concerning His coming. From the time when God declared that the seed of the woman should bruise the head of the serpent, there were other predictions coming with greater clearness. He was the One through Whom all nations of the earth were to be blessed, as promised to Abraham. He was to be the One who was to rule on the throne of David. He is referred to as the "Branch" the "Sun of Righteousness, with healing on His wings", the "Messiah", the "Prince of Peace", etc. Greater attention to the letter of Scripture than to the comments made by the scholars concerning their meaning would have been a better preparation for the Messiah's coming on the part of the Jewish people. There were at that time some, however, who read their Scripture clearly. Even the scribes knew He was to be born in Bethlehem and Anna and Simeon were not mistakes in expecting Him to appear in their time.

When the Roman Emperor gave orders for a census of the world, which was to form the basis of further taxation, he no doubt was only thinking of his own financial needs. Certainly it did not occur to him, the lord of the earth, that he was a mere puppet in the hands of the Almighty to further His purposes. Yet, such is the way of God, when it comes to carrying out His plans men become so many of the instruments He uses.

The long and tedious journey of Joseph and Mary from the little Galilean village to Jerusalem was in accord with Jewish custom. They must register at the ancient seat of their family. In following this custom, instituted centuries before, we see how seemingly impossible situations were working out in accord with the ancient prophecies. The Christ was to be born in Bethlehem, and so it happened that the natal city of the Galilean Christ was in Judah. The story further reconciles another prophecy: "Out of Egypt have I called My Son."

The arrival in Bethlehem marked a time when every space was occupied. In the East public shelters are provided, but, in this case, there were so many before them that there was no room for them in the inn. Of the many there, none seemed to realize that on that night the great event was to occur that would send the heavenly choruses ringing with joy and cause even the stars to add their lustre as a glorious tribute to their Creator. One can hardly imagine the cruel selfishness of a world that will not concern itself about offering the required privacy to a woman in the supreme hour when she is going to the very door of death to give to the world another life—a life in this case destined to bring it its greatest blessings. The observer, however, must soon note that there are many doors closed to the Christ. Many hearts are so full of sin that they have no place for Him; many lives make places for anything else but the Christ; many nations close their doors to Him; there have been many ages that would crowd Him out and we sometimes feel that there are churches too, that make no room for Him.

It was not to the learned scribes who knew the Scripture, nor to the priests who ministered in the temple, nor to any others of the leaders that the announcement of His birth was made, but to the shepherds. Why was this? Because they were the most fitted for the honor. They were simple men, unspoiled by the ways of the city and uncorrupted by wealth or pleasure. They lived close to nature and close to nature's God. They followed the common calling that had nevertheless been dignified by such men as Moses, David and the Prophet Amos. God seems to find the great number of His devout servants among the common people. Abraham Lincoln once said: "God likes the common people, that's why He made so many of them."

The message of the Angels was to quiet the fears of the shepherds. Such a sight they were permitted to behold brought a feeling of awe, and a sense of the might and power of God. God's message was the cure for fears. "Good tidings of great joy." The greatest joy comes with peace. It is a peace with God that bears its fruit in peace with all God's children. We note that the shepherds (1) went to see, (2) found the Child, (3) made known what they had seen. It was a further seeking for the blessing of God, the reward of faith and a sense of duty to testify.

THE C. E. TOPIC

July 6

In His Steps. 7. How Jesus Treated His Friends

Luke 10:38-42; John 15:13-15

The life of Jesus has many sides every one of which invite the best abilities of the keenest minds to show them forth. Jesus is greatest in whatever light He is studied, be it as a teacher, healer, hero, martyr or a man in His relations with common people. None else is to be compared to Him.

As a Friend Jesus takes place above all other friends. He makes this a condition of His friendship and permits nothing, not even the dearest relatives, to come between Him and the one who would follow Him. In being our supreme Friend He best prepares us to be real friends to one another and those who are His friends will also become friends to those with whom, under any other condition, there could be no association, much less the existence of a mutual confidence that must characterize friendships.

Friendships are rated for what they represent in character, often in sacrifice and always in love. A friend whose character is unworthy is always bound to be an evil one, exerting an evil influence. Such a one must be avoided in the interest of our own characters. In Jesus we find the perfection of character the only being that earth knows to have been without sin. Therefore a friendship with Jesus is a perfect friendship. Friendships exist to give rather than to receive. Those we love the most we want to do the most for. No honorable friendship is cultivated just for the purpose of getting things. Jesus was always giving. He gave time, effort, prayer, advice, help and healing, yes, He "gave His life a ransom for many." We prize gifts because they represent the love of our friends. Our gift of gifts is salvation. It is precious for many things but especially because He loved us and died to save us.

The noblest friend is the one who can be true even at his own disadvantage. It is because of this sentiment that we hold Jonathan the friend of David in such high esteem. To know Jesus is to realize that He set aside His kingly honor to come to earth and become a lowly man that He might be a Friend to the lowliest and poorest.

If we have real friends we will be better because of their friendship. Some one said of a friend: "To know him is a liberal education." Some so-called friends make men worse. Their tastes are degrading and association with them is corrupting. Solomon realized this when He said: "My son, if sinners entice thee, consent thou not." If we examine the best friendships we will soon realize that they are the best because they reflect friendship with Christ. In other words, the friend of Christ is the best friend to choose because He influences one to become like the Christ.

Now how did Jesus treat His friends? There was John the Baptist. He esteemed him the messenger of God who was sent to bring Him to the notice of men. When John misunderstood Him He did not resent it but patiently satisfied his suspicions. Most of us lessen our esteem for friends when we feel that their confidence in us is weakening. It was after he had received the message that seemed to question his Messiahship that Jesus paid His most appreciative tribute to John, rating him as the greatest of all the prophets.

We find a peculiar friendship establishing itself between him and the cultured influential Nicodemus. Jesus met him frankly and revealed to him the deepest truths because He knew that Nicodemus was a sincere seeker after the truth. We cannot dare to speculate what would have been the consequence had the story of Jesus in His relation to Nicodemus been omitted from the New Testament.

In His association with the disciples we find Jesus the Friend who was patient with their weaknesses but who in no wise excused their lack of faith which He rebuked whenever it manifested itself. In this we find Him the true Friend who will not gloss over faults nor hold affection by resorting to flattery. Among the disciples there were some who were closer to Him than others. Not that He loved the others less, but, because He saw in some a capacity for greater spiritual appreciation than in the rest. No wonder that John, the youngest, could speak of himself as "that disciple whom Jesus loved." In the lofty spiritual flights we see in John's writings we find the reason why his Lord favored him so above the others with his special affection.

Being one of earth's men Jesus had to pass through the trying experience of having both weak and unfaithful friends. The weakness of the disciples under trial is recorded to their shame, but, when they came to realize the meaning of His friendship and fully believed in Him He trusted them as before. The wonderful picture of the sorrowful Peter on the shores of Galilee portrays his readiness to forgive. Even Judas when he came to betray his Lord who knew the purpose of His coming, was still greeted as "Friend".

Our friendships come nearest to perfection as they approach the example of friendship that Jesus gave us in His life.

REPORT OF RESOLUTIONS COM. IN CONVENTION ASSEMBLED, EAST SWAMP MAY 30, 1924

Whereas; God has so graciously blessed us with both material and spiritual blessings in our endeavors for Christ and the church, it is with grateful and humble hearts that we give thanks and praise unto God and honor Him with renewed zeal and effort on our part to carry on the work in a more efficient, generous, and earnest manner than we have ever done heretofore,

Therefore be it Resolved—That the Prayer Fellowship work in our Union be brought to the attention of all our Societies in a more vigorous manner, that the Prayer Fellowship Committee bring the matter before our Societies in a body or as individuals that the importance of prayer for Missions may be fully realized by every individual member of our Union.

Resolved—That the Union seriously consider the support of a Foreign Missionary, (possibly Dr. Bauman); first, give entire support either as a Union, or second, give entire support as a Union in conjunction with our Sunday School Union, or third, give support by a certain number of individuals in our Union pledging themselves for a specific sum yearly in case of the default of either the first or second year.

Resolved—That we would like to see still more of our young people as they come into the years of individual responsibility to adopt the practice of setting aside for the Lord's work a definite portion, say a tenth or more, of their incomes, and thus become recipients of the blessings that God in His Word has promised to those who thus honor Him and cheerfully give to the furtherance of His cause in the world according to the stewardship He intrusts unto them. That in order to further the spirit of this resolution a Tenth Legion Secretary be appointed for the Union who in cooperation with similar secretaries appointed in each Society shall bring and keep this phase of service before the minds of our young people.

Resolved, That we particularly commend the work of Rev. **Samuel T.** Moyer of India to our various societies that they may follow him in prayer as well as our other representatives in the field and receive the inspiration in our lives that comes to us through his yearly letter and his faithfulness in a hard field of duty.

Resolved, That we especially commend the various Societies for their very liberal and prompt responses within the last few weeks to the call of the Dr. Bauman Medical Fund.

Resolved, That we thank the East Swamp Society for their splendid entertainment and the use of their church.

Respectfully submitted,
Resolution Committee.

MARRIAGE

Wiebe-Banman—Gustav A. Wiebe and Linda Banman were married in the First Mennonite Church of Aberdeen, Idaho, Wed., June 4. Their pastor, Rev. M. J. Galle, officiating. Both are members of the First Mennonite Church.

DEATHS

Gabel—Near Springtown, Pa., on May 10th, 1924, Kate Gabel nee Musselman, wife of Rev. Frank F. Gabel, aged 64 years, 1 month and 17 days. Services on 15th by her pastor A. M. Fretz assisted by Rev. N. B. Grubb former pastor and interment at the Springfield church.

Tice—At Dilltown, Pa., on June 1, 1924, Carl Robert Tice, infant child of Frank S. and wife Bertha **May Tice,** aged 3 days. Services by A. M. Fretz and interment on 3rd at Hilltown cemetery.

CONTRIBUTIONS

REPORT OF MISSION COMMITTEE ON DR. HARVEY BAUMAN MEDICAL FUND MAY 30, 1924

First Ch., Phila. S. S.	$27.39
Do. C. E. Society	5.00
Allentown C. E. Society	35.00
West Swamp Junior C. E.	24.00
Deep Run C. E.	30.00
Bethany C. E. Quakertown	34.42
Zionsville C. E.	50.00
Offering at Zionsville Y. P. Conference G. C. Session	40.21
Germantown C. E.	25.00
East Swamp C. E.	26.00
Souderton C. E.	25.00
Cash received to date	$322.02
Allentown Jr. C. E. pledge	15.00
West Swamp, C. E. pledge	85.00
Perkasie, do,	10.00
Hereford C. E. Bally, pledge	50.00
Schwenksville S. S. pledge	25.00
Refund Temple expenses deducted	3.00
Total pledges	$188.00
	322.02
Total in sight	$510.02

One or two societies either have not responded or have thought of increasing their contribution. The committee hopes to increase this total somewhat.

Respectfully submitted,
The Mission Committee.

JOTTINGS

Rev. J. J. Balzer of Mt. Lake, Minnesota suffered serious injury from falling from a sixteen foot ladder, some days ago. A bone in his hand was broken and he was otherwise bruised.

Miss Martha Burkhalter, now on her way home from India to spend her furlough, is in Switzerland and expects to arrive in Berne, Indiana, some time late in June.

Rev. Albert Claassen, of the Los Angeles church stopped off at Newton, Kansas, to visit friends while on his way to Beatrice, Nebr.

The Commencement address of Bluffton College on June 6 was given by President Harvey Brumbaugh, of Juniata College, Huntingdon, Pa. His subject was "Fundamentals" Juniata College is an institution of the "Church of the Brethren".

On June 1, Rev. Dr. Chalmers, a missionary to the Jews in New York addressed the Berne, Ind., congregation at the morning, afternoon and evening services. His subject was: The Jew, Past, Present and Future.

Former students and friends of Bethel College have already subscribed $40,000.00 toward the completion of Science Hall, now in course of erection.

On May 5, the pastor of the Normal, Ill., church, Rev. William H. Grubb closed the third year of his pastorate by giving a brief report of the three-year's work which showed an encouraging increase in membership.

Rev. A. F. Martin, of Millersville Lancaster Co., preached in the Germantown, Pa., church, Sunday, June 8. The meeting is reported to have been well attended and the interest good.

The Menno Friendly Beneficial Association, an organization connected with the First Church, Philadelphia is in the midst of a drive for new members. A handsome prize has been offered for the one bringing in the largest number of new members.

As is well known to those familiar with Mennonite history the ancient doctrine of non-resistance that characterized the Mennonite church was abandoned in Holland long ago and considered by the brethren there merely as a historic fossil. The outbreak of the world war revived the sentiment for peace in the minds of many and this finally found expression through a group of about 40 persons who were among those attending **Gemeentedag** at Luntern in 1921. This body of brethren, forming the beginning of a larger group has undertaken the publication of literature in the interest of Peace under the name of **"Arbeidsgroep voor Weerloosheis"**. The first article on the subject is from the pen of Rev. J. M. Leendertz, well known to many American Mennonites. His subject is: "Een Doopsgezind getuigenis tegen militar geweld" (A Mennonite Testimony Against Military Force). Rev. Leendertz gives credit to the American Mennonites and the Quakers for the revival of this doctrine that once was accepted as a cardinal item of the Mennonite faith everywhere.

Rev. and Mrs. S. M. Grubb, of the Second Church, Philadelphia, celebrated the twenty-fifth anniversary of their marriage on June 6.

Rev. and Mrs. Valentine Strubhar, of the East Washington, Ill., church gave a farewell banquet at their home, some days ago, to all the members of the local Ministerial Association in honor of Rev. Burgi, an Evangelical minister who is leaving Washington for Rockford, his new charge.

Among the interesting items on the program of the Young People's Convention held in the East Swamp Church, Quakertown, Pa., were an inspiring address by Mr. E. P. Gates, General Secretary of the United Society and a letter from Missionary S. T. Moyer. Brother Moyer's letter made such as impression on the Convention that it was determined to give it the widest possible publicity. It is on another page of this issue.

The congregation in Fredrichstadt, in Schleswig-Holstein, one of the oldest Mennonite congregations in Europe, has been a severe sufferer because of conditions in Germany. It has been impossible to maintain a pastor. Rev. Ellenberger, the last pastor, is now in America earning his living. However, interest is being maintained through the efforts of the minister of the Hamburg-Altona congregation, Rev. H. van der Smissen. This spring he visited Frederichstadt and celebrated the Lord's Supper with the brethren. At the same time three young people were admitted into church membership by the rite of baptism.

Rev. Kreidler and Dr. Ella Garber were the speakers at the Children's Day Exercises of the First Church, Philadelphia.

The Mennonite Aid Society of Mountain Lake, Minn., is now in existence for twenty-five years. During this period there have been 140 deaths among its members and death benefits paid out have amounted to $110,000.00.

Bluffton College graduated 31 at its 24th Annual Commencement. The subject of the Commencement address given by President Harvey Brumbaugh, of Juniata College, Huntingdon, Pa., was "Fundamentals".

It is proposed to transfer the activities of the (Old) Mennonite Sanitarium at La Junta, Col., into a general hospital. Those closest to the work feel that more practical service can be rendered in a general hospital than in an institution confined largely to sufferers from one disease only. Whether the proposed hospital will be erected at La Junta or elsewhere will depend upon the question of where the most practical services can be rendered.

The Commencement of Bethel College, Newton, Kan., was held on June 5. Degrees were conferred upon eighteen candidates. Prof. G. A. Haury, Sr., the oldest member of the faculty, in point of service, presided over the exercises and conferred the degrees in the absence of President Langenwalter who is a patient in Bethel Hospital, but reported to be improving. The Commencement address was given by Rev. Dr. Charles M. Sheldon.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.
No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.
No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.
No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.
No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2¼ in. 15c.
No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅜x1½ in. 15c.
No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅜x2, 15c.
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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅛ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

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CHILDREN'S DAY EXERCISES

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Price: 8 cents per copy; 85 cents per dozen

Flower and Song (L)
Paths of June (L)
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Hearts of Gold (L)
The Call of the Flowers (L)
Lead on O King (L)
The Children's Festival (L)
Summer Blossoms (R)
Mid Flowers and Song (R)
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CANTATAS

Adapted to Children's Day, or Sunday School Festival for Choir and Sunday School

Price: 20 cents per copy

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Treasury No. 32.—Recitations, Exercises, Acrostics, Decorating Suggestions and Drills.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JUNE 26, 1924. No. 26.

THE OUTLAWRY OF WAR

By Justice Florence E. Allen of the Supreme Court of Ohio

(The first woman of the world elected to sit in a court of last resort.)

I suggest the abolition of war as a legal system to be accomplished by one step. It is: That war be outlawed and declared a crime under the law of nations, and that its use as a means of settlement of disputes be abolished.

This plan is not in opposition to other plans. It is necessary to the fulfillment of other peace plans, but it roots deeper than all of them. It is basic. You cannot disarm unless you outlaw war. Machinery for international cooperation cannot achieve peace in a world which sanctions war.

It is not possible nor necessary to abolish the causes of war before we make war illegal. We did not abolish jealousy, hatred, greed, nor the other human emotions which give rise to killings before we made murder a crime.

There is no law, nor even any declaration made by the nations, forbidding war. War is not a crime. Fighting between individuals, unless in self-defense, is criminal; purposeful and malicious killing, except in self-defense, is murder. The only wars which are now illegal and criminal are wars of liberation like our own Revolution of 1776. We have to make the world agree that international fighting, unless in self-defense, is criminal; is murder.

Some men say that you cannot penalize war, because it is always said to be in self-defense; but the law of self-defense in individual law is made so plain that a man must prove self-defense in order to justify a killing. When the international code is written condemning war as murder, nations claiming self-defense will have to come within that law in order to justify a war.

To make specific what I mean with regard to the law of self-defense between nations, we have to establish law that only an overt act amounting to attack justifies resort to war. Such an overt act could never consist of mere suspicion, threat, or inflammatory speeches by citizens, officials, or jingo representatives.

Who should enact the law is plain. It must be enacted by the civilized world. It need not be enacted by a legislature nor a parliament. It can be enacted by a simple conference as a universal treaty. And America, the first great nation to live in friendship with her neighbors, should call a conference to outlaw war, through a treaty followed by a code convention to enact and codify international law along lines of international justice.

How can a court stop war if there is no law against war? I have sat in murder trials. How could I even impanel a jury to try a man for murder if there were no lawmaking murder a crime and punishing it as such? No court in the world can maintain peace while war is legal.

War has many remote causes. The immediate ostensible cause is always some dispute. You cannot eliminate war unless you substitute some other method of handling the dispute. But in this process war must be made illegal, a crime against society, or nations will still use war. Nations are particularly apt to use war if their cause is weak, but when war is made disreputable, nations will hesitate to use it, and it will be made disreputable whenever it is made illegal.

No league, no association, no world court, can ever do away with war, unless war is made illegal. Any league or association which tries to prevent war by making war is doomed to failure.

And that brings me to the proposition that the court's decrees must not be enforced by physical power. You cannot eliminate force between nations by using force. One reason for this is that the nations will never consent to a super-government. To be practical, in order to work, any international organization must be based upon agreement only, i. e., treaty; being based on agreement, the organization will be disrupted if force is used. Moreover, the seeds of hatred sown in using force to repress war are just as evil as those sown in the war which the force was employed to repress.

Laws are not enforced through physical force only; they are also enforced through public opinion. The better part of law enforcement is done through public conscience. That is because real laws, which have a moral basis, are the expression of the moral feeling of the community.

The same force of public opinion can be built up among the nations. It cannot be built up until the moral law that war is illegal is expressed in terms of law. The law must be expressed so that the spiritual strength of the world, always much greater than we admit, may rally to its backing. War must be outlawed, in order that this spiritual force which will teach the nations not to learn war any more, not to want to learn war any more, may be released and vitalized. At present it is impotent. This spiritual force—this desire not to war, because war is a crime—will finally be the most potent force toward peace, and hence we should express the law if for no other purpose than to release this force.—Federal Council Bulletin.

ANNUAL CONVENTION OF THE MENNONITE S. S. OF DALLAS AND PRATUM

The annual Sunday school convention was held at the Pratum Mennonite church, June 8, 1924.

Chairman—D. A. Braun of Dallas, Oregon.

Secretaries—A. G. Rempel of Dallas, and Alma Stauffer of Pratum.

The program was opened by singing, "Have Thine Own Way, Lord". C. F. Mueller, Field Secretary of Reedley, Calif., led the song service.

Led in prayer by Rev. S. S. Baumgartner of Pratum.

Song by Dallar choir.

Convention sermon by Bro. J. M. Franz, of Dallas, Oregon. Topic—"Seek and Save."

1. It is our duty to seek and to save; we should all throw out life lines.

2. We must have the love of Jesus Christ within our heart before we can be life seekers and savers.

3. We should all have a desire to do this great work.

Led in prayer by Bro. Franz.

Song—mixed quartet, by Bruderthaler S. S. of Dallas, Oregon.

Report from secretary of Pratum Mennonite S. S.—Ellen Steffen.

Report from secretary of Zion S. S. of Dallas.—Sadie Hiebenthal.

Address—C. F. Mueller, Field Secretary of Reedley, Calif.

1. We should live such a life that others can see Christ living within us.

2. We should put ourselves foremost in the work for Christ, and should be willing to sacrifice for Christ.

3. Biblical material should be so arranged that it is of good service to the class which uses it.

4. Those whom we count as S. S. pupils should be definitely working and living for Jesus Christ, and should be definitely committed to Christian life.

5. It isn't the large numbers which count in S. S., but the work which they do, and how well they do it.

Instrumental music by Mrs. Henry Roth of Pratum.

Prayer by D. J. Steiner of Pratum.

Afternoon session was opened by singing, "Since Jesus Came into My Heart", led by D. A. Braun of Dallas.

Prayer by A. G. Rempel of Dallas.

Song by Dallas Choir, title—"Song of Victory."

Personal Evangelism.—H. D. Hamm of Bruderthaler S. S., Dallas, Oregon.

1. We must know Christ ourselves if we want to do evangelistic work.

2. Persons should be converted.

3. Persons should be above reproach.

4. Persons should be Spirit-filled.

5. Persons should know how to pray.

6. Persons should know the Scriptures.

7. Christ set us a good example by not only speaking to multitudes, but by speaking to individuals.

8. We must be active or we will rust; personal work keeps ourselves in trim. Each one can be an evangelist.

Instrumental music by several brothers from Dallas S. S.

How can the S. S. be made so efficient and attractive that it will win new members?—by F. F. Kliewer, Supt. of Zion S. S., Dallas, Oregon.

1. Have S. S. teachers' training class to qualify for work.

2. Have S. S. teachers with Christian love in their hearts for others.

Importance of Cradle Roll, by Mrs. S. S. Baumgartner, Supt. of Cradle Roll, Pratum.

1. Lives of parents are often reached through children.

2. Child enrolled in Cradle Roll can almost be positively counted on to be an active member in church.

Song by Pratum Choir—"Day of Rest and Gladness."

Recitations by Elizabeth Linscheid of Dallas S. S.

Meeting turned over to Endeavor chairman, E. A. Steiner.

Song—"Jesus Is All the World to Me."

Sentence prayers.

Christian Endeavor Pledge, and why we should sign it, by Albert Schroeder, of Pratum S. S.

1. We must give our heart and soul to Jesus, and do as He would have us do.

2. We should study the Bible to help us to keep in the path of righteousness and out of the ways of the world.

3. Answer roll call with a Scripture verse, when name is called.

4. Pledge helps in doing religious duties and in living a religious life.

5. Pledge gives strength and new energy in life. Pledge is the standard of the Endeavor; the more one studies it the more sacred it becomes; it becomes a blessing to the individual.

Address by C. F. Mueller of Reedley, Calif. Topic, "An Honor Built Man."

1. Live to please Christ; forget yourself but live to please others.

2. We should be of service to others, for Christ said, "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto me."

Song, "What a Friend We Have in Jesus."

How can we make our prayer meeting and programs more profitable?—Wm. Falke, Dallas.

1. By leading a prayerful life at home.

2. By coming and bringing a friend with you.

Song by Pratum Choir—"Hallelujah Chorus."

Christian Stewardship, what is it? How can it be followed out? —Jacob Stauffer, Jr., Pratum.

1. Christian—professor of the religion of Christ. Steward—a collector of taxes and rent.

2. One should give in a cheerful way as God will reward you according to the spirit you give it in.

Recitation—Agnes Wellman, Pratum S. S.

Search the Scriptures—What are good and helpful methods?—Mrs. D. A. Braun of Dallas.

1. Study book by book—by whom? To whom written?

2. Study verse by verse.

3. Biographical study—of different lives of men. Both good and helpful points in characters, and also the mistakes and difficulties which they had to overcome.

4. We must be born again; we need a love for the book; and must be willing to work if we want to get the most out of it. We must depend upon God to help us.

Song—Dallas Choir, "Bless the Lord, Oh, My Soul."

Invitation to meet at Dallas next year.

The following resolutions were adopted:

1. That we thank God for His blessings so bountifully bestowed upon us during the past, and that we invoke His continued favor upon our efforts to serve Him.

2. That we pledge ourselves to a deeper consecration in both Sunday school and Christian Endeavor activities, and that we strive to make soul-winning for the kingdom of God our supreme effort.

3. That we endorse the re-establishing of the workers. Conferences which have proved so very helpful in the past, and which have contributed to a deeper spiritual fellowship.

4. That we ask the Pacific District Conference to continue the office of Field Secretary.

5. That we express our heartfelt gratitude to the Almighty for the favorable weather; for the large attendance at this convention; and for the Christian fellowship.

6. That we express our appreciation to the Pratum people for their hospitality and for the efficient manner in which the whole conference was conducted; and to those who contributed in whatever way toward the convention program.

Respectfully submitted,
A. G. Rempel,
Elmer A. Steiner,
C. F. Mueller.

Closing Song—"Blest be the Tie."

Mizpah Benediction.

Alma Stauffer, Secretary.

CORRESPONDENCE

Pandora, Ohio, June 18, 1924. Greetings from Grace Mennonite church, Pandora, Ohio.

Beginning with Sunday night, April 13th, joint passion week services were held with the St. Johns Mennonite church. The series opened with "Olivet to Calvary" a cantata, given by the Grace choral society. The week-day services were well attended, and the audiences were always very attentive, showing that they had come with a real desire of sympathizing with the Master in that week of suffering.

Easter Sunday was a beautiful day for us in many ways. At 5 o'clock in the morning the Intermediates had an interesting sunrise prayer meeting. At 10 in the morning baptismal services were held at which ten young boys and girls were received into the church. In the evening of Easter Day Mr. John Kaufman, Moundridge, Kansas, gave a very fitting message on the risen Christ.

In the evening of April 27, the Men's Glee Club of Bluffton College, gave a splendid program in our church. After returning from their westward tour the Ladies' Glee Club gave their last Easter concert at our church on May 18.

From May 11 to June 15, our Sunday school in connection with the Protestant Sunday schools of Putnam Co., had 6 special Sundays. Mothers', Fathers', Young People's, Children's, Daughters' and Sons' days. Committees were appointed to take charge of the work for the various Sundays. Splendid programs with many fine talks and much good music were given each Sunday. At the same time an orchestra was started and is now furnishing fine music for the Sunday school.

Our own missionaries, Ezra Steiner's, have returned from India, after a stay of 10½ years. Brother and Sister Steiner have given us some very enthusiastic talks about the work in India, and we always feel it a great privilege to have them with us. The work in the Lord's vineyard is very great, but the laborers are so few. Brother Steiner has made several appeals to the young folks to consecrate their lives to the work of their Master and to go out into those dark lands and bring them the Gospel message.

On June 1st, Rev. Elmer Basinger preached a very fine sermon for us on, "Running the Christian Race."

The Ladies' Missionary Society gave their annual missionary program last Sunday night, June 15th, and there we were again glad to have Rev. and Mrs. Ezra Steiner with us to tell us more about the work in India. The ladies had a very interesting program prepared.

Yours in Him,

Prudence Gerber, Corr.

THE CHURCHES AND WAR

Arthur E. Hungerford

Washington, June 21.—"Let the churches challenge the war system" is the striking note of a call to Christians issued by the Executive Committee. Recognizing that a "warless world" cannot be brought about by "wishing" the call is "an appeal for practical action."

It is a plea for churchmen to insist on Congress adopting constructive international policies. It declares that the war system of the nations will not be overthrown until men and women place international justice and goodwill before party politics. The call is going through local congregations in every state to more than 20,000,000 church members.

The call says in part:

"Should not the churches, affirming that their loyalty to Christ transcends all lower loyalties, and determined to apply the principles and the spirit of Christ to every national and international problem, stand on their own feet do their own thinking, adopt their own policies and assert their independent right to deal with the greatest moral evil of this generation?

"Let them refuse unequivocally to support pagan international policies or acquiesce in colossal and provocative preparations for super-pagan wars. Let them declare that, for nations no less than for individuals, the wages of sin is death, and that evil is to be overcome with good.

"The substitution of law, conciliation and arbitration for war in the settlement of international disputes is a matter of moral principles. But it is also vitally important that this principle be embodied in national legislative action.

"Christian citizens have the right and the duty to inquire of those who represent them concerning their ideas and purposes regarding the outlawry of war, the substitution of law for war, and the embodiment in appropriate legislation of the ethical principles of the Kingdom of God in the relations of nations.

"The war-system of the nations will be overthrown and a peace system established only when millions of men and women take vital interest in these questions, place them above party politics, and express their convictions in their votes.

"The time has surely come for the churches as churches to organize and mobilize for constructive programs in the crusade to establish world peace. Let national conferences, assemblies and judicatories, and local bodies of every name—state and city, denomination and interdenominational deal with these matters. Pastors should steadily hold them before their congregations.

"Women's organizations, young people's societies, Sunday schools and groups of every kind should give themselves with utmost zeal to this crusade. All our churches should become centers of accurate information on the bearing of Christian principles on international problems, centers of constructive programs for international righteousness and organized good-will, centers of courageous antagonism to the war-spirit and the war-system, placing loyalty to Christ and His will above local prejudice, class jealousy, race hatred, partisan politics and narrow nationalism.

"This Message is an appeal for practical action. Not they who say, 'Lord, Lord' shall be saved, but they who do the will of the Heavenly Father."

In conclusion, the call suggests that the churches declare their convictions as follows:

"What, for instance, do the churches think about the Permanent Court of International Justice? What about the League of Nations? What about concerted disarmament by nations? What do they think about the world's increasing 'preparedness' —aerial, chemical, submarine? And what do they think about America's relations to Mexico, Latin America and the islands of the Caribbean Sea? What about the 'flag following the dollar', 'battleships protecting bank investments in weak or backward countries'?

"What about our relations with China and Japan? What about the application of the principles of brotherhood in the treatment of Chinese and Japanese and other aliens here in the United States?

"Let ringing resolutions deal positively and constructively with such questions as these."

RELIEF OF EVANGELICAL CHURCHES OF EUROPE

Washington, June 22.—"In many places in Europe Christian institutions are sagging towards collapse. Orphan asylums, hospitals and similar institutions are closing. There are hopeful signs of economic recovery, but the effects will be felt very slowly by the churches."

This is the latest report of Dr. Chauncey W. Goodrich, American representative of the Central Bureau for the Relief of the Evangelical churches of Europe, to help the Protestant communions of Europe recover from the war.

"Help is being given, but the needs are appalling," according to Dr. Goodrich, who was the war pastor of the American church at Paris. He says:

"The situation of the Protestant churches of the continent in general has grown more critical. In regions where distress is acute, many orphan asylums, hospitals and cimilar beneficent institutions which were then struggling for existence have since been closed and in the homes of religious leaders the last precious keepsakes and heirlooms are being disposed of to provide the necessaries of life.

"Overburdened, undernourished and preoccupied by the necessity of earning for their families and themselves their daily bread, their ministry is losing steadily in efficiency when most it is needed. And to the physical lack is added intellectual and spiritual deprivation due to the impossibility of buying books or subscribing to reviews or journeying to conferences.

"It is true that there are hopeful signs of the economic recovery of Europe; but the effect of this will be felt very slowly by the churches. Endowments built up by Christian sacrifice of many generations and wiped out by post-war conditions cannot quickly be made good. A middle class reduced in some countries almost to starvation can only slowly gather resources and energy to 'build again the walls of Jerusalem.'

"Even in so-called 'prosperous' France the regular salary of a pastor today with a wife and 3 children provides, after the modest allowance for rent is deducted, but one dollar per day (at present exchange) for food, clothing, books, education, everything for the whole family, and in countries to the eastward from France the general situation as regards the church and its leaders is still more distressing. In many places Christian institutions are sagging towards collapse.

"To Roman Catholic institutions in these same countries their own church is sending in this crisis prompt and abundant aid, and even advancing their work. Our sister Protestant Churches cannot look to this source for relief. This is the responsibility of American Protestant Churches.

"A 'youth movement' throughout Europe, filled with the ferment of a new age, demanding inspiring Christian leadership, with multitudes saddened and disillusioned by war, wistful as never before for the things which only religion can give, offers a strategic point at which to help strengthen the threatened forces of Protestantism in these days of the re-making of Europe for American churches."

WHEN YOUR CHILD CONFIDES IN YOU

Edith Lochridge Reid

"If I could just be sure that my children tell me everything!" an anxious, devoted mother exclaimed in an earnest tone, when discussing child problems at a little informal gathering of mothers.

"Well, they never will tell you quite all they do or think or see or hear," added a second mother, somewhat more experienced, "but whether they confide in you more or less will depend entirely on how you receive their confessions."

We all wish to have the unqualified confidence of our boys and girls, and we must be very charitable in our attitude when they offer us the secrets of their hearts. One of the dearest mothers I ever knew had a wonderful way with her boys, and the power of her discipline lay in her own simple words, "I try never to act shocked at what they tell me."

The fact is that not many children do things that their parents did not do when they were children. We may not like to admit it, perhaps, but even so, why should we always imply in our discipline of a child who has done wrong that he is the only one who ever was at fault? This method may work very well when the child is tiny and inexperienced, but it will never hold his confidence when he is older.

A child in the wrong feels like any sinner: he usually wants to repent and make a good resolution. But how can he do so if we are sitting over him weeping and saying, "Oh, I am so surprised!" and "I never thought my little son would do such a thing"?

We may more truthfully say, I am just as sorry as you are that this has happened; let's talk a little more about it, and see if we can find a better way to act next time." The child now feels your sympathy as well as your regret, and he will be encouraged to make further confidences just because you have treated him in a man-to-man fashion rather than in a hurt, condescending manner.

The sooner a mother recognizes the fact that her child is heir to all ordinary human frailties, the less disappointment will she meet. This may sound like a paradox, but a wise, experienced mother will admit the truth of it.

Our child will disobey and do wrong things just as we did when we were children. He will tell untruths—not because we have not trained him in honesty and truthfulness from babyhood, but because he is seeking to defend himself from something that he imagines is worse than lying. And right there is the point I wish to stress about inspiring the child to confide in you. He must not feel that your reproach is going to be so severe that he would rather lie than face it. Rather he must go to you with the feeling that he is to receive a fair and respectful hearing from a judge who understands and sympathizes. He must not be consumed by your wrath nor frightened and humiliated by your scorn if he does get up the moral courage which it takes to make confession.

Kindly, sympathetic reproof is always helpful, and constructive suggestions of conduct will not destroy the child's confidence, but I doubt whether acting shocked at a child's misdeeds ever inspired him to act square and play fair. Let's choose a safer way to face his confessions.

AN EXPLANATION

In my article on "Incarnation" in the Mennonite of May 15th I made reference to a certain Bible lecturer's remarks on the virgin birth of Jesus. In justice to the lecturer I wish to make this explanation: The words "of no fundamental importance" in column 3, line 10 from the top, and the words "we can not be too sure about it," line 33 from the top, are not the lecturer's words. They are my interpretation of the line of argument he presents. This is what we sometimes call reading between the lines, a process in which one may be unintentionally unfair. The lecturer assures me that he believes in the virgin birth and accepts the account in Matthew and Luke without question. With this explanation in mind I shall be glad to have the readers read the article again.

A. S. Shelly.

We are singularly prone to mistake a train of thought for a load of useful freight.

What you really have accomplished today is more vital than what you intend to do tomorrow.

Christian courtesy is the master key to the hearts of men.

THE MENNONITE

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EDITORIAL

Information has recently reached us that Rev. H. van der Smissen, pastor of the Hamburg-Altona Mennonite church in Germany has passed away. Rev. v. d. Smissen was well known to Mennonites everywhere as the editor of the "Mennonitische Blätter", a paper that has made the most valuable contribution to Mennonite literature. Some months ago it had to suspend on account of the lack of funds, but, with the financial assistance rendered by Mennonites in Holland, America and Germany, it was again revived to continue its former policy. No doubt this trial added to the terrible strain that the brother had to bear for many years on account of war conditions, the poverty of his countrymen and the care of the many Russian refugees to whom he gave unstinted assistance. Russian brethren on their way to Canada and the United States can bear testimony to his unselfish sympathy cheerfully rendered to them. It was his custom to make sure that no Mennonites would leave the port without an interview with him. Some of these he was able to gather together in a final service, to others he gave valuable advice that was of practical value to them in the new land and none left the shores of Germany fade from sight without a sincere feeling of gratitude for the brotherly spirit and assistance he showed them. He was for many years the pastor of the famous Hamburg-Altona church. When the World War broke out this congregation was in the midst of erecting a new church building. This church was dedicated in the midst of the war. It is said to be one of the most comfortable and best equipped churches in his city and was believed to be the finest Mennonite church in the world. The activities of Rev. van der Smissen in the organization of the German Mennonite Conference as well as his numerous writings will be remembered by Mennonites as essential contributions to the development of the Mennonite church.

THE MYSTERIOUS AFRICAN

A missionary's life far in the interior of Africa has no lack of thrills, writes Donald Campbell, in the Christian Herald. Here in the heart of Bantuland, at Katanga, in the Belgian Congo, we have been having some rather exciting experiences with lions and leopards. First an old man-eater, black-maned and thin, grabbed a man, and though the lion paid the penalty for his rash act it was not until the poor native had been eaten. Soon after that we had a visit from three more who tried their luck—a gentleman lion with two lady friends. The male broke into the chief's goat-pen and dragged out a fat nanny to feast his fair admirers. He also suffered from a fatal dose of lead, as did his female followers, all three paying toll to the gaspipe guns of our native braves within a mile's walk of the spot where I am writing this article. Three man-eaters in one morning before lunch-time was not a bad bag!

Still, a few days later a big leopard took a chance on starting warfare against mankind and killed one of our best natives close by. But he will never kill another man—unless his spirit returns in a reincarnated form, as the natives believe it has power to do. The native doctors believe that the three felines which were killed were not actually lions but men who had powers of lycanthropy and had transformed themselves temporarily into lions to perform acts of vengeance.

This is a common Bantu belief. I knew several men who lived near my old home on Lake Bangweolo, not far from Livingstone's grave, who were notorious "lion doctors", and who used to roar round villages in the dark performing their black magic. Some wear leopard skins, and use sharp claws of iron in imitation of leopards, with which they tear unsuspecting persons against whom they have a grudge. Leopard, lion, and hyena guilds abound today in many parts of wildest Africa.

Africa becomes more mysterious and mystical the farther one penetrates its recesses, the longer one lives in its ebony environment. Without the key to the African mind, and the power to think black, the up-side-down aspect of Bantu life would drive a philanthropic negrophil absolutely crazy. For example, the slave groaning in the yoke pleads to the missionary for deliverance from the slavery to which he was born and the very air of which he has breathed from birth, but immediately you free him his chief ambition shows itself in a fierce desire to own slaves. The dying negro crawls to your tent door begging the white man's medicine and help, and you aid him with medicines, beef tea, and nourshing food, nursing him back to life. Whereupon he promptly asks what you are going to pay him. Why should you not also give him some clothes and a little cash to prove that your kindness is not superficial? He considers he gives you a chance to acquire merit.

A Bantu baby usually receives its name before birth, and an expected girl child is often betrothed to an old man before coming into the world; but should the child be a boy—as often happens—a wife is chosen for him at once by the far-seeing parents. Many a lawsuit is fought tooth and nail to recover damages, stirring up a teacup storm over cows and pigs that were sold before birth and died immediately afterward. The African always sells the bear skin before he catches the bear.

Medicine and medical treatment is frequently given by proxy to insure success, the next-of-kin sitting on the sick man's chest and swallowing the prescription. A Bantu boy going to school for the first time reads his letters upside-down, and examines a picture in the same topsy-turvy fashion.

In the matter of dress we see the same strange ideas in vogue. A kindly disposed white lady gives a black baby a warm dress, telling the mother that it is to keep the baby warm. She visits the hut one evening, solicitous for the welfare of the child, only to find that the baby wears the warm woolen garment during the heat of the day, and that during the cold night hours the garment is folded and put carefully away, baby being put to bed on a mat on the earth floor bare to the blast. A native man dons his overcoat—if he has one—at midday and often adds a blanket, both of which he removes at night, when he wears nothing but a loincloth of flimsy calico.

The native elephant and big game hunter is usually a man of stalwart build who—pardon the seeming irreverence—is also a man of faith and prayer. He exercises implicit faith in his fetish medicines, and without these carefully prepared charms around his neck, and gun, would not venture a dozen yards along a jumbo trail. He takes offerings to lay at the shrine of his spirit ancestors, where he bows the knee in a petition for success and help in the chase, having first found out from augury tests whether he ought to go at that particular time and where. Of course he uses a gun with bullets and gun-powder, but without his fetish horns and spirit aid he thinks these would be ineffective, and they are merely secondary to him. Every animal-sound, bird-call, and fish-movement, with the age, shape, characteristic, and environment of all exceptional natural objects, have a significance, and speak an articulate language that every savage considers himself qualified to interpret.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Work in Refugee Camps in Greece

"It is an ill wind that blows nobody good." When the ten Greek and Armenian students preparing for Christian service in the School of Religion, located in Constantinople, were forced to leave because of their nationality it looked as though their life plans were seriously frustrated. It was another case, however, of man's extremity being God's opportunity. These students, with two of their professors, found an open door in Athens, Greece, where they could continue their studies without molestation.

When Dr. W. G. Landes, General Secretary of the World's Sunday School Association, visited Athens recently while enroute to the general conference on Religious Work in Moslem Lands which was held in Jerusalem, he met these students and was able to arrange with the Sunday School Committee located in Constantinople to send these well equipped young men into the refugee camps located in and around Athens that definite Sunday school work might be carried on. They will give their entire time to this activity during June, July, August and September. Two hundred and fifty thousand refugees are located in these camps. The Greek Government has erected shacks for day school work and permission has been given to use these buildings for Sunday school work too, as well as for other forms of Christian educational work. Ten camps will receive the service—one leader being sent to each camp. Thus in old Athens, where Paul preached once on Mars Hill, a modern mission to the Athenians is again started.

COMMITTEE
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A friend in California who signs his letter with "A Reader" sent us the following two contributions. They are an excellent Bible study and we regret that the name of the compiler was not sent us so that we might give proper credit. Shall be glad to do so in a later issue.

"JESUS THE SOURCE OF SUPPLY FOR EVERY NEED"

1. To the Hungry **Jesus** is **Bread.**
"And Jesus said unto them, I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35.

2. To the Thirsty **He** is **Water.**
"And the Spirit and the bride say come. And let him that is athirst come. And let him that heareth say, come, and whosoever will, let him take the water of life freely." Rev. 22:17.

3. To the Blind **He** is **Light.**
"Then spake Jesus again unto them saying, I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

4. To the Learner **He** is **Truth.**
"Jesus said unto them, I am the Way, the Truth and the Life: no man cometh to the Father, but by Me." Jno. 14:6.

5. To the Traveller **He** is the **Way.**
"Jesus said unto him, I am the Way, the Truth and the Life: no man cometh unto the Father but by Me." John 14:6.

6. To the Dead **He** is **Life.**
"Jesus said unto him, I am the Way, the Truth and the Life: no man cometh unto the Father but by Me." John 14:6.

7. To the Builder **He** is the **Foundation.**
"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

8. To the Astonomer **He** is a **Star.**
"Saying, where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2:2.

9. To the Oppressed **He** is a **Refuge.**
"O Lord my Strength and my Fortress and my Refuge in the day of affliction." Jer. 16:19.

10. To the Poor **He** is a **Gift.**
"Thanks be unto God for His unspeakable gift." II Cor. 9:15.

11. To the Noble **He** is a **King.**
"Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever." I Tim. 1:17.

12. To the Monarch **He** is a **King of kings.**
"And he hath on his vesture and on his thigh a name written, King of kings, and Lord of Lords." Rev. 19:16.

13. To the Soldier **He** is a **Captain.**
"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10.

14. To the Statesman **He** is a **Governor.**
"And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Matt. 2:6.

15. To the Lawyer **He** is a **Judge.**
"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Tim. 4:8.

16. To the Lapidary **He** is a **Stone.**
"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." I Pet. 2:4.

17. To the Weak **He** is **Power.**
"But unto them which are called, both Jews and Greeks, Christ the Power of God and the wisdom of God." I Cor. 1:24.

18. To the Bereaved **He** is **Consolation.**
"And, behold, there was a man in Jerusalem whose name was Simeon and the same name was just and devout, waiting for the consolation of Israel and the Holy Ghost was upon him." Luke 2:25.

19. To the Seeker **He** is a **Door.**
"Then said Jesus unto them, Verily, verily, I say unto you, I am the Door of the sheep." John 10:7.

20. To the Worshiper **He** is the **Holy One.**
"Saying, let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." Mark 1:24.

21. To the Troubled **He** is **Peace.**
"For He is our Peace Who hath made both one, and hath broken down the middle wall of partition between us. Eph. 2:14.

22. To the Servant **He** is a **Master.**
"Ye call Me Master and Lord and ye say well; for so I am." Jno. 13:13.

23. To the Needy **He** is a **Minister.**
"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15:8.

24. To the Debtor **He** is **Surety.**
"By so much was Jesus made a surety of a better testament." Heb. 7:22.

25. To the Doubter **He** is the **Faithful Witness.**
"And from Jesus Christ, Who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth." Rev. 1:5.

26. To the Husbandman **He** is the **Vine.**
"I am the True Vine and My Father is the husbandman. Jno. 15:1.

27. To the Geologist **He** is a **Rock.**
"And did all drink the same spiritual Rock that followed them and that Rock was Christ." I Cor. 10:4.

28. To the Musician **He** is a **Song.**
"The Lord is my Strength and Song and He is become my Salvation; He is my God and I am to prepare Him a habitation; my father's God and I will exalt Him." Ex. 15:2.

29. To the Philosopher **He** is **Wisdom.**
"But unto them which are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God." I Cor. 1:24.

30. To the World **He** is the **Word.**
"In the beginning was the Word, and the Word was with God and the Word was God." Jno. 1:1.

31. To the Sinner **He** is a **Saviour.**
"And said unto the woman, now we believe not because of thy saying: for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." Jno. 4:42.

YOUNG PEOPLE'S QUESTIONS —GOD'S ANSWERS

1. Am I accountable to God?.
"Everyone of us shall give account of himself to God." Rom. 14:12.

2. Has God seen all my ways?
"All things are naked and opened unto the eyes of Him with Whom we have to do." Heb. 4:13.

3. Does He charge me with sin?
"The Scripture hath concluded all under sin." Gal. 3:22.
"All have sinned." Rom. 3:23.

4. Will He punish sin?
"The soul that sinneth, it shall die." Ezekiel 18:4.
"For the wages of sin is death." Rom. 6:23.

5. Must I perish?
"God is not willing that any perish, but that all should come to repentance." II Peter 3:9.

6. How can I escape?
"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

7. Is He able to save me?
"He is able also to save them to the uttermost that come unto God by Him." Heb. 7:25.

8. Is He willing?
"Christ Jesus came into the world to save sinners." I Tim. 1:15.

9. Am I saved on believing?
"He that believeth on the Son hath everlasting life." John 3:36.

10. Can I be saved now?
"Now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

11. As I am?
"Him that cometh to He I will in no wise cast out." John 6:37.

12. Shall I not fall away?
"Him that is able to keep you from falling." Jude 24.

13. If saved, how should I live?
"They which live should not henceforth live unto themselves, but unto Him which died for them." II Cor. 5:15.

14. What about death, and eternity?
"I go to prepare a place for you: that where I am there ye may be also." John 14:2, 3.

CHRISTIAN ENDEAVOR CONVENTION HELD AT DONNELLSON, IOWA, MAY 2, 3, 4

The seventh annual convention of the Fourth District of Iowa Christian Endeavor Union, opened here at the Mennonite church on Friday evening, May 2nd.

The threatening weather kept many of the delegates from the more distant towns from attending the first meeting. In spite of this, however, there was a good attendance from near-by towns and from our own community.

But Saturday morning dawned clear and bright and before long delegates began to arrive by auto from Wappelo, Muscatine, Morning Sun, Denmark, Burlington, Keokuk, Fort Madison and other neighboring towns, that in all there were 22 societies represented. At several of the meetings the church was crowded to over-flowing, total number registering for convention 116.

The program of this convention was very helpful and inspiring from start to finish and we trust and hope that the meeting together as Christian Endeavor workers will bind us a bit closer together, and strengthen us to go forward to do greater services in the Kingdom of God.

The convention sessions were opened by song service led by Rev. O. B. Rogers, who had charge of this part of the program throughout the convention.

The devotional hour was taken each day by Rev. W. F. Goff, Fort Madison. It was a great privilege to hear him and every one tried not to miss any of the quiet hour periods. The opening address was given by Prof. Wise of Parsons College, Fairfield. He chose as his text James 1:22. Be ye doers of the Word and not hearers only.

Saturday was given over to business and discussion of the convention theme, "Friends of Christ", which was presented by Herbert Brockway, Fairfield.

Discussion led by Field Secretary Rev. T. F. Campbell.

The conferences were very helpful. The sub topics were ably discussed by the various speakers.

Free lunch at noon was served to all present.

The banquet at 6 o'clock was one of the high spots of the convention, and fun and fellowship reigned supreme. A delicious three-course dinner was served by the ladies of the Mennonite and Presbyterian Aids and 112 young people sat down at the tables, which were resplendent in white lilacs and red tulips and bleeding hearts. The basement was artistically decorated in red and white crepe paper, the C. E. colors, C. E. pennants and emblems were used profusely.

Rev. T. F. Campbell, Iowa's Field Secretary, presided as toastmaster in his usual happy manner. Program of pep songs, toasts, readings and music was presented, a minister's quartet which consisted of four local ministers gave a number of fine selections which were enjoyed by all, a pleasing feature at the close of the program was the roll call. Response—with the best thing our society has done.

Sunday morning the delegates attended the regular services at the various churches.

In the afternoon Rev. Elmer Basinger brought us the message, Friends of Christ and the world—Christian Endeavor and Missions at Home and Abroad.

The Juniors presented a playlet entitled "The Magic Spectable" under the leadership of the Junior Supt.

Conference, organizing the Friends of Christ, The Bud, The Blossom, The Fruit, The Seed, discussed by the various speakers was interesting and profitable. An excellent reading, Her Mother's Song, by Marguerite Kerr.

Morning Sun closed the afternoon program.

At 6:30 C. E. prayer meeting was led by Ralph McMillian.

7:30 Song Service and devotional after which the new officers were installed.

The closing address was given by the Field Secretary, Rev. T. F. Campbell.

In a truly wonderful consecration service, an invitation was extended for Life Work Recruits and two young ladies responded.

Thus closed a great convention but the officers and young people are already looking forward to a greater one next year. **Mrs. A. D. K.,**
Cor. Sec., C. E. S.

(Thank you for the report.—Ed.)

THE FAMILY ALTAR

The family altar in the patriarchal home was central and was of most vital concern. Personal religion was the distinctive condition among the faithful from Adam to Noah; family religion was the outstanding condition at the time of Abraham, Isaac and Jacob, and national religion characterized the Hebrew people from Moses to Christ.

The lesson for us as the individual, the family, and the nation is that each one needs the religion of the Bible.

Abraham built an altar when he reached the promised land, and then Jehovah appeared unto him. It was about the altar that God gave him those great and far-reaching promises, and at his Hebrew home the altar was the chief thing about his tent, and there, under the oaks of Mamre, the angels of heaven came down and enjoyed his hospitality, fellowship, and confidence. Without the altar, Abraham, great in faith and obedience, showed a yellow streak in Egypt, and Jacob and Laban filled twenty years with trickery.

Without the altar in Sodom, Lot and his family went to ruin with the cities of the plain. Had he kept up the altar, it would either have taken him out of Sodom or it would have taken religion into Sodom.

The altar, for more than three hundred years in the family of the patriarchs, kept alive the religion that brought hope to humanity in the midst of the vilest heathenism.

Jesus was received into the home of Martha, Mary and Lazarus with a welcome. His abode was made congenial, and He tarried there often as their guest. They were taught by Him lessons of His kingdom. He gave them His promises and His revelations; He comforted them with the truest loving sympathy; He raised Lazarus from the dead and restored him to his bereaved sisters; and He developed in them spiritual devotion and insight into the unseen. Christ received into our homes everywhere today will do as much if given the same sort of welcome. In the present struggle of the church in this era of world reconstruction, in order to secure the revival power in general and to give the Christian a strong grip upon the lives of the people we must have religion in the home, and our sons and daughters must be brought up around the fires of the family altar.

The Family Altar League proposes to establish the family altar in all the homes of Christendom, so far as possible, and to cause it to be as helpful as possible wherever established.

Three points are essential in family worship: Let the leader or leaders in the home daily gather all the members of the family together for worship under favorable conditions. Let a suitable portion of God's word be read, adapted to all. Let prayer be offered, and let all the family be represented in the service.

It is a most fortunate condition in founding a home, when the bride and groom see eye to eye, and join hands, in erecting the altar of prayer when first they establish their new home.

After half the family is half reared it is late, and more difficult, but more necessary. Then let the father and the mother and the children join hands in the new covenant of religion in the home and in keeping alive their new-found salvation.

Our prayer life in the family, in the closet, or in public, is not intended merely as a bit of discipline, or a test of our obedience, but is to be an enjoyable opportunity to get actual help for ourselves and others. Our very busiest day would be made to accomplish far more by taking a decided bit out of it, for quietly, restfully, waiting upon God.

According to the way we usually do things, we do not use more than twenty per cent. of our capacity, and the principal reason of our low output is owing to our feeling that we have not time to wait upon God for a renewal of wisdom, energy and power. Time spent in praying or silently waiting for the divine touch is the surest means of securing the largest success for two worlds.

Dear reader, if you have not yet given any well defined time out of your busy life, please do so and find out something of what you have missed in your past life. You need a few convenient coaling stations in your hurried way of living.—E. W. Curtis, in Religious Telescope.

A UNIVERSAL REMEDY

There is probably no single article in the world which possesses such curative powers as water. If it cost a dollar a pint, and had to be brought a thousand miles, physicians would no doubt prescribe it, and people would be anxious to purchase it. But it is, perhaps, too cheap and convenient to come into general use.

About three-quarters of every human body is warm water, and the presence or absence of this fluid in due proportion has more to do with health than almost any other condition of our existence. A man can live upon water three or four times as long as he can upon dry food; in fact, nothing is fit for food unless it contains a large percentage of water. And for a large proportion of the diseases which men suffer, water is the most prompt and efficient remedy. In cases of croup, colic, neuralgia, congestion, sore throat, or rheumatism, there is probably nothing which will so promptly relieve distress and dangerous symptoms as pure hot water. In fevers, nature cries out for water with unutterable desire; and it is often the only remedy which can satisfy and relieve the sufferer.

Water, as the medium through which life is communicated and sustained, is a most fitting emblem of the Spirit of the Lord, which falls like rain upon the thirsty soul, which abides within like a well of water springing up into everlasting life, and which, like rivers of living water, flows forth to satisfy the longings of a dying world. The Saviour says, "If any man thirst, let him come upon Me and drink; he that believeth on Me, as the Scripture hath said, out of Him shall flow rivers of living water." Blessed are they who know, by glad experience, that "these are the true sayings of God," and who have proved that he that drinketh the water that Jesus gives, shall never thirst, for the water that He bestows shall be in him a well of water, "springing up into everlasting life."—The Christian.

BOOK NOTICES

Soul Winning Stories, by Rev. Louis Albert Banks, D. D.

There has been widespread demand for the republication of this remarkable collection of Evangelistic Anecdotes. There are sixteen true and absorbingly interesting stories taken from the experiences of the author in the course of his varied ministry. They vividly reveal the great possibilities of personal contact and the wisely spoken word in giving people spiritual vision and leading them to an acceptance of Christian truth. A book that will give fresh impulse and practical suggestion to Christian workers. Published by George H. Doran Co., N. Y.

Bible Text Book and the Bible Student's Manual. The principal texts relating to the persons, places and subjects occurring in the Scriptures. Introduction by Rev. R. A. Torrey, D. D.

This standard Bible handbook is of a type that never grows old. The present generation will welcome its republication.

Dr. Torrey says in the Introduction: "The topical method of Bible study will prove the most fascinating and lead to the largest immediate results. For such study the Bible Text Book is the only book absolutely needed besides the Bible." The Bible Text Book has led thousands of people systematically to search the Scriptures, and has given them a new understanding of the plans and purposes of God. In addition to the Text Book section there is an Index to the Gospels, Chronological Index to the Bible, Synopsis of Robinson's Harmony of the Gospels, Prophecies and Allusions to Christ, Table of Hebrew Times and Festivals, and other information of great help to Bible students. Published by George H. Doran Co., N. Y. Any book reviewed in these columns may be purchased through The Mennonite Book Concern, Berne, Ind.

THE C. E. TOPIC

July 13

Abolish War. Why? How?

Isa. 2:1-4

There is nothing more unnecessary than war, be it between individuals or nations. Generally, when two persons come to violence, the authorities step in and stop the fight, or at least they do not allow people the right to settle disputes in that way. Society has a fairer and better way to offer when it sets up its courts composed of persons not interested in the original quarrel and delegates to them the right to hear both sides and then render a decision that has behind it the knowledge of the facts and an endeavor to see that justice is done. When groups of individuals engage in violent quarrels with other groups the principles involved are the same. Any fight, whether it is between children, grown people or nations, only can establish one fact. They can demonstrate which side is the strongest. The victor is not vindicated because he has won, and justice is not satisfied.

When two boys pelt one another with stones the innocent bystander is in danger. The community cannot permit them to go on even though they are determined to take whatever consequences the fight may bring to them. Supposing all who go to make up the contending armies are willing to fight and are convinced of the justice of their cause (which often happens they are not) a very large portion of the sufferers are non-combatants, and innocent persons. The most primitive sense of justice will not justify striking an innocent person in order to injure another.

War debases men. It teaches them, yes compels them, to commit major crimes upon their fellows. If it is held to be right to kill persons, all the minor crimes committed against person and property are of little consequence. It is because of this that loot and lust will always manifest themselves wherever there are contending armies. Even those wars which men believed had for their inspiration the loftiest motives have never been free from the violation of every one of the Ten Commandments.

War is always a wicked waste. It has been said that the late Czar of Russia was inspired to call the Hague Convention by reading a book on "The Economic Waste of War". We see it now as never before. Centuries will be required to recover from the effects of the ten years of war through which the world has gone. As long as the world stands the ruins that the contending armies left behind will stand as monuments of their destructiveness. But what is the ruin in goods and estates to compare with the waste of life involved? During the late war, when passions were inflamed by an appeal to everything good or bad, the very fact of war's curse was turned into an argument to make it a "war to end war". Men recognized in the midst of their terrible fighting that the whole thing was not right.

Christians are to be the light of the world. They are by no means to stand for, or engage in those things that have their inspiration in the dark things that originate in evil. No one in his right mind can believe that war has its beginning in anything but evil. Therefore, the Christian should oppose it in word and act. The whole centre of everything that is good is Christ, our Lord. He came to earth as the long-promised Prince of Peace. Upon His coming the angels of heaven announced the beginning of an era of "Peace on Earth and good-will to men". All His teachings emphasized the necessity of love and He commanded men even to love their enemies. Any one who is at all familiar with the spirit and life of Christ must certainly know that no act of violence whatever would have his approval. To be a Christian is to be Christ-like, and no stretch of the imagination could possibly justify participation in or approval of war as being Christlike.

People try to make themselves believe that we live in an age when reason has the more powerful advantage over passions. Sometimes it takes a terrible lesson to bring men to reason. Certainly there never was a more forceful emphasis placed upon the unreasonableness of war and the reasonableness of submitting differences to arbitration than that which came with the untold suffering and misery that the war imposed. There can be no happy world until the world becomes a governed world. Let the reader of this article refer to the article on The Outlawry of War in this issue if he or she wants to read a strong statement from the pen of one who is accustomed to weigh evidences and make decisions as to the right or wrong of things.

War should be abolished because it is unnecessary, inhuman and un-Christian. It can only be abolished as men settle their differences in the spirit of reason, and do as Jesus would have them do.

THE S. S. LESSON

July 13

The Boyhood of Jesus

Luke 2:40-52

Golden Text:—"Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52.

Our lesson gives us the first and only picture we have of the childhood of Jesus. When His parents returned from Egypt they again located in their native town and followed their accustomed vocation. Perhaps the reason why no more is told us of this period is because there is nothing more to be told. Jesus grew up as any other normal and healthy child would. He attended the synagogue every Sabbath with His parents and thus formed a habit that continued with Him to the rest of His earthly life. This was an example from which many parents of our day might learn. We hear much of the difficulty there is in interesting children in spiritual things, but, then, we also see much of parents not doing their religious duty by their children early in life. No doubt, like every other Jewish boy, He received instruction in the week-day school of the synagogue and learned to know Scripture and the history of His people. He was now budding into maturity. In the East people mature earlier than in the West. Two things were on the program, He was to become a "Child of the Lord," that is, He was now regarded responsible for His conduct, which hitherto was a responsibility of the parents, and, then, He was to begin the learning of His trade. Again He conforms to the customs of the East and learns the trade of His father, which was that of a carpenter. A carpenter's trade in that time and place did not so much consist in building houses, etc. but in the manufacture of farming implements. Knowing this sheds a new light on His saying, "Take My yoke upon you."

That Jesus was a Child loving nature and living close to it is reflected in the habits and utterances of later life. He delighted to be alone in solitary places with God. He loved God's flowers and creatures and was a close observer of the habits and customs of those who cultivate the soil. A pure good soul will see and hear in nature the work and voice of the Creator.

It was the custom of the Jewish people to go up to Jerusalem to attend the annual feasts. These pilgrim ages were participated in by thousands, so that Jerusalem was crowded with strangers. It was also the custom on these occasions to take those who had become "a child of the law" up to Jerusalem so that they might receive further and final instruction from the celebrated teachers of the law in the temple. This journey of Jesus, to a keen minded youth, such as He was, was fraught with wonderful interest. Every foot of the territory over which He passed was rich in historical associations linked with men and events famous in the history of Israel, what must His thoughts have been when He first caught a glimpse of Jerusalem? Who were the teachers whose notice He attracted? And what were the questions He asked, must forever remain matters of speculation.

The description of the Christ at this time is suggestive of healthy vigor, He "grew and waxed strong," of mental growth; He was "filled with wisdom" and of spiritual beauty, "the grace of God was upon Him."

The Jesus who was lost brings up suggestive thoughts. His interest in the things of the temple was such that He had no concern for other things. He was lost to His parents because they supposed Him to be in one place when He was in another, a dangerous weakness of the parents of some children. The amazement of the parents in discovering unsuspected brilliancy in Jesus only goes to show how that in the life of a child there may be qualities brought out that were unsuspected in the minds of those nearest to them. The answer of Jesus to His mother indicates a dawning consciousness in His mind concerning His future mission. The lesson ends in words almost like those of the beginning. He "advanced in wisdom". There was intellectual growth. "And stature". There was physical development. "In favor with God." There was a spiritual consciousness. "And man." The awakening of social instincts.

CONTRIBUTIONS

ANNUAL REPORT

Of the Treasury of the Pacific Dist. Conference from June 20, 1923 to June 15, 1924.

1923	
June 20, in treasury at that date	$309.42
July 20, received from the congregation at Menno, Wash.	13.70
Do., Upland, Calif.	100.00
Oct. 8, Do., Ruff, Wash.	11.25
Oct. 18, Do., Monroe, Wash.	16.00
Oct. 21, Do., Colfax, Wash.	47.60
Dec. 29, Do., Dallas, Oregon	6.65
1924	
Jan. 9, Do., Ruff, Wash.	9.14
Feb. 24, Brethren Petters at Quinzy, Wash.	10.00
March 23, the congregation at Colfax, Wash.	32.87
April 3, Do., Menno, Wash.	14.70
April 12, Mennonite Mission Ch., Los Angeles, Calif.	30.94
April 17, Congregation at Monroe, Wash.	16.18
April 21, Menno, Wash.	24.00
May 14, Ruff, Wash.	6 79
May 25, Brethren Fritz Bartel and Leonard Dirks, Portland, Oregon	17.00
May 27, Congregation at Dallas, Oregon	26.85
May 27, C. E. Society at Upland, Calif.	19.78
June 7, St. Marcus Cong., Paso Robles	9.36
Total Income	$722.23
Expenses Paid for Labor at Different Places of the District	
Rev. P. R. Aeschliman	$218.55
Rev. M. J. Galle	26.54
J. M. Franz	80.00
H. J. Krehbiel	40.00
D. D. King	31.25
John Toews	49.05
S. S. Baumgartner	15.00
Bro. D. Krehbiel	1 00
The Berne Witness Co.	4.00
Total expenses	$465.39
Amount left in Treasury	256.84
	$722.23

S. R. Aeschliman, Treas.

JOTTINGS

The First Church Newton, Kansas, received 10 young people into its fellowship through the rite of baptism, 7 others were received by letter.

Nine members were received into the membership of the First Church, Philadelphia, on Sunday morning, June 22. The Daily Bible Vacation School of this church will begin its sessions on July 7.

Missionary T. K. Hershy addressed the Amish Mennonite Conference, held at Belleville, Pa., June 4, on the subject of "The Open Door" with special reference to South America and its opportunities.

Rev. D. D. King of Lind, Washington, was invited to address the graduates of the local high school among whom were a number of members of his own church.

The Springfield Mennonite Church Centre Valley, Pa., celebrated the 100th anniversary of the building of the present structure. The congregation is much older and was formerly connected with the Saucon church, Coopersburg, Pa. Dr. Joseph Taylor, the principal of one of the New York City schools, who was brought up in the church was the chief speaker. The exercises were held Sunday, June 22.

Dean Byers of Bluffton College, who is conducting a series of lectures in the Eastern District Conference on subjects relative to Christian work, began this week. His plan is to cover five centres each week for ten weeks. The schedule is Monday evenings, Quakertown; Tuesday evenings, Philadelphia; Wednesday evenings, Bally; Thursday evenings, Souderton, Saturday evenings, Deep Run.

For years the middle western and western girl has been warned against coming to big eastern cities for a job. Today Miss Emma Phinney of the National Y. W. C. A. Employment Department issues solemn caution against migrating west with the hope of picking up employment.

The meaning of it all is that Miss Phinney refers specifically to the summer vacation season.

"Girls are already beginning to flock to the Rocky Mountains and California in great numbers," declares Miss Phinney. "Some are afoot, some are in cars and others are making the trip city by city on the train, expecting the Y. W. C. A. to find them fragmentary employment in each city as they pass through."

It isn't fair for the eastern girl to bid herself against the western and middle western girl, says Miss Phinney. She will stay only a short time and she serves only to unstabilize employment. Summer or winter employers east and west should give the local girls first chance.

Miss Phinney calls attention to the ever present competition of invalid people who must go west and who are often willing to work for a very small amount of money.

Working westward from New York City, wages in clerical work, stenography and store clerks fall proportionately, according to Miss Phinney. In Chicago they are lower than New York; in Kansas City lower than Chicago; in Denver a private secretary receives the salary of a stenographer here.

The Adult Bible Class of the Bethany Sunday school, Quakertown, Pa., held an anniversary service on May 21. Rev. Forest E. Dager, D.D. of Philadelphia, Pa., made the address.

The Flatland Mennonite Sunday school, near Quakertown, Pa., celebrated Children's Day on June 22. The congregation in this place, which belongs to the Swamp charge, has an interesting school which is well patronized by the community.

On June 22 the "Einsiedel" Mennonite congregation of Hanston, Kan., expects to dedicate its new church building. The friends of the congregation are earnestly invited to attend the exercises which will begin at 10:00 A. M.

In a private communication from the secretary of the Canadian Mennonite Board of Colonization Brother A. A. Friesen, we have the following encouraging statement: "Nearly 3,000 (brethren from Russia) were brought in on credit last year and for this year a contract has been signed for another 5,000. The new movement may start at any time. $116,000.00 have been paid to the C. P. R. on last year's contract. Around $60,000.00 of this has come from our immigrants out of their earnings. We shall not have to regret that we trusted them with such large credits. They are happy and contented and always working. It has taken hard work on the part of those connected with the movement, but we all feel that the credit for what has been achieved is not theirs, but that a kind and loving Father has led them and the work through all difficulties.

A song festival was held in the Hoffnungsau Church, Inman, Kansas. Seven neighboring churches participated. It was estimated that in spite of bad weather 1800 persons attended and many could not be accommodated in the church building. Rev. D. D. Unruh made an address and many musical numbers were rendered.

Harold Bender, a student in the University of Tuebingen who will return to this country in time for the opening of Goshen College in which he will be one of the instructors recently made an extended trip visiting Mennonite churches in Lorraine, Alsace and the Palatine.

The Catalog Number of the Bluffton College Bulletin has made its appearance. It contains the usual amount of college information. Young people thinking of attending a higher institution should not make their selection without first giving this catalog careful examination.

The (Old) Mennonites of Middlebury, Indiana, dedicated their new church of May 25. The dedicatory sermon was delivered by Prof. P. E. Whitmer of Witmarsum Seminary. A. W. Slagel of Chicago and Mary Burkhard of Goshen, Ind., also had a place on the program.

The old church building of Halstead, Kansas, erected in 1876 in which the session of the General Conference was held in 1881 has for many years been used as a school by the local congregation. Recently the school has been moved into the present church building and the old structure has been sold.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅜x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅜x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅜x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4¾ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5⅝x3⅞, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x **French Morocco,** divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x **French Morocco,** divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JULY 10, 1924. No. 27.

TO ALL OF OUR CHURCHES

Many of our larger and older churches doubtless have German or English song books, Bibles, library books, communion sets, etc., that are not being used, and hence are dead capital with them. Let's try to revive some of it. We have many small young churches or groups in new settlements that need these things. Let us arrange a "Clearing House" for this purpose. It was my privilege to be the medium through which an organ found a new place of usefulness in one of our mission stations. Several other things—song books, library books for Sunday school—have been offered in the same way.

I should, therefore, like to request all churches and Sunday schools and C. E. societies who have anything to spare that they feel other church groups might use, to write me the number and kind; and churches that need something are requested to do the same.

Let us try thus also to serve the Master by serving each other.

Christian E. Krehbiel,
Newton, Kan.,
Field Secretary of the General Conference.

BASNA MISSION STATION, INDIA

(b) The Work in Its Beginnings

The land we now have for a mission station is the 5th of a series of plots upon which we had set our time, attention, and heart's desires. Four other plots previously seemingly available, had been selected. One after another slipped away, and now we are on the fifth. Here is an inventory of what we find here, or upon the land:

Water: ¼ mile away, an outdoor tank; no available well close by.

Land: covered with trees and undergrowth.

Christian villages: perhaps 20 of them within 6 miles radius.

Houses available for foreigners: absolutely none.

Lumber: 25 miles away, standing and green.

Lumber yard: 60 miles away.

Bricks: 50,000 already bought, the last yet to be burnt.

Lime: in raw state, unburnt.

Food supplies: at this time of year, chiefly onions, rice, split peas, chickens, garlic and melons—about the same as the Israelites ate in Egypt 4000 years ago.

Stone: unquarried, 10 miles away.

Modern Transportation facilities: railway, electric service, motor truck, horses—absolutely out of reach.

So we came here, set up our tent, and started in: we had to institute and operate an employment bureau, a commissary department for workers, a kitchen for ourselves, medical depot of medical supplies. The one of us became expert in first aid, the only practitioner of Western Medicine for 20 miles, chief chef, religious worker with women, head of department of counsel and advice. The other of us became chief bookkeeper, pay master, boss contractor and architect, head of employment bureau, overseer of commissary department, acting pastor for the whole camp.

We are not glorying in the multiplicity of our tasks, nor their variedness. To dabble in a little of everything, and not deeply in anything is not our happy boast. Necessity is a great inventor, even though the raw material be missionaries.

When we had set up our tent, a woman was called. She gathered cow dung, made a nice sloppy mixture, and washed this slop over the front, to form an open uncovered veranda. And when the nearby high caste villagers came, their words of praise for our neatness and cleanliness, falling upon our ears, told us we had done well.

Our drinking water comes out of a talab. It is the nearest outdoor tank for a mile. In it the cows and buffaloes bathe by day, and the wild animals—leopards, panthers, foxes, wolves, two or three varieties of deer, wild hogs, bathe and drink at night. In it we have found an excellent place to cure bamboos. Between times our water is taken out. The tank is a busy place. Although the water is served up to us boiled and relatively clear, nevertheless this is good enough reason why we begin a well as one of the first operations.

As far as the building work is concerned, the inventory at the head of this article roughly gives inklings of what we are at. The work is from the ground up, literally and figuratively. The land selected was covered with some valuable timber, and much trashy undergrowth. A score of ant hills from 6 to 8 feet high lay dotted over the plot. A few gorgeously colored flowering shrubs grow near and upon the plot—while singing birds, including the cuckoo and the cooing dove, are most plentiful and their songs most beautiful.

First, the land was surveyed. The plot was taken out of the forest of the Zemindar. In the surveying, a group of a dozen men, with axes in hand, went ahead, cutting a path through the jungle so that the sightsmen and chairmen could do their work. After the surveying was finished, papers drawn up, and registration completed, another group of men with axes, were sent to cut out the underbrush, the sprouted tree stumps, and the deformed. Since then we have been at it doing constructive work.

After the first clearing of the land, the work began. One party of workers was sent out to gather lime nuggets. Another party began digging the well. Another party is cracking stone for foundation. Another party is hauling brick. Another party is at work, hurriedly putting up a small house for a preacher and to store our goods. Another party of brick layers and others, are at work, getting up a grass house roof, in which we shall live for a year or two, while our bungalow is in the building.

These statements, however, fail to reveal the inside story. The workers outside the masons, are the most jungly children of nature we have yet run across—absolutely untrained, undisciplined, untaught. They do not know how to work. Children of nature is the best descriptive word I know. Discipline, teaching, training, strict, yet loving, full of justice with mercy—these are the daily desserts we have to serve up, and which we are trying to get accustomed to.

Materials we have had to gather and shall have to from far and near—lime, lumber, stone, bamboos. Bricks have to be burnt, lumber hauled, thatching grass cut and delivered. These warm days of May, when it is impossible for me to run all over the raj in search of them, men have to be sent hither in this direction, thither in that direction, in gathering them up. And a bigger job has been searching for men who are able to do such work.

We can guess that before this, there arises in the minds of some of you who read this question: Why does any missionary ever think of tinkering in this sort of thing of which he knows so little. Why does he not put forth his effort either in doing what he is supposed to do—preach the Gospel—or do some allied work which he can do and do well. Our only answer is this: the more of such building work we could leave in the hands of others, the happier we would be. The more time we have available for helping these people, through God's grace, to become heirs of His riches, the happier we would be.

Missionaries the world over do this sort of thing for various reasons. The biggest ones here are these. It is supposed that a far more satisfactory product is gotten in finished work and buildings, that workers are not always available who can do the work, that money is saved for the mission.

Two most common words in India are kutcha and pukka. Kutcha means poorly done, unripe, weak. Pukka means firm, ripe, correctly done. If the work of building a mission station were left in the hands of local workmen—in a dozen different ways one would find nothing but kutcha work. Supervision, constant and vigilant, making men measure up to the standards—these are bywords in all phases of mission work. There are perhaps a dozen little jobs now, which we would gladly leave entirely in the hands of others—if only they would take them up. There is none to do so. So supervisors of laborers, overseers, bosses, such must be gotten, hired, and put to work, with the burden of results resting back upon the missionary.

The local people do not know how to work, let alone working in a group. Here, perhaps is an extreme case. The other day, the smallest kind of a job of filling in earth was given out to a small group of Christians, mostly one family group. The work extended over four days, and totaled in value only Rs. 3 ($1.00). When it came to pay day, the biggest sort of a wrangle was on for about 2 hours. They were not so much dissatisfied with their pay as with its proper distribution. The understanding was, so much money for so many cubic feet. So the pay was given. We expected that they could distribute as each one had worked. But no. Some claimed they worked so many days—others denied it. Some thought they were worth so much per day—others would not accept their estimates. They had not yet learned how to work together. If the missionary were to draw up all plans even with blue prints, leave the work and go off to the villages preaching, about three things would happen. The building would be a fizzle. The workman from first to last would loaf on the job. The cost of opening Phuljhar would be $20,000 instead of $10,000, would extend over 4 to 6 years instead of 2 years.

One young chap happened down the road the other day, a Christian. He was absolutely illiterate, dressed country fashion, with somewhat of the vigor of youth. He wanted work. At the time, the following operations were under way: excavation for foundations, carrying bricks for masons, mixing mud and water for mortar. He claimed that he had no rice in his house, had no money saved up, had a wife and child, that he was hungry from lack of food, that if we would not give him work, he would die from starvation. Well, surely, we ought give such a needy, able character employment. So work in any one of the forms enumerated with other possible openings were offered him. One after the other he refused, saying he could not do such work. No, he wanted personal service. When these things became known, he soon made a right about face, and started off from where he came. This same chap one day in a mysterious way knocked about 8 dollars worth of value out of Bro. Thiessen's bicycle in taking it 4 miles down the road.

Another chap came for work. One does not sleep the soundest at night if a whole zoological garden is turned loose and grazes about his camp cot between 1. A. M. and 2, or if the country is filled with a few bad men who fear neither God nor the devil. So we needed a night watchman, and we gave the job to this second lad. At once as an incidental task, we sent him for straw for the inside of our tent. Off he goes, pulls away a 14-year-old, who was employed helping with the building work, had this youngster carry the straw for him, while he bosses the job. Why should he do such manual labor? Before he was nothing. Now he is everything. He is in the employ of the padre sahib! These stories illustrate some of the little problems on hand. Both chaps are Christians. We are here to help them—yet how helpless they are.

We have no place to live outside of a tent, until a house is erected. Native houses are almost impossible in these parts. They have no windows; they have door frames many not over 3 feet high. They are located huddled together, with all draft shut off, all village air shut in. Hence, a tent, out in God's great open country. The appearance of our tent is very typical. Here we have our beds, our food stocks, dishes, bedding, clothes, trunks and suitcases, books, financial records, typewriter. Here we eat, sleep, bathe. Here within and without, we have about everything else; building construction tools, picks, rope, square and level, the Indian shovel, cattle feed, Bibles and tracts, in two languages, Hindi and Oriya, stakes, water-carrying vessels, sledges, axes, medicines, kerosene, petrol. On one side of the tent in the shade the Ford and bicycle have their places. On the other side, the cattle are tied. Behind are the two-wheeled vehicles.

As for the religious work, the work has not gotten down to enough of a regular routine to allow regular practices. One Sunday we "organized" a new body of worshippers, have appointed a Secretary for the "congregation", have regular teaching-preaching services. Likewise, a Sunday school in embryonic form is also established, and the simplest program is carried out, teaching the Ten Commandments, Christian songs, Bible stories. Our meeting place is under a large spreading Mohaw tree. Just as soon as we get firmly established here, we hope to call the Christians from close by villages to come regularly and worship with us, and make the station a center for them of Christian worship, and a fountain for Christian growth. Daily meetnigs are held which have proved a blessing. After the rains, we hope to strengthen them in value, or inaugurate a series of noonday meetings, perhaps three times per week. With all this, we have some serious problems on hand: illiteracy, ignorance, bilingual problems (we ourselves are only learners of only one language). Some of the people are so jungly illiterate we cannot speak with them of the most every day things, let alone deeper things of the soul. It seems thus far, we have only picked up the lowest, most shiftless labor. Such are the most illiterate and jungly. These conditions are in no way a sample or cross section of the people of Phuljhar as a whole.

Thus is your work started down here 60 miles in the jungles. It has not been with the saluting of guns, nor with much splurge or display. But slowly, effectually we hope to open the station and build here a home for missionaries and establish a Light House for Jesus. This is our goal—to establish a station, a halting place, a starting place from which, through His called ambassadors, foreign and native, Jesus Christ may be presented to high and low. A station is a halting point and a starting point. A terminal is a permanent stop. We here build a station. Here shall be the home of the missionaries. Here will they have their stores. Here they will find shelter from storm, from heat, from labor.

Jesus charged His disciples to tarry, in order that they might receive power and receiving this power "be My witnesses unto the uttermost part of the earth." whether it be our lot to labor in this part of the earth or not, in coming years, we know not. But here we build the station, hoping that it will be a power plant, a power giving plant, to those who do labor. And if they who labor be filled with the power of the Holy Spirit, they WILL BE living witnesses for Him whose name is above all names.

Your co-workers,

Mr. and Mrs. Samuel T. Moyer.

(To be concluded)

THE 29TH ANNUAL CONVENTION OF THE YOUNG PEOPLE'S UNION OF THE EAST. DIST. CONFERENCE

On Decoration Day, May 30, 1924 the twenty-ninth annual convention of the young people's union of the Eastern District Conference was held at the East Swamp Church. The convention was in charge of Mr. Allen R. Fretz of Lansdale. It was opened with song service followed by devotional exercises in charge of Rev. Freeman Swartz, pastor of the local church. A short business session was now in order during which time the Prayer Fellowship Committee, Mission Committee and Good Citizenship Committee reported. The reports were accepted by the convention. The treasurer read his report which is as follows:

Bal. in treasury from 1923..$29.68
Receipts during year amounted to 24.14

Total $53.82
Expenditures during year....$14.00

Leaving a bal. in treasury of 39.82

This was audited and accepted by the convention. The Corresponding Secretary sent letters to eleven societies. Nine of them responded with a total membership of 363 Senior members, 31 Intermediate and 151 Junior members. The amount contributed during the year for missions was $507.87, for other purposes $235.78. Mr. Norman Berky chairman of the Dr. Harvey Bauman medical fund gave the following report:

Cash received to date.....$322.02
Total Pledges 188.00

Total in sight.....$510.02

These reports were accepted by the convention. Mr. Harry Detweiler read a letter to the convention written by Rev. S. T. Moyer, missionary in India. He spoke about the tortures of burning widows and the drowning of infants. All this has to be done away in the name of Jesus of Nazareth. He referred to St. Paul when he said, "Forgetting those things which are behind and stretching forward to the things which are before, I press on." Let us note that word press and the word stretching. Let us note further the direction whither: forward. I rejoice and praise God that we still have in our churches in the east an increasing number of young people who are pressing forward, young people must look forward and take up the work of Jesus Christ. If they do not grasp the opportunity they are losing the blessing of Christ. He again spoke about the Ford as being a great help to them in their work.

The convention will send a letter of greeting to Brother and Sister Moyer in return for the one sent to the convention.

The President of each society was called upon for a brief report of work done during the year and suggestions for improving the societies.

Topic: "Prayer Fellowship" was discussed by Rev. Neuenschwander of Phila. He compared prayer to a gardener cutting flowers. The more flowers you cut the more you get. They give cheer to the recipient. The same with prayer, the more you pray the more blessings you receive. Prayer is sending cheer to India, China and all other mission stations. He stressed the point of daily prayer for missionaries. Prayer Fellowship is a wonderful way of shedding light to missionaries. Booklets on Prayer Fellowship were given out and also cards which the young people were urged to sign and thereby pledge themselves for definite daily prayer for missionaries.

The second topic: "The Value of the C. E. Principle of Tithing" was discussed by Mr. Walter H. Temple of Germantown. This old Hebrew custom of giving one-tenth of our material wealth is not carried out by many Christians today. It is a personal matter but proves a blessing to those following the custom. The mission boards cannot plan their work if they have no idea how much money they have to build on. By tithing we have a systematic way of giving to the cause of missions.

There are other forms of tithing beside personal goods. God gave us seven days in a week but He requires some of that time. If we would give God two hours a day our lives would be happier. There is always joy and blessing coming to the tither.

A hymn was sung while the offering was lifted. The morning session was closed with a prayer by Rev. Soldner of Souderton. The afternoon session was opened with song service led by Mr. John Latchaw. This was followed by the quiet hour in charge of Rev. P. E. Franz of Quakertown. He stated that every Christian needs the Quiet Hour in their lives but so many people do not see the significance of it therefore they do not pray. Many people's lives are one-sided because they neglect the Quiet Hour.

After this the roll was called to which each society responded with a Bible passage or verse of a hymn.

A hymn was sung during which time the afternoon offering was lifted.

The address was given by E. P. Gates, General Secretary of the United Society of Christian Endeavor. He quoted the first part of the C. E. Pledge: Trusting in the Lord Jesus Christ for strength I promise Him that I will do daily those things which He would have me do. Those words mean more to the young people than any other words outside of the Bible. For one person willing to testify for Christ there are ten trying to discourage him or tell him what to do. How can a child grow up in a home where the church and minister are always criticized? The hardest working man in your community is the pastor of your church and he is the one that is always criticized.

For forty years C. E. has taught young people to testify for Christ. The biggest problem of the church is not so much to get the people on the outside to come in but to keep those on the inside interested. The best training a person can get is in the C. E. That organization takes hold of young people before they are headed the way of sin. One secret of success in the C. E. is to give them something to do. They need more than a talking to—they want something to do. C. E. stands for service. It is not a thorough society until you make each member responsible for something. Young people should give up their lives as missionaries or ministers. You will never feel satisfied until you have fulfilled your calling. A vocal solo was rendered by Mrs. Horace Boorse of Quakertown.

This was followed by a topic: "What can our C. E. Union do for missions", by Dr. Harvey R. Bauman of West Swamp. The highest aim any C. E. can have is to be a Missionary C. E. This is filling his or her place and fulfilling Christ's commission. There is more than one way to do mission work. One way is to go to the Old Folk's Home and give the old people our personal contact. Have a committee to visit shut-ins, don't leave all that work to the pastor. Today we are on the mountain top of religious experiences, tomorrow we are down in the valley of service, therefore we must be prepared at any time to bring some one into the church. He stressed the point of having a missionary budget and a definite missionary program. If you want young people you must give them something definite to do. The convention theme is "Others" so let us work for others. Unless we do that we are no missionaries.

A vocal solo was now rendered by Mr. Lewis Rosenberger of East Swamp. Misses Elizabeth Foth and Martha Franz, formerly missionaries in Altoona, now doing mission work in Brooklyn, N. Y., were present at the convention. They were called upon for a few words in which they testified for the Lord and the happiness it brings to be in His service.

Mr. M. K. Berky of Allentown, chairman of the resolution committee, presented the following resolutions which were adopted by the convention: Whereas; God has so graciously blessed us with both material and spiritual blessings in our endeavors for Christ and the church, it is with grateful and humble hearts that we give thanks and praise unto God and honor Him with renewed zeal and effort on our part to carry on the work in a more efficient, generous and earnest manner than we have ever done heretofore.

Therefore be it Resolved—I. That the Prayer Fellowship work in our union be brought to the attention of all our societies in a more vigorous manner, that the Prayer Fellowship Committee bring the matter before our societies in a body or as individuals that the importance of prayer for missions may be fully realized by every individual member of our union.

Resolved II. That the Union seriously consider the support of a Foreign Missionary, (possibly Dr. Bauman); first, give entire support either as a union, or second, give entire support as a union in conjunction with our Sunday school union, or third, give support by a certain number of individuals in our union pledging themselves for a specific sum yearly in case of the default of either the first or second plan.

Resolved III. That we would like to see still more of our young people as they come into the years of individual responsibility to adopt the practice of setting aside for the Lord's work a definite portion, say a tenth or more, of their incomes and thus become recipients of the blessings that God in His word has promised to those who thus honor Him and cheerfully give to the furtherance of His cause in the world according to the stewardship He intrusts unto them. That in order to further the spirit of this resolution a Tenth Legion Secretary be appointed for the union who in cooperation with similar secretaries appointed in each society, shall bring and keep this phase of service before the minds of our young people.

Resolved IX. That we particularly commend the work of Rev. Samuel T. Moyer of India to our various societies that they may follow him in prayer as well as our other representatives in the field and receive the inspiration in our lives that comes to us through his yearly letter and his faithfulness in a hard field of duty.

Resolved V. That we especially commend the various societies for their very liberal and prompt responses within the last few weeks to the call of the Dr. Bauman medical fund.

Resolved VI. That we thank the East Swamp Society for their splendid entertainment and the use of their church.

The Nominating Committee reported the following officers for the coming year:

Pres.—Ralph Berky, Bally.

Vice-Pres.—Allen R. Fretz, Deep Run.

Rec. Sec.—Mrs. Eli Fretz, Springfield.

Cor. Sec.—Anna Geisinger, Zionsville.

Treasurer—Harold Rosenberger, West Swamp.

Pianist—Ella Clemmer, Bally.

Chorister—John Latchaw, Congo.

Mission Sec.—Norman Berky, Allentown.

Junior Sec.—Anna Weiss, West Swamp.

Tithing Sec.—Florence Roth, West Swamp.

The report was accepted and the nominees declared elected.

The banner was awarded to West Swamp Society. The meeting was closed by singing a hymn followed by the benediction.

DEATHS

Transue—Mrs. Jacob B. Transue died at the home of her son, Edwin F. Transue, of Wadsworth, Ohio, May 2, death being due to exhaustion.

She was born in Wadsworth township on October 12, 1856. She was married in Wadsworth 43 years ago to Jacob Transue.

Mrs. Transue was a member of the Mennonite church and following the brief funeral service at the house at 1:30 o'clock, Monday afternoon, the remains were taken to the church where services were conducted by her pastor, at two o'clock. The remains were buried in Woodlawn cemetery beside her husband. She was aged 67 years, 6 months and 20 days.

Baumgartner—Mrs. Delila Baumgartner, nee Sprunger, was born in Berne, Oct. 9th, 1884 and died June 24, 1924 at the age of 39 years, 8 months and 15 days. She was a daughter of David and Regina (Moser) Sprunger, both deceased.

January 4, 1906 she was married to Edwin Baumgartner of Berne. In 1912 the family moved to Fort Wayne where they have made their home since. She was very ill for several weeks and was practically blind the last few days. She died at the Lutheran Hospital at Fort Wayne. She is survived by her sorrowing husband and 4 daughters, 5 brothers and 8 sisters.

She was a member of the Mennonite church, Berne, until about a year ago when she united with the First Missionary church of Fort Wayne of which she remained a faithful member to the end. The funeral service was held at the Mennonite church at Berne on June 26th.

THE MENNONITE

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ADDRESS BY DR. JOSEPH TAYLOR

At the 100th Anniversary of the Springfield, Pa., Mennonite Church, June 22, 1924.

When my mother was born this church was four years old. Fifty-two years ago I became a member of it. The minister was Rev. Jacob S. Moyer, and baptism was administered by Rev. Christian Clemmer. I have the baptismal certificate, written in German and signed by Mr. Moyer. For six months prior to this event I attended a class of catechumens which met at the church every two weeks in the afternoon. I memorized the catechism from beginning to end in German. Oliver Wendell Holmes says that what we learn in school is of no use until it is forgotten. I am able to report that the German catechism is one hundred per cent. efficient, for at this day I do not remember one word of it!

In those days the congregation was composed chiefly of Moyers, Schimmels, Geisingers, Landises, and their relatives. I lived with Mr. Jacob Moyer, near Passer. He was an old man and had turned over his farm to his two bachelor sons, Jacob and Reuben. North of us was Rev. Samuel Moyer, and north of him lived William Moyer (or Myers) whose sons, Charles and Tilghman, were my playmates. Eastward lived Peter A. Moyer, whose children were my beloved schoolmates. Many a time I traded my dried apple pie for their pancakes at lunch time. To the westward lived Daniel Weierbach, whose wife was my Aunt Kate, and next to him David Weierbach, whose wife was my Aunt Polly. These ladies were my father's sisters.

Families were rather prolific then. The elder Jacob Moyer had ten children. Peter had seven, I think. William had three. The elder John Schimmel had eight, of whom my mother was one. Of Landises and Geisingers there were quite a few. The four families named—Moyer, Schimmel, Geisinger, Landis—contributed first and last at least fifty members to this church.

The services were in the German language only. Few of the members spoke English, so there was no demand for preaching in that tongue. The daily paper was unknown in rural districts. The children learned English in schools, but the teachers were usually Pennsylvania Dutchmen, who frequently explained lessons in their native language.

Doing and Talking

Our cynical philosopher, Mr. G. Bernard Shaw, has this to say of the teaching profession: "Those who can, do; those who can't, teach." This is an epigrammatic way of saying that if a man is good for nothing else he becomes a teacher. It is rather hard on me, for I have devoted all my life to teaching. Kipling relates an ancient legend which tells us that when a certain primitive ancestor performed a notable deed he wished to explain to his tribe what he had done. But as soon as he began to speak he was smitten with dumbness, and could not say a word; so he sat down. Then another arose who had taken no part in the action of the first man, who had no special virtues, but was afflicted—so the phrase goes—with the magic of words. He described the merits of the notable deed in such a fashion that the "words became alive and walked up and down in the hearts of all his hearers." Thereupon, the tribe, seeing that his words were certainly alive and fearing that he would hand down untrue tales about them to their children, took him and killed him. But later they saw that the magic was in the words, not in the man.

The moral of this tale and of Shaw's epigram is that mankind may be roughly divided into two classes—those who do things and those who talk about them. You and your forbears have been keeping alive this church for a hundred years, often under the most discouraging circumstances. I have had no part in the notable deed. So you call me from New York to tell the tribe what you have done. But here the analogy ceases. I have no magic words that will walk up and down in your hearts.

The last time I visited this church was on February 4, 1921, when we laid away the mortal remains of my mother. The last time I was within the church building was some 15 years ago, when the Sunday school Convention was in session. I was on the program to give a demonstration lesson on Paul before Agrippa. My uncle, John O. Schimmel, preceded me as a speaker; and I recall a remark of his to the effect that he would try to set upon the table the plain food—bread and butter, meat and potatoes—while the brother from New York would furnish the dessert (which he called "schleckerei"). I have never been able to decide whether that was complimentary or otherwise. Dessert is pleasant to the taste, but not always very nourishing; and if you eat too much of it you will get sick.

Pastor Jacob S. Moyer

In 1909 my old pastor went to his long home, after a ministry in this church of nearly forty years. I cannot let this opportunity pass without public testimony to the beauty of his character and the usefulness of his ministry. I was a member of his class of catechumens for six months in 1872. He impressed me profoundly by his simple piety, his earnest exhortations, and his evident sincerity. I came under his influence at an age when youth is prone to wander into forbidden paths. He directed my thoughts at this critical period to spiritual things and impressed upon me vividly the beauty of holiness and the need of a saving faith. The time was to come a little later when, in the course of my education, that faith was to be severely tested. It was during the seventies and eighties that Darwin, Huxley, Tyndall, and Spencer had their greatest vogue. These men were held up to me by some of my classmates as the highest authorities in science; and they were all undermining the faith of our fathers. To this chorus of voices was added the sinister influence of the eloquent infidel, Robert G. Ingersoll. Every college man comes to a time when he finds it necessary to rebuild the foundations of the religion which he learned at his mother's knee. Having been taught that he must use his reason, and consent to a proposition only after it has been supported by adequate evidence, he applies this procedure to his religion; and straightway there opens up to his mind the vast field of the evidences of Christianity. He is stunned and doesn't know what to believe. Still worse is his plight when to the doubts raised by science is added, as was done in my case, the so-called "higher criticism" of German infidel theologians. Through all this I passed, and finally emerged victorious, with my faith as clear and strong as it was in the days of my faithful friend and pastor.

Fundamentalists and Modernists

It is strange how history repeats itself. In my school days orthodoxy was attacked by a theory of evolution which seemed to contradict the story of creation as recorded in Genesis and by German critics who questioned the validity of the sacred texts on the ground that they had not been written by their reputed authors. We have adjusted these difficulties, so that it is possible for a man to accept the principle of evolution and still believe in the Bible and be a good Christian. God created the world; and whether He did it in seven solar days, or by a slow process of evolution which required long ages poetically called days, makes no difference whatever. Neither does it matter whether Isaiah wrote all of the book that goes under his name. Whoever did write it was inspired of God.

Today Christianity has a new fight on its hands. The old foes were outsiders. At present there is treason within the ranks. Ordained ministers of religion—Episcopalians, Baptists, and Presbyterians — are disseminating doubts from their pulpits about the Apostle's creed, which has hitherto been the common profession of all evangelical churches. They question the miraculous birth of Jesus, His divinity, and his bodily resurrection. This is a matter of very grave concern to many devout Christians. If Jesus was not very God, as His followers of the first century believed, what becomes of the Gospel? Gospel means "good news". If Jesus did not rise from the dead, and if He is not now sitting at the right hand of God making intercession for us, then He is no more than Buddha or Socrates—a good man, but not divine; and thus the whole theory of redemption is discredited. Mennonites profess that "other foundation can no man lay than that is laid, which is Jesus Christ." I for one propose to hold on to that creed.

But we need not despair about Modernism. It is one of those periodic outbreaks, like measles and the mumps, which the church has suffered many times before. Nobody but Bryan now worries about evolution; and if he understood it he wouldn't worry either. He is the man smitten with the magic words, whom the tribesmen slew in Kipling's tale. If our Fundamentalist brethren will only have a little patience, and exercise a little tolerance, the measles and the mumps will get better. Fifty years from now the church will probably have new foes, and by that time Fundamentalism and Modernism may be forgotten terms. (To be concluded.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

METHODISTS UNITE

An event that would seem to be of first magnitude in church history occurred at Springfield, Mass., on May 7, when a plan to unify the great bodies of the M. E. church North and the M. E. Church, South, was ratified by the general conference. The vote was 842 to 13.

If the southern church also ratifies the plan a schism that dates back some 80 years to slavery times will be wiped out and should strengthen the church very definitely.

Why cannot some of the many branches of the Mennonite church begin to find common ground at least for spiritual if not for organic unification? Are we really "too little" or even "too small"?

* * *

On June 17, the four Mennonite churches in Iowa had a Sunday school "get-together" picnic at Wayland. At these meetings Sunday school problems are also discussed by the workers.

* * *

The Christian Endeavor Society of the Donnellson, Ia., church has joined the local union and also the United Society of Christian Endeavor.

* * *

On July 4th the four Sunday schools of Donnellson, Ia., (Mennonite, Presbyterian, Methodist and Evangelical) are going to have a union picnic at the fair grounds. They are planning to extend an invitation to all the rural Sunday schools of the county. With the beginning of July and through the month of August the four churches unite in union services on Sunday evenings, held out of doors on a beautiful lawn.

* * *

TAKE THE AIM—CHAPEL TALK 7

(This is the season of commencements and baccalaureate addresses and so The Sower is going to broadcast a few excerpts from an address given up in Idaho. The subject was "Take the Aim" and it is based on Phil. 3:13. Fortunately these baccalaureate addresses are not for "graduates only". Anyone many "listen in" and if his ears are tuned aright, may get ears full of good advice. Take your share, you are welcome. Ed.)

A trained mind is an absolute necessity. "The secret of victory is in getting a good ready." Wellington said that Waterloo was won the day before. The "day-before" preparation is just what our schools and colleges give. Twelve long years have been spent in getting ready, four of these important years in the high school. Just as the victories have been in these twelve years so success is apt to be in the years to come. Changes and improvements are possible but with greater difficulty.

You have made plans, built air-castles, had day-dreams, and in this never cease. "God pity the man who refuses." But whatever you do never be so involved in work as not to find time and patience for musing, prayer, communion with Christ. "A business bankrupts itself when it becomes a mere counting machine." A man is a mere slave who must walk between ropes continually. Regularity is essential, being ever active is a necessity, for " an idle brain is the devil's workshop." Whatever is worth doing is worth doing well. The Persian proverb states "Thinking well is wise; planning well is wiser; doing well is wisest and best of all." **But the absence of the divine God and the blessed Saviour Jesus, spells failure in and for life and ends in ruin.**

Forgetting those things which are behind is Paul's well known expression. People don't forget what they should—but simply will not; and they do forget what they should not—and simply insist in doing so. There is a sinful forgetting, and there is a noble forgetfulness. The latter is Biblical, it does not remember the injuries, the indifferences, bad feelings e'c. Mercies are remembered and also help that has been given, and so ever be thankful to God, fellowmen and in a special way to our teachers.

Look into the future. Go onward, look upward. Congratulations on your motto, "We build a ladder by which we climb." It speaks of high ideals that have been set; you are climbing higher. Whatever material you have gathered in the past twelve years, and will yet add in the coming years of school in college, which I hope you will, will prove itself within a few years, and accordingly your ladder will either stand, lean, or crumble. "Know theyself" is the first principle of true wisdom and is the secret of success. Knowledge exalts but it also humbles. Failures and slackers are such who know not self, have no aim. Your learning is in your possession just as much as you know yourself. **Members of the class, I trust your ladder has been started on the foundation the cornerstone of which is Christ Jesus.**

Aim so high in life that it will take a lifetime to reach it, and when the end comes that you know you have gained it. Never be contented with that which has been done or accomplished, aim for perfection. Beecher said "The very fruit of the Gospel is aspiration. It is to the heart what spring is to the earth, making every root, bud and bough desire to be more. A noble man compares himself with an idea higher than himself." Heaven is the prize of high call. The eternal life is the gift of God. **Every high call adds a blessing to mankind, renders service to fellowmen, honors and glorifies God in Christ Jesus.**

Members of the class of 1924—Life is before you. See the best, noblest, purest. Favor of the multitudes is seldom gotten by lawful and honest means, remember the value of the testimony of the few. If success comes not at once, build on, go step by step—somehow leaps and bounds are not tolerated. "The passion for perfect work has no fellowship with haste." In this and the coming age we need men and women of conviction. Wherever there is a great work to be done there is a call for men and women full of their mission, who will stand up and dare to say and live: "THIS ONE THING I WILL DO, I WILL MAKE MY LIFE COUNT FOR GOD THROUGH CHRIST, I WILL MAKE MY LIFE COUNT FOR THE CAUSE OF HUMANITY." For this you must know God, know God's Son, the only divine Saviour and Shepherd, as your personal Friend and Saviour. I trust you are going on to some Christian college to continue your preparation. Though this all is but a thin veneer it is a mighty power as you use it with Christ in the center and the life of it all. With Him great will be your success. Anchor in the living Christ. Take this aim.—M. J. Galle.

REPORT OF THE 40TH KANSAS-NEBRASKA S. S. CONVENTION

Held June 11th, 1924 at the Tabor Church, Goessel, Kansas, at 9:30 A. M.

The convention was opened with an inspiring song service led by G. F. Friesen. This was followed by a Scripture reading and prayer from the chairman, Jacob Dirks.

Rev. P. H. Richert then spoke a few words of welcome to the audience. He wished every Sunday school represented at the convention success. To obtain success, he said, it was necessary that every Sunday school teacher be faithful and well acquainted with God's Word, and that the pupils have a desire for spiritual things and be willing to follow Christ.

After a song from the Tabor Sunday school the minutes of the last meeting were read and the chairman appointed for the Committee on Resolutions, H. R. Schroeder, P. P. Wedel and B. Pankratz and for the Committee on Nominations, C. E. Krehbiel, B. W. Herder, H. P. Schmidt and Elizabeth Funk.

The Brudcrtal Sunday school next rendered a song after which the first topic: "The Ideal Sunday School' was discussed by Katie Wedel. She said an ideal Sunday school was perfect in every respect. To have a perfect Sunday school the following were necessary.

1. Ideal rooms.
2. Perfect organization.
3. A Cradle Roll and Home Department.
4. Prompt pupils.
5. Christian Sunday school teachers.
6. Prepared and attentive pupils.
7. Material adapted to the age of the pupils.
8. A teacher training class which meets regularly and follows a definite plan of study.

It was decided to give 45 minutes time for the discussion of each topic, to close the forenoon session at 12 o'clock, and the afternoon's session at 4:30 P. M.

The topic was followed hy a solo form Mrs. Nelson Krehbiel after which the Beatrice Sunday school should have rendered a reading. There was no delegate from that Sunday school present.

Rev. N. W. Bahnmann then answered the question: Is it advisable that a preacher should regularly teach a Sunday school class? He said that for the following reasons he thought that it was not advisable:

1. It overtaxes the preacher physically.
2. A preacher is not always a good teacher.
3. A preacher has enough responsibility upon him without such work.
4. Members of the church should be given a chance to serve in this way.

In the discussion which followed it was said that if a preacher did not teach a Sunday school class he should, however, express his interest in the work by attending Sunday school regularly. It was thought that at times and in some cases it would be advisable for a preacher to take charge of a Sunday school class for there were preachers that were not overloaded with work and could well serve in this way.

After a song from Menno Nickel the forenoon session was closed with prayer.

The afternoon sesson was again opened with a song service led by G. F. Friesen, and with Scripture reading and prayer by Gustav Toews.

The following officers were elected for the next year: Chairman, Jacob Dirks; Secretary, Johanna Sehmidt. Pawnee Rock Sunday School and Alexanderwohl Sunday school extended invitations to the convention for next year. The invitation of the Alexanderwohl Sunday school was accep'ed.

Then the topic: Order and promptncss in the Sunday school. Should the following methods and means be used: presents, boy scouts, basketball, etc.? was discussed by Prof. G. A. Haury, Jr. He said our Sunday schools are not idcal but we were all striving towards perfection. Our pupils lack order and promptness to a greater or smaller degree. To improve these conditions different means have been used. A strong character and personality of the teacher will always be the best means. To obtain such teachers, teacher training classes are needed. Other means which have been tried and have proven more or less successful are the following: Organized classes, hand work, nicely decorated class rooms, etc. He said regular attendance could be made a habit if parents would encourage regularity on the part of the pupils. Where basket-ball had been used to improve the order and promptness of pupils it usually had become an end in itself and therefore was not an advisable means. He said variation in the opening exercises of the Sunday school would prove of help to bring about greater promptness.

After the Johannestal Sunday school had given a song, Viola Krehbiel rendered a reading.

The next theme: What do we as Sunday school see in the child? was discussed by H. Voth of the Hoffnungsau Sunday school. He said that we should see God's image in the child. To perfect this image was the aim of the Sunday school and unless it realized this aim its work was a failure.

After a song from the Pawnee Rock

Sunday school a number of questions which had been sent to the secretary were read and answered by the audience.

Then the report of the Committee on Resolutions was heard and accepted.

With song and prayer the afternoon session was closed.

The attendance was very large and the interest lively.

Jacob Dirks, Chairman,
Johanna Schmidt, Secretary.

THE C. E. TOPIC
July 20

Being a Good Neighbor
Luke 10:30-37

One can hardly pick out a more familiar passage of Scripture than that which embodies the parable of the Good Samaritan. Like the Prodigal Son, it has to do with experiences and observations that are familiar in every walk of life. Few persons there are who have not met with some unexpected cruelty from those of whom they hoped for better things, or, who have not realized that there may be kind acts in places and from people of whom they had no reason to expect them. The hard thing in life so often is to discover that when we need them most those closest to us will do nothing for us. The happy thing in life is that we sometimes discover that those upon whose favor we have no claim are willing and ready to put themselves out in order to be of service to us in our distresses and needs.

Jesus told the parable of the Good Samaritan in answer to a question as to what Scripture meant when it speaks of neighbors. Let us keep in mind that from the beginning God's Word and God's people impress upon us the blessing and reasonableness of hospitality and other neighborly virtues. It needed however the interpretation of Jesus to make the duty of a neighbor clear and the most reasonable. Jesus selected a most unlikely subject for His illustration. Not only did Jew dislike the Samaritan as a matter of national feeling but the Samaritans as a rule were no better in their attitude. If a Samaritan could do a Jew a dirty trick he never let the opportunity slip. There is nothing so intolerant and so unreasonably cruel as the traditional enmity that one nation or one race holds toward the other. In this age when we think we are more reasonable we are no more free from race and class prejudices than they were in the days of our Lord. If anything, we have intensified this feeling. We only need to remember the late war or to recall the race outrages in our own country that the papers report with tiresome frequency.

The Pharisee raised the question: "Who is my neighbor?" Some people are of the opinion that a neighbor is one who lives next door, although the one so close to us may be as good as a thousand miles away as far as neighborly conduct is concerned. Others would regard those of like circumstance as neighbors, but we so often forget that others close to us are of like circumstances and expect them to act quite differently than we do. Others again have a strongly developed class consciousness and do not permit themselves to think of those not in their class as equals. Jesus led us to know that race, distance, condition or circumstances in life are no barrier to being a neighbor.

Let us have in mind that if the person living next door is worthy of our love and confidence, as well as our assistance, one who lives ten thousand miles away has just as much a claim upon us. If our neighbor's child is hungry, cold and sick we will do all in our power to relieve the innocent little sufferer. But children in China, Germany and Russia feel pain just as keenly. The pangs of hunger bite just as hard and the ravages of disease have just as terrible a hold. No process of reason can convince any one with a heart that feels and a head that thinks that those far away are to be left to starve and suffer while others close at hand are to receive our kindliest ministrations. Jesus once said that if our enemy hungers we should feed him. This is the test of the true character. For years the world has held that we should make our enemy miserable. This was because the sense of neighborliness was stunted. No wonder that the enemy became bitter. If instead of sending armies and munitions of war our people had done the neighborly thing and sent food, hospitals, doctors and nurses during the war they would have had no enemies and instead of being hated they would have made friends. When such a thing was talked about people said that the world was not ready for such idealism. Perhaps they were not ready for it, but what was the reason? The reason was that they were not willing to allow Jesus to tell them how to be neighbors. It is the duty of all who confess Jesus and profess to follow His commands to become neighbors in the sense that He wants them to be. There will be nothing else but misery here until men come to be really good neighbors in the sense of the Good Samaritan. This applies to individuals as well as to nations. Do we ever try to be real neighbors to those who have injured us or said mean or untruthful things about us? When have we put ourselves out to do special favors to those who would be expected to do us nothing but injury? Have we ever trusted one who has defrauded us? Have we ever told those who have lied about us that we love them and offered to help them in their needs? If we have failed to do this we have missed the thrill that comes to those who are neighbors as Christ would have them to be.

THE S. S. LESSON
July 20

The Baptism of Jesus
Mark 1:11

Golden Text:—"Thou art My beloved Son, in Thee I am well pleased." Mark 1:11. Mark, in writing His Gospel, tells us nothing about the birth of Jesus, or the circumstances surrounding His youth and young manhood up to the time He presented Himself to John for baptism. Neither is He concerned about the genealogy of Jesus, as are two other evangelists. He starts off with the "Gospel of the Son of God". Accepting Him as such, human descent is a matter of slight consequence and a miraculous birth is accepted as a matter of course. Mark writes for the Gentiles as Matthew did for the Jews. His references to the prophets or the Old Testament are slight because they were things with which his Gentile readers were hardly familiar. The important thing with Mark is not to show that prophecies were fulfilled in Jesus, although He does make a passing reference to that in verse two of our lesson, but to show that this Jesus, about whom he writes, is the Son of God, a divine Person. The Gentiles were not expecting a Messiah, as were the Jews, but they needed a divine Saviour. Mark was the traveling companion of Peter. His mother's house in Jerusalem was a centre where the early Christians gathered. His close association with Peter specially fitted him as a recorder of the events of which Peter was a witness. The style of Mark's Gospel is remarkable for the fact that picture after picture contained in the sixteen short chapters of the Book so thoroughly and vividly present the life of our Lord. Remembering the confession of Peter: "Thou art the Christ the Son of the Living God", we see an echo of this in the opening sentence of the book which his pupil and disciple wrote when he spoke of "Jesus Christ the Son of God." Had Jesus been a mere man, or had He not been divine, there would have been no reason for writing the Gospel of Mark, but, having access to the testimony of believers and especially that of the leading Apostle Peter, Mark is absolutely certain of His divinity.

John the Baptist is introduced as the messenger of whom the prophets wrote. A messenger was one sent by his king to proclaim his decrees in distant places. John was sent by the unseen Ruler of Heaven and earth to reveal the message of His sovereign to earth. Like an earthly messenger he published the will and Word of God.

The description of John presents a unique personality. He, having been consecrated from infancy, lived apart from men in the simplest kind of way. His uncouth ways went to make him all the more a striking and impressive preacher. There was nothing of the luxury or culture of the age about him. If people think that successful preaching needs surroundings that make things attractive to the hearers they are very much mistaken. Perhaps one of the weaknesses of the age in which we live lies in the fact that we associate powerful preaching with lofty buildings, artistic surroundings and crowds of cultured people. The Gospel may be preached under such circumstances, but it is not the only way and it may not be the best way. John's manner of life would put to shame most of our modern preachers, even though they complain of being underpaid and unappreciated. Nothing could be simpler than his garments. Nature placed his food before him, even in that desert country.

The fact that the whole country went out to hear him must not be taken that every one was hungering for spiritual food. His subject that had to do with rebuke and judgment indicates that they were not all moved by the loftiest motives, but crowds will often form where there is something unusual. They were urged to prepare the way for the Coming One. Preparation indicated that there was much to be done so as to make their country and their hearts fit for His coming. When a king goes to visit the subjects make great preparations to welcome and honor him.

Many men are spoiled by too much appreciation, but when the crowds came John showed the humble spirit. He described himself as one unworthy to take the place of the meanest servant whose duty it was to unlace the shoes of the guest in preparation for washing his feet. All great men of God have been humble men because they recognized the great difference in goodness and holiness between themselves and their Lord. A proud servant is a useless one to God.

The preparation declared by this humble man of God who only called himself a voice was to consist in making straight paths. Everything crooked in their lives and religious professions was to be straightened out. One who is not straight in life, motive, conduct and thought has much to make right before he can become acceptable to his divine Lord.

Baptism was an ancient rite. It symbolized a cleansing from sin. John's baptism is not to be confused with Christian baptism, which is a rite clearly shown to be something apart from what John's stood for. In this baptism there was to be a confession of sin. If one is not ready to confess himself a sinner he surely does not want to have a part in anything that involved freeing him from sin. Back of the confession there must be an earnestness that betrays itself in repentance—a downright sorrow for sin. The great burden of the race is sin. The earnest soul desires remission—a blotting out and a forgiveness of sin.

Why, it is asked, should Jesus, who had no sin, desire baptism? Jesus became sin for us and there as elsewhere took the sinner's place. The Voice and the dove at the Lord's baptism are significant. They indicate the presence of the Spirit of God in the form of the emblem of peace which the Christ was to proclaim. The voice was God's testimony to the blameless life of the Lord hitherto. There can be no doubt now that He was sinless with such a testimony coming from God Himself.

TENTATIVE PROGRAM

For the Middle District Conference to Be Held at St. John's Church Pandora, Ohio, August 27-31, 1924.

Wednesday Evening, August 27th
Conference Sermon—Rev. J. M. Regier

Thursday, August 28th
S. S. and C. E. Convention.

Friday, Aug. 29th—Forenoon Session
Morning Prayer Service at 8 A. M.—Conducted by Rev. M. M. Lehman
Fifteen-minute Devotionals—Rev. W. S. Gottshall
Organization (a) Reception of Delegates' Certificates; (b) Minutes of last Conference; (c) Order of the day; (d) Granting of complimentary votes to visitors; (e) Appointment of temporary committees
Forty-minute Bible Study—Rev. C. H. van der Smissen
Topic: Congregational Bible Study—How, when and why—Rev. W. W. Miller.

Afternoon Session
Fifteen-minute Devotionals—Rev. W. S. Gottshall
Forty-minute Bible Study—Rev. C. H. van der Smissen
Topic: The present needs of Bluffton College—Dr. S. K. Mosiman
Topic: The ministry of music in church worship—Prof. G. A. Lehman.

Friday Evening
Ladies Missionary Society program.

Saturday, Aug. 30th—Forenoon Session
Morning Prayer Service at 8 A. M. Conducted by Rev. M. M. Lehman
Fifteen-minute devotionals—Rev. W. S. Gottshall
Forty-minute Bible Study—Rev. C. H. van der Smissen
Business Reports; (a) Evangelization committee; (b) Educational committee; (c) Forward Movement committee; (d) Witmarsum Seminary; (e) Trustees; (f) Other reports; (g) Resolutions committee; (h) Election of officers.

Afternoon Session
Fifteen-minute devotionals—Rev. W. S. Gottshall
Forty-minute Bible Study—Rev. C. H. van der Smissen
Topic: Evangelism in Our Congregations, (1) Its Purpose, (2) Its Practical Application.—Rev. P. R. Schroeder.

Time will be given for general discussion of each topic on the program.

MARRIAGE

Grubb-Bingaman—Robert Roth Grubb to Ella C. Bingaman in the Second Mennonite Church, Philadelphia June 28. Rev. S. M. Grubb, assisted by Rev. N. B. Grubb, officiating.

Deusch-Schaffer—William R. Deusch to Mary Schaffer in the Second Mennonite Church, Philadelphia, June 29, Rev. S. M. Grubb officiating.

CONTRIBUTIONS

RECEIVED BY THE EMERGENCY RELIEF COMMISSION DURING THE MONTH OF JUNE, 1924

For Russia: Buhler Mennonite Ch., Buhler, Kansas, $32.09; Mrs. John Bartsch, Newton, Kans., $23.

For Germany and Europe. Deer Creek, Okla., $11.06; First Menn. Ch., Upland, Calif., $18.27; First Menn. Ch., (members) Newton, Kan., $19.50; Schweitzer Congregation, Whitewater, Kans., $65; P. W. Tschetter, S. S. Col. Hitchcock, S. Dak., $6.42; Emmaus Ch., Whitewater, Kans., $98; San Marcus Menn. Ch., Paso Robles, $8.25; August Hildebrandt, Marion, S. Dak., $7; Anonymous, Marion, S. Dak., $3; Christian Church, Moundridge, Kan., $37; Ed. Dallmann, Monroe, Wash., $7; J. H. Schmidt, Gotebo, Okla., $10; West Zion Menn. Ch., Moundridge, Kan., $29; Bergfeld Menn. Ch., Mountain Lake, Minn., $10.60; Herald Ch., Bessie, Okla., $989; Bergthal Ch., Pawnee Rock, Kan., $23.15; Helena Janzen, Pasadena, Calif., $1.50; Margaret v. Riesen, Colorado Springs, $8; Medford Menn. Ch., Medford, Okla., $11.55; Bethel S. S., Versailles, Mo., $13.03; Friedenstal Cong. (Children's Day) Tampa, Kan., $72.91; Mrs. Ad. Goering, Moundridge, Kan., $30; Lehigh Menn. Ch., Lehigh, Kan., $10.06; First Menn. Ch., Upland, Calif., $35.03.

For Siberia: Hillsboro Menn. Ch., Hillsboro, Kan., $44; Bruderthal Menn. Ch., Hillsboro, Kan., $47.48; First Menn. Ch., Mountain Lake, Minn., $41; Bergfeld Menn. Ch., Mountain Lake, Minn., $20; Tabor Ch., Goessel, Kans., $45; Sew. Soc., Butterfield, Minn., $25; Bruderthal Ch., Hillsboro, Kan., $59.

For Immigration: Bruderthal Ch., Hillsboro, Kan., $24.10; Tabor Sew. Soc., Goessel, Kan., $6; Anonymous, Newton, Kan., $150; S. B. Latschaw, Bally, Pa., $10; Joseph W. Tschetter, Chicago, Ill., $10.

For Mission: J. H. Schmidt, Gotebo, Okla., $10.

June 1st, Balance	$242.38
Received during month for Russia	55.09
Do., for Germany and Europe	545.22
Do., for Siberia	281.48
Do., for Immigration	200.10
Do., Mission	10.00
Total	$1,334.27
Paid out during month	1,281.80
Balance July 1st	$ 52.47

Gratefully acknowledged,
C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR JUNE

General Fund:—S. S. City Ch., Beatrice, Nebr., $100; S. S. Upland, Calif., $23.79; S. S. Christian Ch., Moundridge, Kan., $40; Bethesda Ch., Henderson, Nebr., $112.81; Choir, Menn. Ch., Beatrice, Nebr., $10.83; Menn. Ch., Halstead, Kan., $37.25; First Menn. Ch., Aberdeen, Ida., $67.75; Bergtal Ch., Corn, Okla., $10.43; Bergfeld Ch., Mt. Lake, Minn., $23.07; Rosenort Ch., Laird, Sask., $37.16; S. S. Johannestal Ch., Hillsboro, Kan., $48.86; D. J. and Mrs. D. J. Unruh, Quarryville, Pa., $20; Interest and Rents, Conference Funds, $662.05; First Menn. Ch., Paso Robles, Cal., $27.70; New Hopedale Ch., N. W. Ringwood, Okla., $8.20; Menn. Ch., Burrton, Kan., $6; S. S. Bergtal ch., Corn, Okla., $10.31; Menn. Ch., Deer Creek, Okla., $12.42; Collection at Hydro, Mont., $3.25; First Menn. Ch., Upland, Calif., $40.93; S. S. and Menn. Ch., Pratum, Ore., $7; Gnadenberg Ch., Whitewater, Kan., $24.26; St. John Ch., Pandora, Ohio, $125; Christian Ch., Moundridge, Kan., $17.66; First Menn. Ch., Reedley, Calif., $92.45; Bethel College Ch., Newton, Kan., $66.70; First Menn. Ch., Mt. Lake, Minn., $58.49; Menn. Ch., Hillsboro, Kan., $45.95; Brudertal Ch., Hillsboro, Kan., $80; Menn. Ch., Vona, Colo., $14.55; Menn. Ch. and S. S., Philadelphia, Pa., $71.47; Menn. Ch., Arlington, Kan., $10; S. S. Bethany Ch., Kingman, Kan., $13; Menn. Ch., Buhler, Kan., $60.10; Bethel Ch., Inman, Kan., $25; Menn. Ch., Goessel, Kan., $35.47; S. S. Perryton, Texas, $5.55; Bethany Ch., Freeman, S. Dak., $50; Menn. Ch., Canton, Kan., $36.27; Ebenezer Ch., Gotebo, Okla., $10.25; Calvary Ch., Mechanics Grove, Pa., $16.94; S. S. Brudertal Ch., Hillsboro, Kan., $44.60; S. S. First Menn. Ch., Newton, Kan., $22.36; First Menn. Ch., Aberdeen, Ida., $10.54; Bergtal Ch., Pawnee Rock, Kan., $32.63; Tabor Ch., Goessel, Kan., $61.09; Friend, Beatrice, Nebr., $25; Menn. Mission S. S., Beatrice, Nebr., $51.41; Hoffnungsau Ch., Inman, Kan., $34.43; Bethesda Ch., Henderson, Nebr., $165.11; Mrs. D. D. Engbrecht, Marion, S. Dak., $50; Bethlehem Ch., Bloomfield, Mont., $25.54; Grace Menn. Ch., Pandora, Ohio, $118; Swiss Ch., Whitewater, Kan., $77.60; Upper Milford Ch., Zionsville, Pa., $80; Sichar Ch., Cordell, Okla., $14.15; S. S. West Zion Ch., Moundridge, Kan., $45.59; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Jacob Steesz, Butterfield, Minn., $30; Total $3,076.97.

Special Fund:—Y. M. C. A., Bethel College, Newton, Kan., for Orphan, $25; C. E. Soc., Pulaski, Iowa, for worker, $50; John A. Dueck, Waldheim, Sask., for worker, $60; C. E. Soc., Reedley, Calif., for orphan, $30; C. E. Soc., Beatrice, Nebr., for Kaufman's School, $15; C. E. Soc., Bethel Ch., Mt. Lake, Minn., for Beladula School, $80; C. E. Soc., Pawnee Rock, Kan., for Cleopas, $25; Mrs. R. A. Goerz, Newton, Kan., for Harry, $30; Huttertal S. S., Dolton, S. Dak., for Lohrentz, $90; Jacob P. Hofer, Dolton, S. Dak., for Lohrentz, $100; Jacob P. Hofer, Dolton, S. Dak., for P. A. Penner, $100; Total $695.00.

India's New Station.—Jr. C. E. Soc., Pulaski, Iowa, $39; C. E. Soc., Brudertal Ch., Hillsboro, Kan., $26; S. S. and C. E. Soc., Lind, Wash., $22.59; C. E. Soc., Halstead, Kan., $15; C. E. Soc., Salem Ch., Marion, S. Dak., $40; Total $142.59.

Kuhlmann's Mission:—Menn. Ch., Pretty Prairie, Kan., $35.66; Collection at Farewell Meeting, Elbing, Kan., $444.57; Total $480.23.

China Building Fund:—S. S. Class, Bethel Ch., Mt. Lake, Minn., $25.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

June 1, 1924, balance in bank	$ 72.28
Receipts during June:	
Treasury for General Gifts	3,076.97
Do., Special Gifts	695.00
Do., China Bldg. Fund	199.20
Do., New Station	142.59
Do., Kuhlmann's Mission	480.23
Bal. and amount received	$4,666.27
Paid on the debt	$1,500.00
Paid during month	1,179.15
	$2,679.15
In bank on July 1, 1924	$1,987.12

On July 1, 1924 our Board has a debt of $7,700.00.

Gratefully acknowledges,
J. G. Regier, Treasurer.
Newton, Kansas.

REPORT
of the
GENERAL CONFERENCE
held at Freeman, S. Dak., 1923, English and German in one volume.
Price, 25 cents, postpaid.
MENNONITE BOOK CONCERN, Berne, Ind.

JOTTINGS

Bethel College, Newton, Kansas, reports that its Summer School is better patronized than ever before. Over 80 students have been enrolled.

Rev. Joshua Hofer of Freeman, S. Dak., died in the Yakon Hospital on June 2. His age was 69. He leaves five sons and four daughters to mourn his death.

Plans are in preparation for the issue of the next year's Year Book. A resolution of General Conference provided that the publication of this annual hand book should be taken over by Conferencee. The work will hereafter be issued by the Mennonite Book Concern but the editorship will remain as it was.

Andre Weiss, who represents France in the World Court, is Honorary Chairman of the French Protestant Committee, an interdenominational group representing the churches in public affairs. Paul Fuzier, Chairman, of the French Protestant Committee, is on the Council of State. The President of the French Protestant Federation is President of the National Society of Engineers.

A local committee, comprising members of the Friends, Brethren and Mennonites, met last week and arranged for a Peace Conference to be held in Lancaster, Pa., August 9 and 10. A tentative program has been arranged. The discussion will follow along lines bearing on the subject: Our Peace Testimony; Its Basis; What we are doing; What is implied in our peace testimony and what others are thinking and doing for peace.

An interesting event occurred in connection with the service of the Second Mennonite Church, Philadelphia, when at its close, Brother William Deusch, one of the deacons, was married to Sister Mary Schaffer.

On June 29th the Wadsworth church celebrated Children's Day. There was a consecration service for the children of the Cradle Roll at both the morning and evening service. A spirited contest was participated in by the Sunday school classes to get the most new scholars for the school.

All efforts to modify the anti-war resolution and to make its language less drastic were overwhelmingly defeated. The resolution declares that "Human warfare has been a menace to morality, a destroyer of material prosperity and a setback to civilization." The synod asserted that "the time has now come for the whole Church of Christ to cut loose from the monstrous business of war as a complete negation of all that Christianity stands for."

In the second place, the election is an outstanding illustration of the fact that the Protestant minority in France occupies a place in public service which is notable. Not only are prefects and judges who are Protestants found all over the country, but there are also Protestant pastors and laymen in the Senate and Chamber of Deputies. An inquiry two or three years ago revealed that, while the Protestant population of France was only one in forty, among the members of the Council of State and Chief Court of Appeals the Protestant element was one in three.

Because of continued illness and a general worn-out condition, Dr. J. H. Langenwalter, president of Bethel College has been granted a year's leave of absence from the official duties of the presidency.

A supply of the **Missionary Prayer Cycle** is still available. The pamphlet will be mailed free on request. Send your orders to the Mennonite Book Concern, Berne, Ind., for as many copies as you need in your church.

The election of a Protestant layman, Gaston Doumergue, as President of the French Republic, is of more than passing interest to American Protestants. In the first place, it is a reminder that the alleged antagonism to religion in France is at least greatly overstated.

The Sunday school class taught by Brother R. A. Goerz, of Newton, Kan., to the number of twenty visited, the Mennonite mission church at Hutchinson, Kans., on the occasion when Children's Day was celebrated. The picnic dinner provided for consumption on the way added to the pleasures of the day.

A splendid tribute to the professional ability of Brother Maxwell Kratz of the Second Church, Philadelphia, was paid by the Governor of Pennsylvania, when he appointed him a member of the State Examining Board. Brother Kratz's knowledge of law has long ago been appreciated by his fellow members of the Philadelphia Bar and for a number of years he was regarded the best law coach in Philadelphia.

The Wadsworth, O., church recently added 6 new members to its membership, four of them by the rite of baptism.

The Field Secertary of General Conference, Rev. C. E. Krebiel, is at present at work in the so-called short grass country of western Kansas. He says of the country that the old name is disappearing with the buffalo, the Indian and the pony. Great wheat fields this year are the hope of the farmers who are in the midst of harvest. They use binders, headers and combines, the latter drawn by tractor mostly, cut and thresh in one operation.

The 100th Anniversary of the Springfield, Pa., Mennonite Church held on Sunday, June 22, was a notable event. Great crowds attended and speakers representing both the Old and the New Mennonites, as they are called in this community, brought inspiring messages. Music by several choirs, added to the charm of the meetings. Among the speakers were Rev. A. M. Fretz, N. B. Grubb, A. Neuenschwander, Jacob Rush, A. Heistand, Dean Byers and the brethren Owen Schimmel, D. M. Landis and others. Dr. Joseph Taylor, a superintendent of the New York City schools, a former member of the church, was present and made an address which will appear in another column of The Mennonite. Among those attending were Owen Schimmel, age 83, his sister, Mrs. Shelly, age 91, and Mr. and Mrs. Abraham Kulp, both considerably over eighty. The weather was all that could be desired to make possible the large gathering.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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EASTERN CONFERENCE MINUTES

The proceedings of the annual conference held in together with the annual report of the Board of Managers of the Home for the Aged, have just come from the press in an attractive pamphlet of 32 pages, with a stiff paper cover; and a quota for each congregation has been mailed to the various pastors. It is to be hoped that they will see to the distribution in their respective charges, that the members of the churches may become conversant with the doings of conference. The secretary has still a supply on hand. Congregations, or individuals desiring more can procure them by addressing him as below:

Rev. A. M. Fretz, Secretary,
Perkasie, Pa.

HEAVENLY STENOGRAPHY

When we want an accurate and reliable report of an address or extended conversation, we nowadays make use of the art of stenography. Instead of depending on our memories to hold and afterwards reproduce the exact utterances of speech, we have some master of short-hand writing make a record of the words as they are spoken, afterwards to be transcribed into ordinary writing. Or, we may even resort to mechanical devices invented to get around the inaccuracies that may slip in through faults in the stenographer's mental process.

These are methods of our time. But how was it in Bible times? How, for instance, could the writers of the Gospel records give lengthy quotations of things spoken by Jesus? Matthew gives in three long chapters what appears to be a verbatim report of Jesus' sermon on the mount, as it is called, and John fills four long chapters with the discourse of Jesus spoken to the eleven during the hours before they came to the garden in the night of His betrayal. The last of these four chapters gives us the prayer of Jesus as our High Priest.

That both these evangelists meant to give verbatim reports of the very words of Jesus is clearly indicated by their own statements in connection with the same. Matthew introduces the sermon with the words: "He opened his mouth and taught them, saying:" and he closed the quotation by saying, "When Jesus had finished these words." John, introducing the prayer following the other three chapters, says: "These things spake Jesus; and lifting up His eyes to heaven, He said:"

When we read these wonderful chapters, so full of heavenly comfort, instruction, and revelation, our hearts "burn within us" as did those of the two on the Emmaus road as Jesus opened to them the Scripture. There is the internal evidence of their genuineness, for they grip us with the conviction that "never man so spake."

But if we have in these accounts a true record of just what Jesus said, how do we account for their correct quotation by the writers of the Gospels? How could they afterwards recall the words of Jesus so as to feel sure they were quoting Him exactly? Could any of us after reading one of the discourses ever so attentively, close the book, and after the lapse of an hour or a day, not to speak of years, sit down and put it in writing without making many breaks and mistakes? How then did they do it after only hearing Him speak them?

One promise of Jesus explains it all. He said (John 14:26): "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I have said unto you." Here was the promise of a divine, and therefore, unerring, recollection which would, and did, enable them to transmit His sayings correctly to others of their and future generations.

The people who listened to the Sermon on the Mount, were astonished when they felt the authority of His teaching, and we share their feeling as we read from the sacred record that which they heard with their ears. It is the same with those upper room discourses, and with all the Gospel record of the sayings of Jesus, of His wonderful parables and His interpretation of them, of what He said regarding His own person and mission, of His prophetic warnings and admonitions and comforting assurances. Throughout it all we are sure we are hearing the very utterances of Jesus, not just some writer's uncertain recollection of His words, tinged perchance, as some would tell us, with the writer's thoughts as influenced by the prevailing opinions of the time.

This is what we understand by "verbal inspiration", and nothing short of this can satisfy the requirements of the case. Whatever of human element entered into the writing of the sacred pages must have been under the control and guidance of the Holy Spirit, making them the inerrant word of God. Thus, and thus only, do we have the "sure word of prophecy" that satisfies the soul, if we "take heed thereunto, as unto a light that shineth in a dark place."

How looser views of inspiration must necessarily grow out of, or go hand in hand with, certain naturalistic methods of Bible study prevalent in our day, is seen from the following:

I heard a Bible teacher quote one of the petitions in the prayer of Jesus (John 17:15) in trying to show that the apostles had experienced a change of thought during the years that passed between the writing of the earlier Epistles and Gospels and the writing of the later Gospel of John. From those earlier writings, the teacher said, it is evident that the Apostles expected the Lord to come soon and take them out of the world, but in the later writing of John Jesus is represented as saying to the Father, "I pray not that Thou shouldest take them out of the world." This argument can have no weight unless we suppose that if John had written his Gospel at the time Paul wrote his letter to the Thessalonians, he would have put into this petition of Jesus a different thought from what he did, and it necessarily follows that we do not know what Jesus really did pray for. By the same reasoning the words of Jesus, so comforting to our hearts, where He speaks of His coming again to take unto Himself those that believe on Him (Chapter 14, v. 3) could be explained as prompted by a lingering remnant, in John's mind, of an earlier cherished hope.

Again, I recall that some years ago in conversation with another one of our Bible teachers, he likewise contended that there was an evident letting down in the expectations of the Apostles regarding the coming again of the Lord and the rapture of the saints, and, therefore, those predictions in First Thessalonians were largely the reflection of a popular but mistaken expectation on the part of the Apostles. This would mean either that that letter was not inspired, at least not in all its parts, or that the Holy Spirit's mind is as uncertain and unreliable as the changing imaginings of man. Thus, we would have nothing but a shifting foundation of sand on which to build our hopes for the future. To the words of the glorified Jesus, "Behold, I come quickly", who could then with any assurance answer, "Even so, come, Lord Jesus"?

A. S. Shelly.

WORK WITH INDIAN CHILDREN

Clara Wiebe, Aberdeen, Ida.

It was my privilege while in Montana to work with the children of the Cheyenne Indians. They are a very interesting group of children to deal with. They all have their quaint and different ways of doing things which makes their work with them very interesting. From the youngest to the oldest, in their Indian fashion they are all very attractive. Even those of two or three years of age become attached to their Indian shawls, and it looks very pretty to see the little ones parading around in a shawl. The young baby is frequently carried on the mother's back being held in her shawl. The baby is usually wrapped up very tightly in a blanket from birth to six months and knows nothing of the freedom which our children enjoy. They are not always as cleanly as they might be, but yet their childish smile and dark eyes are very attractive. However, most of the Christian mothers see to it that their children are kept clean.

There are many interesting experiences in connection with working with Indian children. Let me describe the S. S. class that I had with the Indian children. There were about 25 on the roll, and of these about twelve or fifteen would come regular, while the rest would come off and on.

We were sometimes crowded into the corner of the church behind the organ for our class and during my latter stay we had our class in a separate room in the church building. Some of my scholars were white children, some Indian-and-white children, and some full blooded Indians. The message to the children had to be made in very simple language. Although some could understand nothing they always sat very quiet and attentive. Those who could understand would be very alert in answering questions. When it came to repeating the golden text they would all take part. One little girl when asked to repeat the golden text was asked to arise. Not knowing what the words meant when asked to arise she repeated the teacher's "Stand up", when she should have repeated the golden text. We always have a picture roll and picture cards for the children and though they get nothing of the message they at least get an impression from the picture.

Christmas time is always a very interesting time, with the children. It is a great pleasure to make and mark their bundles of clothing which the good ladies of the sewing societies have sent in. Then distributing the bundles and presents is even a greater pleasure. To see their smile of gratitude is sufficient pay for all the effort. When a box full of balls or a handful of pencils or a stack of books is to be distributed one can see all the Indian children bending forward with their hands up, whispering "Me one, me one." A program always goes before the distributing of these gifts. Here we have songs, reading of the Christmas story, recitations and all that goes to make up a good Christmas program. The recitations are very short, but most all the children take part making the program about an hour in length. We always have a Christmas tree with candles. The church is crowded to the utmost, for everyone seems to turn out on Christmas Eve. The length of the entire program with the distributing of gifts is about two and one-half to three hours.

On Friday mornings I was permitted to go to the Indian day schools to teach the children a Bible lesson. Here they were taught religious songs, motion exercises, memory verses and Bible stories. They responded quite well in everything but in answering questions about the Bible story it was quite difficult for them. We all know that Bible language is harder to understand and especially in a different language. The children always look forward to these Bible lessons and singing and would sometimes come half way to the mission compound to meet me. Before the Christmas season we would use part of these half hours for practicing the Christmas recitations.

A few weeks after Easter we always have an "Easter Egg Hunt", for the children. We do it after Easter so they will get the deeper meaning of Easter and not only associate it with egg hunting. For this occasion we color about fifteen dozen eggs. When all the children have arrived we put them into the church while the eggs are being hidden about the compound. When the signal is given they all rush out and see who can find the largest number of eggs. The winner gets a prize. The eggs are then put into a large receptacle and evenly distributed among the children. With these eggs they get coffee, crackers and fruit and the children enjoy it to the utmost. The children always look forward to this event with great expectations, and often during spring ask when the event is coming off.

Not long after my arrival at Lame Deer a little boy of one of the Christian families died. I shall try and describe this Indian funeral to you. The little boy had not been sick long and died I believe, on a Thursday morning. The same morning we were called to fix a little casket for the boy. After draping the box and putting in a blanket and laying the body into the casket a scene I never had witnessed began. Some old women who were sitting on the porch stepped into the room and began a terrible wailing. At first I knew not what was happening, but it didn't take long to find out. This was their method of sympathizing with the family of the little boy. These were all heathen women who did this loud wailing. After they were through one of the Christian women came up to the casket and wept quietly. This contrast reminded me of how Mary must have wept at the tomb of her Risen Lord on Easter morning. Soon Rev. Petter came and we had a service at the home. The body was then taken to the cemetery. Before lowering the body into the grave, as Indian custom is, a great number of blankets were laid into the casket. Then, lowering the body into the grave all the little clothes and playthings of the boy were buried with him. The reason for this is that the parents desire to have nothing in the house which will remind them of their baby boy. It is Indian custom that while the bereaved family is in grief their grief shall be so great that they care nothing about earthly possessions. Therefore, the other Indians come to the house and take anything they please. And they do take everything, clothes, beds, utensils, and stoves. In the case of the death of the boy just mentioned, it did, however, not happen, for the government had a policeman watching. This custom leaves the bereaved family practically paupers.

This little boy has gone to be with his Lord. Since then others have followed. Is the work of missions worth while? Answer for yourself. Dear sisters of the mission sewing society, is your work worth while? A thousand times, yes. It brings joy and happiness to the heart of the Indian, and may often be the means of bringing some Indian to the fold. If all your labor should only be the means of saving one soul it would be worth while, but it is the means of saving many souls. So keep on.

OUTLINE OF ADDRESS AGAINST WAR

By Rev. H. J. Krehbiel of Reedley, Calif., at Pacific Conference, June 17, 1924.

The abolition of war is predicted by the prophets, heralded by the angels at Christ's birth, proclaimed by Jesus in His manifestation of the Kingdom of God in the Sermon on the Mount, and emphasized and re-emphasized by all the Apostles.

General Pershing said after the close of the war, "If another war should occur the blame for the same must be laid at the door of the Christian Church, for the Church has now the opportunity of making future war impossible."

General O. Ryan said in an address in July, 1920, "The American people can abolish war if they get on the job." Thank God, they are getting on the job as was witnessed by the resolution against was by the Ministerial Association of Los Angeles, April 27th, and the resolution of the General Conference of the Methodist Church, at Springfield, Mass., May 14th, and many others. Dr. Harry Emerson Fosdick, of N. Y., said, "War is the most colossal and ruinous sin now afflicting humanity, utterly opposed to every principle of Christianity, and suicidal, I will never bless another war." We need no longer be ashamed that we are Mennonites and opposed to war.

Rev. Krehbiel spoke under these three headings: 1. Cause of war. 2. Result of war. 3. Prevention of war. There are three primary causes of war: 1. Economic Imperialism, the exploiting of backward peoples and their resources. 2. Militarism. 3. Secret diplomacy. Since 1878 the nations of Europe, as never before, began to take possession of Asia, Africa and the Islands of the Sea.

In August, 1914 Great Britain controlled in Africa, 3,700,000 sq. mi., France 4,086,000 sq. mi., Germany 900,000 sq. mi., Russia controlled in Asia 6,500,000 sq. mi., France 247,000 sq. mi., Great Britain 2,000,000 sq. mi., and Germany 193 sq. mi. Germany came into this game of grab late because she was not an empire until 1868. In order to strengthen her grip on Asia she began to build by a concession from Turkey a railroad from Constantinople through Bagdad to the Persian Gulf and that railroad was the fundamental cause of the World War. England said deep down in her soul, this railroad must never be completed by Germany, and it was not. England has nearly 6,000,000 sq. mi. of possessions in Asia and Africa, and they must keep open the communication by controlling Gibraltar and the Suez Canal, and could tolerate no railroad paralleling the Suez Canal which might be used for military purposes.

To hold their possessions against each other and the natives, they built up tremendous military machines. In 1907 I visited the countries of Europe and returning to America I said in my lectures, "Europe will have either disarmament or war inside of 10 years." It was only 7 years until the war began.

Not only did they build up military machines, but they formed diplomatic and sometimes secret alliances. Germany, Austria and Italy formed an alliance. In 1894 France and Russia formed a military alliance, in 1904 France and England formed an Entente Cordaile which resembles a military alliance, like one egg does another. They told us the Kaiser started the war and proposed to hang him for it, but they did not do it, for all Germany demanded was a trial by an impartial jury of neutral nations and the allies feared that under such conditions the Kaiser might not hang alone. All the lying diplomats of Europe were guilty, nor did secret diplomacy end when the war began. When the Czar's government was overthrown by the Bolshivike they ransacked the archives of the Czar at Petrograd and found there the Secret Treaty of London, signed April 26, 1915, by England, France, Italy and Russia, in which was specified what part of the possessions of the Central Empire each one

should receive in case they would win the victory. Had the U. S. known about this secret treaty she never would have entered the war to help them obtain these possessions. We felt mightily disappointed that Japan got the Grman Islands in the Pacific, south of the Equator, and when they began to prepare a naval base on one of them, we prevented them from doing so by the Disarmament Conference at Washington, and the Five-Power Treaty of the Pacific. The Versailles Peace Treaty was formulated in every point after the Secret Treaty of London, and not one of the 14 Points of President Wilson was included, and was so repugnant to every principle for which we had entered the war that it was never ratified by the U. S. Senate. Dr. Courtland Meyers of Boston says of this treaty, "When the catastrophe was over not thinking men assembled, but animals got into the trough with their feet and so did selfishness reign supreme." I am thankful that my country has not stultified herself by signing the Versailles Treaty.

2. Results of the War. Not one good thing has been accomplished. Militarism has been destroyed in Germany. They have only 100,000 soldiers for police duty, and these under supervision of an Interallied Commission, but there are more men under arms in Europe today than there were in August, 1914. France has a greater standing army than Germany had in the palmiest days of her militarism, and to the world it makes little difference whether militarism in Europe is east or west of the Rhine. We went to Europe to destroy militarism, and have come back hugging it to our bosom. We are spending 85 per cent. of our revenue for past and future wars and with the Soldiers' Bonus passed over the President's veto, it will perhaps amount to 90 per cent. Actually 40,000,000 of the White Race have been killed by the World War. Dr. Kurz, President of McPherson College, Kansas, placed it at 90,000,000. But taking the low estimate of 40,000,000, it would mean the sinking of the Lusitania with 1,000 passengers every day for 150 years. The war lasted 1567 days. The population of a city of 30,000 was murdered every day of the 1567. The White Race cannot stand another shock like that, if Will Irwin, in his book, "The Next War", who writes from the experience of the past war, is anywhere near the truth, it would exterminate the White Race. The total financial cost of the war was $338,000,000,000; $20,000 every hour since Christ was born, $215,000,000 each day; $9,000,000 each hour, enough to endow a university. That was property wealth created by human industry wantonly destroyed; like burning a house or sinking a ship. Supposing 300,000 men producing $2,000 a year each above the expense of his keep, cannot replace that wealth in 560 years, do you wonder that Europe is starving, and that last year 100,000 farmers in the United States became bankrupt each month because there is no demand for our surplus products. The moral loss is greater. The first casualty when war begins is truth. Each country begins to lie systematically about the enemy country. Lord Northcliffe had charge of the lying in England, and after the war when a friend said to him, "You lied about Germany and Austria", he said, "That was my business, you should honor me for having done a good job." Mr. George Creel, as director of public information, had charge of the lying in this country and he too did a good job. He said he used the printing press, the magazines, the papers, the telegraph, the telephone, the movies and the pulpits. Anyone questioning those lies was in danger of going to jail, for we had the Espionage Law. David Starr Jordan, Exchancellor of Stanford University, said he would give $1,000 for any truthful evidence that German soldiers had mutilated Belgian boys by cutting off their hands. They cried him down as Pro-German and ran him out of town. Dr. Benjamin Idewheeler, for 21 years President of the University of California, said that he had studied at two German Universities and could not believe that the German were Huns and Barbarians, and they made him resign. Eugene V. Debbs said in his speech at Canton, Ohio, that this war was a Capitalist's war, and that every time two American soldiers were killed in France, we had a new millionaire in the U. S., and they put him into the Federal penitentiary for 10 years. If LaFollette had pressed his two resolutions for an oil investigation during the war they would have unseated him in the Senate and sent him to the Federal prison for 20 years.

There are other moral losses. The war babies meant something else in Europe than what we understood by that term in America. Lloyd George gave the women working in the factories, liquor twice a day and England has a drunken motherhood. A minister who had visited London five times came back recently and said there are 10 women soliciting on the streets of London today where there was one in 1914. Nor have we entirely escaped the war's demoralizing effects. On last Armistice Day, Rev. Stevens of the M. E. church in Fresno, Calif., preached to his congregation and to the Veterans of the World War whom he had invited. Speaking to the congregation he said, "You taught us to hate and fight and kill and you must not judge us too hardly if we do not forget it as soon as you think we ought." 85 thousand people have been murdered in the United States in the last 10 years. My opinion is that if we had not taught 4,000,000 young men to hate and fight and kill, 50 per cent. of these people would still be living.

3. How to Prevent War. There are many plans. Open Covenants, openly made, Referendum by the people before war is declared, World Court, League of Nations, Outlawry of war, The Bok Peace Plan. They are all efforts in the right direction. In my estimation, it would be a great step forward if the nations would say we will no longer back, with our army and navy, the concessions of our nationals secured in other countries, for the primary cause of the next war will be deposits of oil and coal and iron. Whatever may be its cause I have decided that war is a great sin against God and a great crime against humanity, and I will have nothing to do with it except to oppose it. That is the Christian attitude and the Mennonite doctrine. If you cannot go that far, if you and other groups will only go as far as did the citizens of Palo Alto, Calif., pass resolutions that you will not sanction or participate in another war except the U. S. is invaded, and if through the influence of such resolutions we could induce the United States to take that attitude, you and your children's children could live in peace for a 1000 years. But if, with our army and navy, we back up the Chester Concession in Turkey, or hold the Philippines for exploitation, your sons may be drafted inside of ten years. If we are ever to have a warless world, Christian America must lead and the Christian churches must show America the way.

EASTERN DISTRICT CONFERENCE, OFFICE OF THE PRESIDENT

To the Pastors and Congregations of the Conference:

Dear Brethren:—

In order to carry out the spirit of the several resolutions passed by Conference at its annual meeting the Executive Committee now herewith presents the following as our program for this conference year relative to the raising and disposing of the necessary funds:

1. A Budget Committee is to be created, whose duty it will be to prepare a budget to be presented at the next meeting of conference,—a budget, namely, for the ensuing year. The personnel for this committee is now being selected.

2. There is no budget adopted for this year. But the one adopted a year ago at Schwenksville, for $10,000, known as the Forward Movement budget, is to be completed with enough extra to take care of this year's support of our schools. This will take altogether about $5,000, which will clear the slate by next Conference, ready for the budget then to be presented.

3. To raise the above amount the congregations are asked to estimate again for themselves their respective shares, being careful not to figure too closely, but rather liberally. All contributions this year are to be sent to the Conference Treasurer, **Mr. I. K. Freed, Souderton, Pa.**

4. As to the time, it is desired that at least half of each congregation's quota be sent in by Sept. 15th, and the balance soon after New Year, if possible not later than February 1st.

5. Up to the completion of the Forward Movement Fund the contributions will be divided and applied as directed under its provisions, viz., 50 per cent. for the Old Folk's Home; 30 per cent. for the schools; and 20 per cent. for conference actvities. The last named part will, as now directed, be further apportioned as follows: One-half for the use of the Home Mission and Church Extension Committee; one-fourth for the use of the Educational Committee and the other one-fourth to the conference fund for sundry expenses. The part over and above the finishing of the Forward Movement Fund, will be needed to make up the promised support of the schools.

6. It is to be noted that in the above outlined disposition of funds no place is found for Foreign Missions and the other interests under the General Conference Boards. These, however, have their claim on our support just the same and will, no doubt, receive due attention from the congregations and individual givers. In the budget to be presented for another year it is proposed to include both the local and the general interests.

Fraternally yours,

The Executive Committee,
A. S. Shelly, President,
A. M. Fretz, Secretary,
I. K. Freed, Treasurer.

THE MENNONITE

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EDITORIAL

Now that the two great political parties have completed the work of selecting candidates for the presidential election this fall we may expect a period of exciting campaigning designed to win votes and often planned with no strict endeavor to be fair, true or reasonable. There are great issues, but no party has dared to take hold of them and come out boldly for the right ones. The trouble is that the vote of an ignoramus counts for just as much as a college professor and there are considerable more of the ignoramus class than the professor class. A political campaign is an appeal to emotions and prejudices rather than to reason. The remarkable thing about it all is that the country survives with an orderly population and a reasonable amount of prosperity in spite of the bunk that is handed out every four years. At the present time the thing to be borne in mind is that the issue is deeper than just matters that relate to prosperity and business. We have come out of a war that has ruined the earth. Many nations will not recover from the shock for a dozen generations. Little though the part was that our nation paid at the tail end of the war hundreds of billions of dollars had to be spent and many of our young men had to go to an untimely grave. It was once the cry that we were in a holy crusade—a war to end war. Where is the political party that has dared to say that war and its provocation—the preparation for war must cease entirely? As war is a time when men are taught that, under certain circumstances, crimes against person and property are a virtue, it follows that waves of crime sweep over the world. If we are to have a governed world at all we must have nations so full of the senses of justice and honor that they will not permit their own citizens to participate in a resort to arms any more than they now do not allow them to fight duels. Christian people have not been organized politically and perhaps it is well that they are not, but we venture to say that the majority of Christians were for the League of Nations because it seemed to offer a way to settle national disputes without the decision of arms. When the Christians in any party insist that their sentiments must be respected their political leaders will not dare to offend them if this insistence is expressed at the polls.

Almost as unsatisfactory as the peace question is the matter of respecting the provisions of our Constitution. In every party we have the wets. They are openly against the provisions of the Constitution. This makes them unworthy and unsafe citizens. A man who is openly against the law of the land needs watching and none but a fool will trust him. Added to this are those who are the actual law-breakers. A law-breaker is a criminal, but a violator of the Constitution of the country is a traitor. The country is full of those who openly boast that they are defying the law. If not in so many words, in act at least, they class themselves with Benedict Arnold. Whoever may be the candidates that appeal to the Christian voters of this country, none should be permitted to enter office who has not declared himself in sympathy with the spirit of the times that calls for peace and whose attitude on the matter of enforcing the prohibition law of our land is satisfactory.

ADDRESS BY DR. JOSEPH TAYLOR

At the 100th Anniversary of the Springfield, Pa., Mennonite Church, June 22, 1924.

(Concluded)

How Old Is an Old Church?

In this country a hundred-year-old church is a curiosity. Our whole history is so recent that a century takes us back almost to the foundations of our government. I belong to a church, the Fordham Manor of New York, which was founded in 1696, and is therefore 228 years old. In Europe that would be a modern church. In Rome there is St. Paul's, which is called "new" because it was finished in 1823. The original St. Paul's was built by the Emperor Constantine to mark the spot where Paul and Timothy were buried. In the arch over the church is a mosaic portrait of Christ taken from the original church and dating back to 442 A. D. Westminster Abbey in London is thirteen hundred years old. The foundations of the present Cathedral of Cologne were laid 676 years ago. The Cathedral of Milan was started 638 years ago. Age is a relative term. Benjamin Franklin wrote an engaging story of the Ephemera, an insect that lives but a day—birth, childhood, youth, middle life, old age, death, all comprehended within the space of a single sun. The limit of the ordinary life of man is set by the Bible at three score years and ten; but modern hygienic ways of living have extended that limit quite a bit. A man of seventy no longer considers himself old. Chauncey M. Depew and ex-President Eliot, of Harvard, are both ninety and are still vigorous mentally and physically. Gladstone was Prime Minister of England at eighty-seven. James Monroe was President of the United States in 1824, when this church was founded. His son, Major E. James Monroe, a veteran of three wars, is still alive, and on the 4th of July next, will celebrate his 109th birthday!

A thousand years in God's sight, says David, "are but as yesterday when it is past, and as a watch in the night." We human ephemeral regard a century as a long period; but in the general scheme of the Cosmos it is but a mere point of time. Nevertheless we thank God for His favor which has enabled us to carry on here for a hundred years, and take fresh courage as we enter upon the second century.

Quo Vadis?

There is a tradition that while St. Peter was in Rome the persecution of the Christians became so frightful—so many of the leaders had been slain by fire and sword and animals in the arena—that the Apostle lost courage and was about to flee from the imperial city. In the Appian Way, a short distance outside of the city wall, he met, as St. Paul had done on the Damascus road, the glorified Christ, who said to him: "Quo Vadis?" which is the Latin for "where are you going?" Instantly turning in his tracks, Peter answered, "To Rome!" The vision of Christ had restored his confidence, put new courage into his heart and assured him that neither Caesar nor all his legions would overcome the living truth. From this time forward he never faltered but kept the faith, and won the crown of martyrdom.

In 1910 I visited the church which has been built on the spot where Jesus and Peter met. It is called the Church of Quo Vadis. Modern superstition shows you the rock within the church whereon the alleged footprints of Peter were miraculously impressed as he turned and faced toward Rome.

Whether we accept the tradition as fact or as fiction, the story points for us an important moral. It reminds us that Christ is Commander-in-Chief of the militant church. He has issued orders to his army to carry his propaganda to all the world. He has never countermanded that order. This little church is one of the outposts of the great army. You have held it against the enemy for a hundred years. We can see only the little sector of the line where we happen to be intrenched; and, like Peter, we sometimes lose heart and feel like deserting. From our point of view it looks like defeat. But Jesus has assured us that His army must succeed and the gates of hell cannot prevail against it.

"He has sounded forth the trumpet
that shall never call retreat;
He is sifting out the hearts of men before His judgment seat:
Oh! be swift, my soul, to answer Him!
be jubilant my feet!
Our God is marching on."

"I saw the conquerors riding by
With cruel lips and faces wan.
Musing on Kingdoms sacked and burned,
There rode the Mongol Ghengis Khan,
And Alexander, like a god,
Who sought to weld the world in one,
And Caesar with his laurel wreath,
And like a thing from hell the Hun;
And, leading like a star the van,
Heedless of upstretched arm and groan,
Inscrutable Napoleon went
Dreaming of empire, and alone.
Then all they perished from the earth,
As fleeting shadows from a glass:
And, conquering, down the centuries
Came Christ, the Swordless, on an ass.

BOOK REVIEW

Looking Unto Jesus

By T. Marshall Morsey. Geo. H. Doran, Publishers.

The author has written a most assuring book on the world's need of Christ himself—not confusing theological arguments about Him. It is written at the request of the many whom Dean Morsey has led out of doubt to strong assuring faith in Christ. Dean Morsey's approach to the whole question is peculiarly clear and convincing, and has evoked many expressions of gratitude. A university woman with degrees in Europe and America recently said: "If I had only met you twenty years sooner, I would have saved myself twenty years of wandering religiously." An essential book for all who are unsettled in their faith, and one that is rich in suggestion for Christian workers who are facing the spiritual unrest of the times.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

The Kansas-Nebraska Christian Endeavor convention was held at the Bethel College gym on June 9th and the Sunday school convention of the Western District was held at Tabor church two days later. Both were very well attended and a lively interest was shown in these essential branches of the church. The readers will see more of them presently.

* * *

The Christian Endeavor convention of the Western District is to be held in the fall of 1925 as an experiment, because in the spring we have the Sunday school convention, so many high school and college graduating exercises, and festivities, besides Easter, Pentecost and other special church and school activities.

* * *

There are three schools in simultaneous progress at Bethel College this summer; the Bethel College summer school, the Evangelical Religious Training School and the Vacation Bible School of the Bethel College church. The College summer school is the largest in the history of the institution we are told.

* * *

Have you ever heard of a congregation building a new church and when the church was completed returning to the contributors twenty per cent. of the money they had paid in as it were as a "Dividend"? Now, you may think this is a joke, and that if you were to ask us if we had, that our answer would be, "We haven't either." But that would not be our answer, for we do know of just such a Mennonite church. And they tell us they had been discussing building for ten years and always felt they could not build—not just now!

* * *

In your section have you ever noticed that if a young Mennonite can sing or play well, that one or the other of the big neighboring churches of another persuasion will come along and make such a flattering financial offer for his services as to win him, first temporarily and too often permanently. And they are not only getting our musicians that way, but teachers and preachers have been taken from us in that way. Are we over zealous or even jealous if we make mention of this fact? Should we pass it by unnoticed? Certainly we should not pass it by unnoticed if there is a fault and the fault lies at the door of our church. Will anyone discuss the subject constructively?

* * *

Recently Mr. and Mrs. Abraham Bixel of Pandora celebrated their sixtieth wedding anniversary. It was a happy occasion. The near relatives all had dinner together at the home of these dear old people and then they gathered in the Missionary church for a program. Children, grandchildren and the pastors of the Missionary, St. John, Grace and Ebenezer churches took part in the program. Two things need to be emphasized about these people. These two things have helped very much to make their old age happy. The absence of these two conditions are constantly wrecking innumerable American homes. One of these conditions is that these friends wanted to remain married through all these years. Contrast this with the American practice of divorce. The other is that they had a large family of prosperous and happy children. Contrast that with the childless homes of our time. Through all these 60 years the fires on the family altar have always been burning. Here you find the conditions which make for happy homes.

WHO CAN SUPPLY?

We have a request for copies of the Constitution and By-Laws of the General Conference in the English language that cannot be filled because the last edition is exhausted. If anyone has an extra supply we should be greatly obliged if he would send same to the Field Secretary.

C. E. Krehbiel, Newton, Kansas.

REPORT OF THE 32ND CONVENTION

Of the C. E. Societies of the Western District Which Convened in the Bethel College Gymnasium June 9, 1924.

The convention was opened through song, Scripture reading and prayer, led by the chairman, who then welcomed the convention in behalf of the officers and Bethel College. After another song the opening address was given by Rev. J. D. Epp of Inman. His topic was "The Aim of Our C. E. Societies." He compared the C. E. Society with that organization which existed in Palestine of which the leader was our Lord and Master.

"Ye are the Salt of the earth and the Light of the world."

Salt is a symbol of the covenant between Jehovah and His chosen ones. It is a symbol of faith and friendship and is a means of preserving.

Light dispels darkness and disease germs, a character should have the same influence upon its surroundings as does salt or light. We must be in the world but we should also stand above the world as a light.

Jesus required nothing of His disciples which He was not willing to do Himself.

He was the Salt of the earth in preserving those whom the Father had given Him.

Jesus emphasized the following points:

A strictly moral life.

The character of God and

The teachings of the true religion which is a close communion with God rather than the keeping of word of the law. The C. E. societies are heirs of the truths and principles of the past which we should strive to make our own by conservation. We should however not be too conservative or we are in danger of becoming unfruitful as a salt desert. We should also be progressive as the light, where truths have not yet been found and established.

Next followed a solo by Mariam Penner. The consecration meeting was led by Rev. J. R. Duerksen. The main topic being the slogan "Friends of Christ", "Friends for Christ" and "Friends in Christ".

Christ says "Ye have not chosen Me but I have chosen you." Those who have been washed in the Blood belong to the Kings and Priests and as such we should consecrate ourselves to His work.

We as Aaron should consecrate our ear to hear what God would have us hear. Our hand to do what God would have us do and our foot to go in the way God wants us to go. If ye are My friends ye will do what I command you.

We should be Friends for Christ in order to win others for Him.

To Friends in Christ the question of race, color or nationality does not exist.

We should consecrate ourselves to Christ as is stated in the hymn "Take my Life and let it be consecrated Lord to Thee."

Twenty-one societies were present besides eight Junior societies.

It was decided to have a noon recess of an hour and a half after which Rev. Pankratz dismissed the assembly with prayer.

The afternoon session was opened through song, Scripture reading and prayer led by Rev. Banman of Pretty Prairie, after which the business was transacted.

A motion was passed that any one being a member of the church has the right to vote and hold office.

The motion was passed to try-out having the convention in the fall of the year for 1925. It was decided to accept the invitation of the West Zion and Christian Soceties for 1925.

It was decided to allow thirty minutes for the various addresses.

The result of the election was as follows:

Pres.—G. F. Friesen, Hillsboro, Kansas.

Vice-Pres.—O. C. Rupp, Moundridge, Kansas.

Sec.-Treas.—Sara Goertz, Hillsboro, Kansas.

Program Committee—G. K. Toeves, Newton, Kansas, Johanna Schmidt, Whitewater, Kansas.

A song by the Christian Society was now rendered. The topic: Organization and management of Junior Societies was ably presented by Mrs. D. O. Rupp of Moundridge.

A Junior Society should be superintended by an older person who is not overburdened by many other tasks.

The organization has its own constitution and elects its own officers but all is done under the supervision of the church. The success of the Junior work is very satisfactory and much interest is being taken in spreading the work.

After a short discussion of this topic Abr. Ratzlaff, Jr. sang a solo.

Practical ways in which our Christian Endeavor societies can aid our missions was next discussed by Rev. J. J. Plenert.

He compared the mission stations with the desert and the home churches with fertile valleys to which the missionaries may come to recuperate.

In order to be interested in mission work one must be acquainted with the work and the workers. Pictures are a means through which we may get better acquainted also through letters.

The prayer lists should be used continually.

We can help city missions by notifying the workers whenever any of our members should move into their community.

In giving we should give as if we were giving directly to God.

Miss Esther Toeves then sang a solo.

The program committee had appointed Dr. J. R. Thierstein to present a plan for Bible study in connection with the Endeavor work. He said that there is a great lack of Bible knowledge because the Bible is not used in the day schools.

Thirty-five times as much time is being spent in preparing the child to become a good citizen of his country as is spent to prepare him to be a good citizen of Heaven. The sentiment seemed to be that Bible study could be better carried on as a separate class than in connection with the Endeavor work.

Dr. Thierstein's plan is as follows.

Set aside an hour a week for Bible study during the fall and winter months.

The Old Testament could be taken through in the first and second years.

The third and fourth years could be given for New Testament study.

The fifth year might be given to the study of missions using the Acts as a text then perhaps the Gospels could be taken up. The course could be so arranged that it would repeat itself every eight or ten years.

Mennonite history might also be added. The Bible should always be the main text took in order to give a broader and deeper knowledge of the same.

The committee on resolutions gave the following resolutions:

1. Resolved that we thank the Heavenly Father that we were permitted to gather in such goodly numbers with such nice weather.

2. Resolved to thank Bethel College for the friendly reception.

3. Resolved that we thank the Juniors for their part in the program and that we advise those societies which do not have a Junior organization to try to arrange for one if possible.

4. Resolved that we thank those who sang for their inspiring songs.

5. Resolved that we thank those who had topics for their splendid talks and ask that the same may be printed in our local papers.

6. We advise that every Endeavor Society which does not have a regular agent for our Conference papers appoint one to gather subscriptions for the Bundesbote or The Mennonite.

7. We advise wherever possible that a systematic Bible study be carried on during the fall and winter months.

Signed: The Committee on Resolutions.

After singing another song the convention was dismissed through prayer by Rev. Kliewer.

Rev. J. M. Suderman, Chairman,
Dora Z. Schmidt, Sec.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, June 24, 1924.—Dear Readers: According to our church constitution our correspondent is to make a quarterly report. By the time this article comes into the hands of our dear readers it will be in July, or rather a little late. The reason the writer has postponed writing was that the Pacific Conference should convene in our church June 15 to 18 of which the writer wished to make a report or mention in this quarter. Hence the delay.

Brother C. F. Miller of Reedley, Calif., our Pacific C. E. and S. S. traveling secretary came the week before the conference and gave us two lectures in two evenings on Christian Endeavor and Sunday school work. With the discussion that followed made it very instructive. Brother Miller is a capable man and handles the subjects very elaborately. We should be proud having such a man for such a position.

Already Friday before the conference started the delegates to appear, some came Saturday and some Sunday morning.

In 1913 when the Pacific Conference convened in our church, I think it was the first one of its kind in Idaho. At that time every delegate came per rail, but this time only a few came by railroad, the most of them came per auto. It was thus an easy matter of the transportation committee to take care of the delegates. In 1913 our church was only in its making. We had no pastor and the church and all its branches were not so well organized as today. Our whole country has made a wonderful improvement since 1913.

The 1924 conference is a thing of the past. We were glad it was coming and are glad we had it. It certainly has been a blessing and inspiration to all those who attended, the participations and discussion showed. Nearly every session filled our roomy church. Stress of business kept the writer from attending every session, hence cannot give a full report. He leaves that to the secretary of the conference. Only much future blessings and good can come from such a conference. We owe our dear Savior many thanks that He has made it possible to have this conference in our midst. We are extending a hearty thanks to all participants.

Nothing new has occurred in our church. All our services are held in its scheduled times.

The weather during the conference was nice and warm except the last day was dusty and windy. Of course such don't affect the Idahoans any.

The climatic conditions this spring have not been very favorable. Spring has been late, cool and dry and is still dry. The dry farm wheat is almost a total failure, the pasture on the desert is dried up. Since 1906, our arrival here, we have not had it as dry as this year. The water shortage is showing itself on the irrigated sections too. In some sections the canals are totally dry, in other sections is more water. So far our irrigation system has not suffered. At present the water has been taken out of our canals to store it in a large reservoir in the mountains for futher use for potatoes and sugar beets. Our 1924 crops so far look very promising and if they won't suffer on account of water shortage may yield abundantly.

With greetings from
G. A. Bartel.

THE C. E. TOPIC
July 27

Zeal: Getting It, Guiding It, Guarding It.

Isa. 6:7-9; John 2:17; Rev. 3:14-16

Not all men distinguish themselves for their zeal. Nothing in their lives gives evidence of great ardor or earnestness. Such people generally get what they have by the accidents of birth or circumstances, and when they do contribute something to the sum of good in the world the gift is an indifferent one because they do not do their best or endeavor to go to the limit of their ability. If we were living in a world without zeal stagnation would mark everything and whatever we possess that is good would disappear through our indifference. There is always a premium on zeal. The business house that aims at success seeks to employ men and women who may be depended to throw themselves into the work with all the ardor and earnestness they can command. There seems to be no room for the one who will not do his most and his best in the business world. The same thing is true in the school room. The pupil who cannot enter into his work with enthusiasm is the despair of his or her teachers. Good as may be the modern educational methods, they mean nothing worth very much to anyone who will not show his or her appreciation of them by getting all out of the impossible. In the matter of serving the Lord it is expected that we serve the Lord our God with all our heart, with all our minds, and with all our souls. This is a reasonable service since all that we have or get comes from God and the nature of love, which we must ever show to God, is such that it cannot permit anything half-hearted. If we truly love our God we will also truly love the work He calls us to do to the extent that we will leave nothing undone that we know we should be doing.

How are we to get zeal? We get it by a realization of our duty, our opportunity and our possibilities with the talents that God places in our hands. One who is zealous not only wants to see results, but he wants to see the best results produced within the time at his or her disposal. Our affections for our Lord should have much to do with our zeal. If we are truly drawn to Him and desire the advance of His kingdom we will want to be a glory to Him in our lives, our words, our efforts and our affections. This means an absolute surrender to Him and an ever readiness to do with the strength and means He places at our disposal whatever He would have us to do. The zealous Christian will want to be with God's people and where His Word is honored. He will, therefore, be an active member of the church ever present at the services of the church and always dependable in whatever work his lot places him. Zeal is not only excitement, emotions have their place in the work of the Lord, but it is something more substantial than just bubbling up and running over. Sometimes zeal calls for the exercise of great patience and long periods of prosaic application to commonplace tasks, but with it all a sincere earnestness that will carry one forward to the best results for the upbuilding of the Kingdom of God. The Bible gives us the example of many men of great zeal in the work of the Lord. Joseph, David, Nehemiah, Paul being among the most conspicuous.

It must be recalled that zeal is something that may be turned into the wrong direction. There are plenty of people who are zealous in the ways of sin. The evil one, when he wishes to select an effective agent, is sure to select one who may be depended upon for energy and enthusiasm. In the providence of God it has often happened that men who were zealous in the service of the devil when converted became so much more enthusiastic in the work of the Lord. The same passions and abilities that once were the devil's instruments when their owner is converted may be used with as great and even greater vigor in the salvation of souls and to the glory of God.

How is zeal to be guided? Some have "zeal without knowledge". It leads them into all kinds of troubles and difficulties. The right kind of zeal is the kind that has its inspiration on the Word of God. One must know what the Word expects of one. One must work only for such things about which there is no doubt concerning its being consistent with the Word. All the cults and isms that have swept over the world since first men worshipped God, have had their zealous apostles and followers. Indeed for zeal the most of us may look to the cults to see what it can really lead one to do and accomplish. Half as much zeal displayed in the orthodox church as there is in the organizations that are not orthodox would have doubled the influence and power of the church, and carried the Gospel to lands still without Christ.

How is zeal to be guarded? Not by the power of the will or by any rule that man may make. There is the power of prayer. Anything done prayerfully and directed in answer to prayer has the blessing of God upon it. We have also the direction of the Holy Spirit. Nothing can glorify God that does not have the approval of His Spirit. It is one of the comforting and assuring things that the Christian has when he knows that the Spirit is leading him.

THE S. S. LESSON
July 27

The Temptation of Jesus
Matt. 4:1-11.

Golden Text: "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:8.

In reading of the temptation of Jesus several questions arise in our minds. Could He, being perfect in every respect, we as, have fallen to temptation? If a fall was not possible then there would have been no purpose in narrating it or preserving an account of it in Sacred Scripture. Could the devil have given the things he promised? No doubt that he is a liar and has been a liar from the beginning, but he is the prince of this world and has material things under his control so that he can use them to suit his evil purpose. If he had not this power he would cease to be a dangerous antagonist. Was the temptation a merely subjective thing? It must have been real with an actual devil to offer it and an actual possibility that Jesus might have been strongly appealed to when the temptation was revealed to Him.

We note that the temptation occurred after the Spirit had led Him into the wilderness. It was quite natural that after baptism He should want to spend a time quietly and alone with His Father. This was the habit of Jesus in later periods when He found refreshing and strength in being alone with God. But, in seeking this blessing, the devil comes to meet Him with his seducing temptations. It is the way of the devil to invade the sanctity of our most sacred moments and for this reason we must always be on our guard against him. Every new convert will find him just at the time when God seems the most wonderful. Every supreme moment in the life of the Christian brings with it the possibility of a visit of the tempter in his most attractive form. Sin is a terrible and a hideous thing, but the devil makes it attractive because his great success comes in deceiving. He himself may appear as an angel of light.

Jesus fasted forty days. This was going the extreme of physical endurance. Is fasting a virtue and should the Christian fast regularly? These questions need some thought. The Bible in places certainly did command fasting and fasting is as frequently mentioned in the New as in the Old Testaments. The kind of fasting, however, that has virtue is not an artificial one. We may be in great trouble and our minds are so centered upon that trouble that it never occurs to us to eat. This may go for a considerable time. That is fasting. So when the mind is centered upon things that relate to God and the soul so that the matter of eating becomes a thing of no consequence for the time being, that is real fasting. Jesus was so occupied with the consciousness of His ministry before Him. His thoughts were so taken up with spiritual things that the material necessity for eating did not appeal to Him. When the body was weak the devil then came. He is cowardly in his attacks and if he can take advantage of physical weaknesses to work out his purpose he will not miss the opportunity.

The temptation took a threefold form. Jesus was tempted to eat, to cast Himself from the pinnacle of the temple and to accept the kingdoms of the world from the devil. The first temptation was an appeal to his physical weakness. He had not eaten for forty days. Could there be anything wrong in satisfying hunger? The trap into which the evil one wanted to lead the Lord was to use miraculous power for his own benefit. This would made him a self-server and a self-seeker and thus discredited Him as One who came wholly to give Himself for the benefit of others. Jesus answered this temptation with Scripture as He did the others. The Christian who has Scripture at His command has an irresistible weapon that he may use against the devil. After having vainly tempted Jesus to use His miraculous power for His own benefit the devil's next attempt was to ask Him to use the power for vain display. There could be nothing accomplished by casting himself from the temple. To have done so would have shown him to be a vain being. Now it was the will of God that he should be the lowest of the low. God never has permitted a miracle to be wasted and surely there has always been more in a miracle than just to excite wonder. The last temptation was a challenge to Jesus to surrender His divinity and become a servant of the devil. The reward was the possibility of winning the kingdoms of the world through the devil's power, which was the power of the sword—political power. Had Jesus yielded it would have meant conflict with the great Empire of Rome and the shedding of the cold blood of multitudes. That was the only way that Satan had of making the gift he promised. As before, Jesus turns the tempter away with Scripture. If the word was such a strength to our Lord we can do nothing better than take His example in this and make it our power.

RELIEF NOTES

(Conducted by Levi Mumaw)

An Executive Committee meeting of the Mennonite Central Committee was held at Philadelphia June 24 and 25. Reports were given relative to the activities of the A. M. R. in Russia and plans for the future were considered and recommended.

* * *

The following report from the Christenpflicht relief organization in Germany will be of interest to our readers:

"Contributions received by the 'Christenpflicht' from April 1 to May 1, 1924:

"H. H. Neufeld, Winnipeg, $56.09; Jos. Tschetter, Chicago, $25; S. D. Gingerich, Wellman, Ia., $100; Jos. Schantz, Wisner, $10;—Schantz, Hydro, $8; L. Mumaw, Scottdale, $1500; C. F. Claassen, Newton, $200 and $300; Jos. Tschetter, Chicago, one package clothing; B. Wall, Fairmead, one package clothing and comfort. We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver."

* * *

At the meeting of the Executive Committee held in Philadelphia recently it was found advisable to close the relief activities in Russia August 1. This does not mean that all the workers will be dismissed at that date. It will require some time to liquidate the work and to close all the transactions now before the workers at the different stations. The force of workers will however be reduced to three instead of five. According to a recent report, G. G. Hiebert, who had been on the field about two years in charge of the tractors and other work in the Ukraine, has now left Russia and is on his homeward journey. D. R. Hoeppner, who had been in Europe for a period of about six years in the interest of reconstruction and relief work and who has been engaged by the American Mennonite Relief during the past two years, has also been granted a release from work and after a short vacation in the Ukraine will be ready for his return to America. Both of these brethren are natives of Kansas. They have rendered efficient service but were hindered in doing as much as they would like to have done on account of severe attacks of sickness while on the field.

In connection with the closing of the work in Russia under the direction of the Central Committee, the matter of making an official report to our people was discussed at the recent meeting of the Executive Committee. It was recommended that an official report of the relief work done in Russia, including the work done at Constantinople, be made in the form of a book in which additional matter be incorporated to make it of general interest to our people and the general public and that it be offered for sale at a reasonable price; this recommendation to be submitted to the members of the Mennonite Central Committee for approval or revision. It is quite readily understood that the value of such a book cannot be overestimated if finally approved by the Committee. The official report would be final in reporting the amount of relief given, the method of distribution, the work of reconstruction, etc. The volume should be fully illustrated, giving the conditions of the famine as our workers found them when entering the field and the results of our efforts, official documents from the Soviet Government, the special agreement with the American Relief Administration, experiences of workers, famine sufferers, etc. In this form these experiences, reminiscences, reports, activities in America and Russia with the building of the bridge to bring them together would be preserved for future generations becoming a valuable asset to our Mennonite history. The book should be printed in both the German and English languages.

MARRIAGE

Fretz-Smith—In Bethel Mennonite Church, Perkasie, on June 27th, 1924, by the pastor, his youngest son, Osmund Rittenhouse Fretz, and Miss Margaret Smith, daughter of William and his late wife, Tillie Landis Smith.

DEATH

Amstutz—On July 1, at his home on Sonnenberg, Wayne county, O., Abraham Amstutz, aged 74 years, 6 months and 22 days, after a severe illness of about six weeks and two operations for urinary trouble. Bro. Amstutz was born in the mountains of the Bernese Jura, Switzerland, near Souboz, where he grew to young manhood. At the age of 21 years he came to America with his parents and family. He united with the Mennonite church in the Kleinthal, David Nussbaum pastor, at the age of 16, and on coming to this country united with the Sonnenberg Mennonite church here. Upon the organization of the Salem Mennonite church here he identified himself with the new congregation, which he loyally supported to the end of his life. In 1874 he was married to Elizaheth Tschantz, who preceded him to the heavenly home eight years ago. To this union were born 10 children, seven of whom survive him, with 21 grandchildren. These, with four brothers and one sister mourn his departure. Brother Amstutz was a patient sufferer, as he was a consistent Christian character. Funeral services were conducted on July 3rd by his pastor, Rev. Austin Keiser, assisted by Rev. Adam Sommer, at the Salem church.

REPORT
of the
GENERAL CONFERENCE
held at Freeman, S. Dak., 1923, English and German in one volume.
Price, 25 cents, postpaid.
MENNONITE BOOK CONCERN, Berne, Ind.

JOTTINGS

Missionary Boehr who had been visiting churches in Nebraska and Minnesota returned to Bluffton, Ohio, and preached in the First Church on July 6.

The Bluffton, O., church has united with other churches of the town in a series of open air services to be held on the high school grounds during the hot months of July and August.

The Ladies Missionary Society of the Bluffton church was honored at its recent meeting with the presence of two missionaries on furlough, Mrs. Steiner and Mrs. Boehr. Mrs. Steiner spoke on India and Mrs. Boehr spoke on China.

Rev. N. B. Grubb preached at the morning service of the First Church Philadelphia on July 6th, this day being his 74th birthday. The congregation noted the event by presenting him with a magnificent bouquet.

A recent letter from Levi Mumaw, Secretary of the Mennonite Central Committee to C. F. Claassen, Treasurer of the Emergency Relief Commission contains the following statement that should be brought to the attention of our people: "A recent letter from Moscow indicates that the needs in Siberia will not have abated before the next harvest. He estimates the need per month for July and August is $3,000,000.00. I have a letter in transit on which I am expecting an answer from Bro. Miller by cable as to the actual amount he needs to bridge over this far. I have funds in sight, but our treasury is being diminished each month as the deposits are made."

The contract for the pipe organ to be placed in the First Mennonite church, Bluffton, O., has been given out and the new instrument will be in its place about September 1.

Dr. S. K. Mosiman is at present in Iowa working in the interest of Bluffton College.

Rev. Arthur Rosenberger, of Pandora, Ohio, preached in the Second Church, Philadelphia, last Sunday morning. Rev. and Mrs. Rosenberger are spending their vacation in Pennsylvania.

According to the last report the Leper Asylum in Champa contains 435 persons afflicted with that dreadful disease. Besides these inmates there are 32 untainted children to be taken care of. These are children whose parents are lepers but who themselves show no sign of the disease.

The Board of Education of the General Conference has prepared a very attractive pamphlet under the title "United Campaign for Christian Education". It contains numerous illustrations covering the field from the beginning of educational activities in the Conference to the present time. The needs of Bethel, Bluffton and Freeman Colleges are presented as well as those of Witmarsum Seminary. This campaign that the pamphlet introduces had its inspiration in a resolution passed at the General Conference at Freeman last year. Besides the pamphlet, additional matter describing the needs of the several institutions goes with it for distribution in the fields covered by these institutions.

On June 29, Zion Church of Souderton, Pa., held special dedicatory service at the morning service. New pews had been installed.

During the absence of the pastor, Rev. A. S. Shelly, of Germantown, Rev. N. B. Grubb conducted services last Sunday in the old church.

Mrs. Lillian D. Bergey, a member of the Second Church, Philadelphia, as National Committee Woman, headed the Philadelphia delegation to the National Democratic Convention held in New York.

The nations that have the largest Jewish population, are the United States with 3,600,000 Jews, of which 1,643,000 live in New York City. Poland with 3,500,000 and Russia with 3,130,000. The second Jewish city is Warsaw with 309,000 and the third is Vienne with 300,000. The entire Jewish population of the world as Dr. Linfield estimates is 15,500,000. Two-thirds of it live in Europe, and about one-quarter of it in North and South America, but only seven and one-half per cent. of it in Asia, Africa and Australia combined.

The chief Jewish area, comprises Ukrainia, Crimea, White Russia, Latvia, Luthinia, Poland, Roumania, Hungary, Czecho-Slovakia and Austria. The total Jewish population of this area is 8,750,000 and it amounts to a little over eight per cent. of the total population of the countries named. The Jewish popualtion of Palestine is approximately 84,000, Japan, China and India together have 27,000 Jews, out of an estimated total population of 714,000,000.—The Independent.

The Augustana Synod, representing 300,000 Lutherans of Scandinavian origin, at the closing session of its sixty-fifth annual convention at DeKalb, Ill., adopted strong resolutions demanding that war be outlawed.

Rev. H. J. Krebiel, president of the General Conference, has just returned home from a 2754-mile trip by auto. He had been visiting in Oregon and elsewhere covering the Columbian Highway.

There is an old saw, about as trustworthy as most old saws have proved to be, to the effect that preachers' sons are apt to be a bad lot. Bishop Hughes of the Methodist Church has collected information about sons of the manse which goes a long way towards refuting this rash statement. He has found that: "There have been three preachers' boys in the White House. Nine of the signers of the Declaration of Independence were sons of ministers. Five Supreme Court judges and many governors, in addition to a great list of lesser political officials, were products of manses. The Democratic party never elected a presidential candidate who was not the son of a minister. The Wright brothers, pioneers of aviation, were manse products, and the first transatlantic flight was made by the son of a preacher. The inventor of the telegraph, Samuel Morse, was a pastor's son." Incidentally, this same Samuel Morse was the uncle of Richard C. Morse, consulting general secretary of the International Committee of Young Men's Christian Associations, who has for over fifty years been active in Y. M. C. A. work.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, IND., JULY 24, 1924. No. 29.

PLANS FOR A 400TH ANNIVERSARY

Weierhof, Post Marnheim (Pfalz), June 24, 1924

Dear Brethren:

Our Brotherhood will be 400 years old in the course of the coming year. On January 25, 1525, the first adult baptism was performed in Zurich. With that act the break with the church of Zwingli was made once for all, and the founding of the "Anabaptist Brotherhood" actually accomplished. Immediately thereafter the most terrible persecution began. The authorities left no stone unturned in their attempt to crush out the new movement with force. Until the present day nevertheless, the movement has through God's goodness been preserved. Today its members are scattered over almost the entire world under the names "Taufgesinnte" and "Mennonites".

What a wealth of blessing has gone out from this movement in the past four hundred years! The testimony which thousands of our forefathers gave as martyrs, on the torture rack, upon the scaffold and amid the flames, in times of persecution, has been propagated by hundreds of thousands in times of peace in lives of true consecration as faithful followers of Jesus Christ, as the "quiet in the land." The record is ineradicable. We are privileged today to enjoy the blessings of this testimony. Let us recognize this in grateful remembrance and impress it upon our children and our children's children. For this reason we ought not to permit this great memorial year of our brotherhood to pass by in indifference unnoticed.

We, therefore, in accordance with the resolution of the Mennonite Conference for Palatinate-Hessen of May 7, 1924, and acting under instructions of the Executive Committee of the Conference of South German Mennonites, issue the following appeal:

1. January 25, 1925 is a Sunday. Even though the mentional above as the date of founding of our brotherhood may not be absolutely certain, yet we have good reason to retain it, and surely it must seem a God-given privilege and duty to celebrate on this day in all of our churches, in the worship of the day, in a simple and worthy fashion, the origin of our Brotherhood. Let it be a memorial service of praise and thanksgiving to God.

2. The opportunity is here as never before for all Mennonites in the world through representatives, to gather, together on this day perhaps in Switzerland, the land of our brotherhood's birth, to give a living testimony to the feeling of unity which binds us all together and to strengthen that bond.

3. In this connection a book of commemoration should be published, in which the origin of our brotherhood in general and biographies of the great leaders of the brotherhood in that early period in particular should receive an authoritative presentation from the pen of reliable scholars.

For brotherly exchange of opinion and practical proposals we shall be very grateful. Since the propositions indicated above require to a certain extent a careful preparation, a reply at the earliest possible moment is requested.

With fraternal greetings,

Chr. Neff.

(Translated by Harold Bender)

THE RELATIVE IMPORTANCE OF EDUCATION AND EVANGELISM

L. L. Miller, of Wadsworth, O.

Religious education and evangelism should go hand in hand. There may be a religious educational process going on without properly emphasizing the evangelistic element. Then, on the other hand, there may be too much merely of the evangelistic element at the exclusion of an adequate religious educational process. There cannot be a complete program of religious education if it does not include evangelism, not any more than there can be an adequate program of evangelism without any knowledge of religious truths. Logically then the two go hand in hand. They are one and inseparable.

There are some educational processes going on today which are intended to be religious education which do not deserve the name of religious education. Let me explain what is meant. We have been living under the illusion that the accumulation of religious facts is religious education. Let us remember that we may know many facts about the Bible, about Christianity, and at the same time not know God personally. It is not only enough to know and to believe, but we must accept it as our own. I can not remember of the time in my life that I did not believe in God, but I can very distinctly recall a time in my life when I felt my lost condition. I had to make acceptance a personal affair before the educative process was complete.

I have a friend who was a student in one of our Eastern Universities. He tells me that in this institution they study the Bible as literature. It is a required course. Each term when the students come up for their examinations they are required to have a professor standing at each corner of the room to see that there is no cheating going on. This is simply to illustrate the point that knowledge of the Word of God alone is not the end and does not necessarily make for a better character, and especially is this true when the Bible is studied as literature. Merely knowledge about religion, or about the Bible, does not make for honesty.

It is religious experience that counts, and that is what I mean by evangelism. One may know the whole story about the death and crucifixion of Christ, but if one has not "died unto sin" that knowledge is of no special value. One may have been taught the mystery of the resurrection of Christ, but if one knows not through personal experience what it is to be raised with Him that knowledge is not functioning adequately. One may know that Christ is Divine, but if one has not taken His Divine Nature that knowledge is of no special use. It is personal experience, after all, that counts. That is the end in any program of religious education.

But let us not only consider the theoretical phase of our theme. Let us now turn to the more practical as related to our own church. There are various activities of the church which come under the category of religious instruction. The most common among us are: the Sunday School, the Catechetical Class, the Daily Vacation School.

The chief function of the Sunday school is not to teach the Bible. It is to teach the pupil, and the Bible becomes a means to an end. The end is to bring about the proper kind of religious experience in the mind and heart of the one who is taught. You shall not only know the truth, but the purpose of knowing the truth is to make you free.

The Sunday school that is engaged in handing out the Word of Life which at the same time does not give the pupil opportunity to personally accept Christ has a lop-sided emphasis. The Decision Day idea is one of the greatest assets in the Sunday school and in the work of the local church.

Then also evangelism should be emphasized in our Daily Vacation Bible Schools. The boys and girls who are under continuous religious instruction from three to six weeks, often become imbued with convictions. Especially is this true of those who have reached the early adolescent period. It is the period of life when the boy and girl begin to feel the sense of sin and the need of a Savior. The conviction is often very pronounced. We hear little of Decision Day in the Vacation Bible School. But let us remember the psychological truth, that to leave an impression without at the same time giving an opportunity for expression re-acts unfavorably; in fact one writer says, it is immoral.

Finally we think of the catechetical instruction that some of our churches are giving. There is some danger connected with this method of religious education. The tendency is to emphasize the fact that after the pupil has acquired a certain body of religious knowledge, that you are then ready to become a Christian and an applicant for church membership, when it is not knowledge alone that counts, but a religious experience.

The ideal is to use religious knowledge only in so far as it will contribute toward an

adequate religious experience, whether this be in the Sunday school, in the Catechetical Class, or in any other program of religious education.

OUR WOMAN'S WORK

The Berne Missionary Sewing Society sewed sixty quilts and comforters at their annual all-day quilting, which was held June 5.

Miss Anna Scheidegger, a missionary home on furlough from China, spoke very interestingly to the society at their July meeting.

Mr. and Mrs. Suckau are visiting their children who are attending school at Naini Tal, India.

The Ladies' Aid Society of Wadsworth, Ohio, have paid seventy dollars for a new floor in the sewing room of the church. They also help support the Lame Deer mission and the needy in their own church.

On Thursday of each week, they have an all-day quilting. They receive a dollar and a quarter for each spool of thread used. They have many demands for quilts and always have work a year ahead. Quilts have been sent to Texas, Cleveland, New York and Chicago.

Friends and workers representing the Ladies Missionary Sewing Societies from California, Washington, Oregon and Idaho, met to attend and to participate at the Pacific District Conference held June 17-24.

The missionary program rendered by the societies was a blessed feature of the conference. After the singing of the opening hymn, the Scripture passage in Luke 10:12 was read, followed by a roll call of the different societies who responded with a Bible verse.

Music was furnished by the Ruff, Lind and Menno, Wash., societies, also by the Emmanuel society of Aberdeen, Idaho. Miss Esther Kliewer sang a song in the Cheyenne language. The Junior mission band of the conference church also gave an excellent musical demonstration under the direction of Mrs. M. J. Galle.

An interesting report, written by Mrs. S. S. Haury, of what the Mission societies of our General Conference are doing was read. (This article will appear later, so all can read it.)

A presentation on the work among the Cheyenne Indians was given by Miss Clara Wiebe.

Mrs. Albert Classen who is doing active work among the women of our Los Angeles Mission, gave us valuable information about her work.

Mrs. P. A. Kliewer, who has served in the Montana field for the past sixteen years, related some of her experiences with the Indians.

The offering that was taken was given for the building fund in China.

The program was concluded by singing of a hymn, prayer, and the benediction by Rev. M. Horsch.

Mrs. H. C. Wiebe, Pres.

Mission Sewing Society, Bethel Church, Fortuna, Mo.

Our society meets regularly at the church at two o'clock, the first Thursday of each month. Our program consists of prayer, Bible readings, discussions, songs, and occasionally we have a letter from some of our missionary workers, which are read with much interest.

During the winter months, we met in the homes of some of the members and sewed for Champa, India. A collection is held at each meeting. Some of this money is used for buying material for sewing, and we are supporting an orphan boy in India for $30 per year. The balance is sent to the mission treasury, or used where most needed.

On the Fourth of July we have an all-day meeting at the church. We make comforters or quilts for the Lame Deer station, and the children dress dolls and make scrap books to be put into the mission box.

We are only a small society and cannot boast of doing big things, but we hope the Lord will bless our work and the efforts we are putting forth for His cause.

In the name of the society.

Elma Aeschbacher, Secy.

From the Dorcas Band Sewing Society, Colfax, Wash.

(Read at the program of the Ladies'. Sewing Society of the Pacific District Conference.)

Our Dorcas band here sendeth greetings.
In person we could not appear.
Though wishing God's abundant blessing
To you who came from far and near.

As all cannot go to the mission,
The Master's cause is pressing though.
But praise the Lord for the decision—
Some have decided there to go.

Where heathen stand and bow in blindness.
To images of wood and stone,
They pray in false imagination
Which never can for sin atone.

Where many are in darkness waiting.
No crumb of bread have yet received.
Although the bread of life was broken
While they were blind in unbelief.

Where bound with chains of superstition—
O! who will help to break the chains,
Will point to them the way to Heaven,
That pardon, peace and bliss contains?

Large numbers now for light are sighing.
Thus reaching for the Word of God.
Believing and for help are crying.
They long in sin and bondage fought.

The Master calls for loyal workers.
Those who can bear the heat of day.
Some have been standing at the market.
Can't they be sent without delay?

O! who will gird the Sword and Armor?
And say, Here am I, Lord, send me.
I'll bear the Cross, Lord, I am ready,
To speed away o'er land and sea.

Or some may yet be undecided,
Or waiting for a clearer call,
With means sufficient unprovided,
Though standing high on Zion's wall.

Then grow not weary in well doing.
Nor in contentment fold your hands.
But toil and labor, send provisions
To those who toil in foreign lands.

When Jesus left His twelve disciples
At Bethany, He bade them go
To all the world and preach the Gospel.
The way of true Repentance show.

Go ye, therefore, and teach all nations,
Baptizing them, He gave command.
And also claim this precious promise:
"Lo, I am with you to the end."

Mrs. P. R. Aeschliman.

CORRESPONDENCE

Whitewater, Kansas, July 14, 1924. Greetings from the Emmaus church, Whitewater, Kansas. Psa. 126:3. The Lord has done great things for us, whereof we are glad. This is probably the first correspondence to appear in The Mennonite from here, for until a short time ago the Bundesbote has been almost exclusively read among our church members.

In January Rev. B. W. Harder was ordained as elder to take the place of Rev. Gustav Harder, who was called to his reward about a year ago. We are indeed fortunate to have so able a man to fill the vacancy, and the Lord has graciously blessed his ministry among us. Rev. Henry Thiessen, Jr., assists Rev. Harder in caring for the needs of the church.

In January Missionaries P. A. and Martha Penner visited our congregation. Bro. Penner delivered three addresses on their work in India, which were not only interesting, but also instructive, and served to create new interest in the mission work in India. Sister Penner spoke to the Sewing Society at a special meeting, when she told of the hard, cheerless lives of the women and children of India.

In February, Rev. P. P. Wedel delivered a series of addresses on the life of Moses, which were very interesting, and served to become better acquainted with probably the greatest religious leader the world has ever seen.

On Pentecost Sunday seven young people were taken into the church through baptism.

John Harder, Jr., is superintendent of our S. S., which meets every Sunday morning with a good attendance. S. S. is followed by the regular Sunday morning service.

Our C. E. Society meets every three weeks. June 15th the C. E. Society held its consecration meeting in a grove at Mr. Jacob Harder's, and was followed by a picnic supper. The sewing society also meets regularly, excepting during the summer months.

Yours in Him,

Mrs. W. E. Regier.

Salem Menn. Church, Dalton, Ohio, June 24, 1924.—Nearing the close of another quarter year, your correspondent is reminded of his duty to give a little report of the life and happenings in our congregation.

On Palm Sunday eight young souls were united with our congregation through baptism, after having received suitable catechetical instruction from our pastor and on Easter Sunday a member was received through the right hand of fellowship, having been a member of the Methodist church. Since April our pastor, Bro. Austin Keiser, is conducting a mission study class in connection with the mid-week meeting. The subject of the book studied is "Faith of Mankind" dealing with the religions of the heathen world with which our missionaries come in contact.

It gives the students an intelligent and sympathetic insight into the difficulties our missionaries have to meet.

The past week we have just been privileged to listen to a series of Bible lectures from Prof. Paul E. Whitmer of our Witmarsum Theological Seminary of Bluffton, Ohio. The special subject of the lectures was **Jesus.** In the course of nine masterly lectures, rendered in the most common language possible, we were given a clear view of Jesus' call and temptation. His prophetic ministry, His ministry of healing, His ministry of teaching, Jesus and the Father, Jesus and His friends, Jesus on the Cross, and last, Jesus our Lord and Master in His resurrection. The lectures attracted increasing crowds every evening and elicited favorable comments even from those more or less obsessed with

prejudice and suspicion. On the two Sundays he was with us, he preached inspiring sermons at the regular Sunday morning services.

Several weeks ago Rev. Adam Sommer of Kidron conducted his annual tabernacle meetings, this time assisted by Rev. Wm. Gottschall, of Bluffton and Dr. Fitzwater of Chicago, the former giving lectures on Old Testament types, the latter on Paul's first epistle to the Corinthians. These lectures were all instructive and conducive to confirming sound Bible faith. We are glad for all the opportunities offered us from whatever source to become more and more established in knowledge of the Bible and hope and pray that these splendid opportunities may tend to efface all the petty jealousies only too common among professed children of one and the same Lord and Master.

N. G. Fankhauser, Corr.

Ruff, Wash., June 23, 1924.—Greetings from the Salem Mennonite church. This is the time where there are not very many news to report from our church. Since the last correspondence appeared from our church, our Sunday school dropped out once for most of our members attended the baptism in our neighboring church at Menno which is also served by our Rev. D. D. King. On June 8 we did not have any church services for reason that our minister with a number of our members drove over on June 7 per car to Almota to attend the Open Door S. S. and C. E. Convention given June 9 in the Onecho Church and at the same time attended the splendid children's day program given June 8 by the Onecho Sunday school.

The Open Door S. S. and C. E. Convention held June 9 was the fifth annual convention and I am sure it is meaning more to us from year to year in binding our few scattered churches closer together. All those present from our church at the convention report a splendid time and great blessings received at the meetings. I must say here although it may appear also from the secretary of the Open Door S. S. and C. E. convention in this paper, that we also were greatly inspired by having Brother C. F. Mueller, Field Sec. from Calif., with us. All those who heard Brother Mueller and personally know him, I am sure, will agree that the Pacific District Conference has selected the right man for our Field Secretary in the Pacific District Conference.

Not very long any more and harvest will be before our doors. We did not have any rains, just a little sprinkle, since the middle of February except a small area received a rain June 7. This area which received rain is looking better than the area that did not get any rain, but the rain came too late to help very much. I judge most of the wheat will give five bushels per acre. The trouble was spring opened up too early and then we had too cold and windy weather for the wheat all through March, April and May. Fruit will be scarce from the reports of our nearby fruit orchards. This will mean that all men and women who usually go in fall working in these orchards from around here after they have their work done will be out of luck this fall.

In many ways we human beings do not see how the farmers will be able to keep it up any longer, but we trust in our Keeper for He lets these hard times come upon us in order that we will appreciate His blessings so much more. May the Lord bless and keep His children wherever they may be.

Corr.

DEEP RUN

July 18, 1924

To the Readers of the Mennonite:

As it has been quite a while since a letter was written from our congregation, and as there seems to be a dearth of correspondence from the various churches, it would seem to be an auspicious time for us to let you know of some of the happenings at Deep Run.

Those of our number who are farmers are at present busy with haying and harvest. On the whole the crops are good. While the continued rains during the spring and early summer somewhat retarded the season and made it difficult for some of us to get our oats sowed and corn planted, yet these rains watered the earth so that it could bring forth its fruit in great abundance. The weather has now become more settled which gives the farmers a better opportunity to take care of the large amount of work they have to do.

At the present time we are in the midst of the lectures on religious education given in our church every Saturday evening by Dr. Byers, dean of Bluffton College. These lectures which have been arranged for through the Sunday School Union of our Conference will continue for a total period of ten weeks. Those that attend the various lectures find them very edifying and profitable, and it surely is a rare opportunity to have a person of Dr. Byers' ability in our midst once a week to expound methods of teaching the Bible and the Christian religion in the Sunday school and the church.

Our Young People's meetings are usually well attended and an active interest is taken in the discussion of the topics. We had a large delegation at the annual convention of the Young People's Union of our Conference on May 30th at the East Swamp church, and on the following day, May 31st, several of our members also took an active part in the C. E. conference of the Upper Bucks County Union, which was held at Perkasie.

Our choir is doing good work, and much favorable comment is heard with respect to the help they are in the singing. The choir was privileged to render several selections at the afternoon session of the 100th anniversary exercises at the Springfield church on June 22nd. Many of our people attended these exercises and all enjoyed a blessed time.

A large delegation of our membership attended the sessions of the Eastern District Conference held at Zionsville from May 1st to 4th, inclusive; in fact, more of our people attended this conference than any previous conference in spite of the fact that the distance to Zionsville is farther than to most of the other churches in our district. This shows an increasing interest on the part of our church in the work of the conference, which, of course, is very desirable.

On April 20th we celebrated our spring communion and on Saturday afternoon previous the usual preparatory services were held. Both of these services were well attended as usual, the meeting house being crowded on the communion occasion.

We have much to be thankful for, especially at this time of the year when God blesses us by giving us many material things in great abundance, and it behooves us to love Him with our whole heart and serve Him continually with thanksgiving and praise.

Yours in the Lord's service,

Allen R. Fretz.

TEACHING DEFINITE TASKS

By Edith Lochridge Reid

Children learn to love work quite as well as play if the mother uses tact and wisdom in assigning the first little personal tasks. But a child must assume duties and responsibilities gradually. It will be useless to pick up baby's toys for two or three years and then suddenly one day under stress of conditions, announce to him that he must do it himself. Not only will he rebel at the discipline of the task, but he will be really bothered about how to go about it and just where everything belongs.

A better method is to start as soon as Bobbie can get around well on his feet by himself. Pick up the toy dog and say, "Now let's put Fuzzy-wuzzy in the corner of the box here. That's his home." Bobbie is bound to be interested. The next day when playtime is over suggest that Bobbie take Fuzzy-wuzzy home all alone. He will be as proud as anything to do this little task. So for several weeks let this bit of work grow into a habit. Insist that the dog be put away. Then add one other toy. Bobbie can by this time carry one under each arm, which also is a big achievement in his eyes.

The point is, stick to one thing—teach just one task until it is so well learned that it is no trouble for the child to do it. Later he can haul several toys in his little red wagon—a load of blocks is lots of fun.

So from caring for toys he can learn to hang up his coat. Be sure there is a hook low down and in an easily accessible place. He will early learn to put all his clothes away, and thus become a real helper, for as every mother will admit, picking up the children's clothing from places where it has been strewn, demands many hours of time in the course of a year.

There isn't a doubt but that very small children can be trained to do many tasks successfully—often surprising a casual observer who happens to drop in during their performance but who has not been a witness to the gradual development. However two important points must be remembered in this phase of training, the tasks must be taught one at a time until thoroughly learned, and they must be made a part of the daily routine. It is useless to have baby pick up the toy dog two days a week and mother do it the rest of the time. Any lapse in the program is fatal to success.

In employing such a method in child training we are only making use of a psychological principle as old as the human race, and one which applies to adults as well as children; we all like to do things that we can do well, and we learn to do things easily and properly by doing them often.

THE MENNONITE

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EDITORIAL

A young man, recently coming to America to settle in an eastern city, remarks that he finds a church building at nearly every street corner, but finds little of the spirit of Christianity. This is true of many of our communities. We mean the fact that there are many churches erected in our large centers of population. Some of them seem to be unnecessary when one regards the number of people patronizing them during the hours of worship. If we were to plan a place for every able bodied person in some church during the hours of services there would not be a community in the whole country that would have seating space in spite of the numerous and sometimes costly buildings we have that are set aside for public worship. On the other hand, if we made only room for those who desired to gather in worship on the Lord's day, we could do without a great many of the edifices that are now making such a great drain upon the Lord's Treasury for their support. In some localities there are more church establishments than the neighborhood warrants. In others there are by far not enough places where the people of God may gather for worship. However, this is not a condition peculiar to America alone. Some of the magnificent buildings that are found in Europe represent the financial burden of generations laid upon the backs of patient worshippers. And then, they tell us that not every one attends church services either. Perhaps we are not doing justice to the faithful worshippers when we condemn the community for empty churches. There was a time when the church was a social center and numerous persons, not professing Christians, attended the meetings because it was the habit of the community to do so, and the gatherings offered social opportunities not possible anywhere else. With audiences such as those that attended the meetings in the olden days, there was plenty of opportunity to preach direct to the non-Christian and sermons designed to stir up the sinner to a realization of his condition were in order. We can readily understand the propriety of such sermons as Jonathan Edward's "Sinners in the Hands of an Angry God" because there were then present persons to whom such a startling message could be brought with all the power and the eloquence that an Edwards could command. Today they go to all sorts of ends to entangle a sinner into the meetings designed to win him to Christ. There must be sensational advertising, attractive music, evangelists who can play with the emotions, etc. And yet, after it all has been done the results are meagre and the regular service dwindles down to the faithful few who may be depended upon to keep the light burning in spite of discouragements and the lack of inspiring crowds.

However, much as we may regret that the crowds do not place themselves under the influence of the preaching of the Gospel, we must not allow ourselves to be too much discouraged. In measuring churches, as in measuring other things, bigness is not greatness. Crowds do not indicate the depth of spirituality of those who make up the crowds. Generally the most shallow things are crowds. They neither think correctly or act rationally. The business of the pulpit includes the edification of the saints as well as the concern of those who are unwilling to become saints. It may be easy for one to stir up emotions and appeal to impulses, but it takes a minister who is both saintly and able to set the proper spiritual food before those who, like him, have had their contact with the world and its tribulations and who want to grow in grace and knowledge. It requires "burning the midnight oil", and a sweating out of the message that is to be profitable and helpful to those who have a concern about "the Kingdom", and want to increase in efficiency so that they may do their bit satisfactorily.

THE MISSIONARY WHO DECIDED NOT TO BE A BISHOP

Speaking recently at the Moody Bible Institute of Chicago, Rev. E. Stanley Jones, D.D., for sixteen years a Methodist missionary in India, told why he did not accept appointment as Bishop when it was offered at the General Conference at Springfield, Mass.

"No one would turn down an office like that lightly," said Dr. Jones, "but in the quietness of my room I faced things. The soul of India is awaking. The atmosphere is being soaked and saturated with Christianity, the inevitable result of the combined onslaught of Christianity and education, and the opportunity must not now be lost. As I waited upon God there in my room, just as plainly as I am speaking to you this morning I heard Him say: 'If you will renounce this I will walk with you in Asia.'

"I said, 'Lord, I would rather walk with Thee in Asia than do anything else in heaven or earth. It is done'."

We further quote Dr. Jones:

"If certain things are inevitable, then let us evangelize the inevitable. Today India is seeking national expression in the movement led by Gandhi, and asking for freedom. A great many have felt that they must criticise this and grumble, but some of us feel that the thing is inevitable and instead of standing off we must get at the heart of it with the Gospel of Jesus Christ—evangelize the inevitable.

"Two great movements are taking place. First, the movement among the masses. In the last ten years 100,000 souls, over and above the losses, have been added to the Christian church in India. These have come largely from the outcast section, thousands of them surging to the light.

"We thank God for these, but now a more remarkable mass movement is taking place in the mind of the intelligentsia, or educated classes."

Dr. Jones asked Gandhi, the idol of the Indian people, who call him a "Christlike man": "How may we hope to make Christianity contribute its power to India's spirit—to see Christianity become a part of India?" And Mr. Gandhi replied: "First, you must begin, missionaries and all, to live more like Jesus Christ. Second, I would suggest that you practice your religion without adulterating it or toning it down. Third, I want to suggest that you emphasize love, for love is central in Christianity, not love as a sentiment, but love as a working force. Fourth, I would suggest that you study the non-Christian religions more sympathetically in order to have an approach to the people."

These suggestions Dr. Jones summarizes as follows: "Live more like Jesus." Do you feel the thud of that upon your souls? Here is an individual, but 300,000,000 people are speaking through him, (their idol, whom they follow at all hazards,) and he looks you full in the face and says, "If you want to win, be more like Jesus Christ." I thought it a great thing to be a missionary for sixteen years, but I am overwhelmed with my sense of responsibility when broken humanity looks up and says, "If you want to conquer us, be more like your Master!"

And "do not tone down"—take the Gospel in its rugged simplicity. When it says "leave all and follow me," take that. Illustrating the third point, on emphasizing love, Dr. Jones said an Indian asked him, "Why didn't Jesus strike back when He was struck in the judgment hall?" Dr. Jones replied, "I suppose He had a right to do so, but if He had I wouldn't be talking about Him today. He would have been too much like me." As to studying sympathetically the non-Christian religions, Dr. Jones avers, "We should not be afraid of truth anywhere. Christ is life. Jesus is truth itself, rooted in eternal fact and nothing can overthrow Him." Appealing to the Institute students, he urged, "If Christ is calling you to a difficult situation, remember there are unlimited resources at your command. Take all you need. He will walk with you. He will give you peace and power. It is a great time to be alive and to have a Christianity, such as we have, centered in Jesus Christ the Lord."

In a recent campaign in St. Louis during which $3,000,000.00 was raised for Y. M. C. A. work a colored citizen and his wife, Mr. and Mrs. Aaron Malone, gave $25,000.00 toward that part of the work that was to be devoted to the colored people. They asserted that the returns in character-building among colored boys and young men, growing out of a gift of $5,000.00 made by them some years ago convinced them of the value of a larger investment made for the same purpose.

Brother J. W. Wiens of the Mennonite Colonization Board made a trip to Vera Cruz, Mexico, in order to be on hand to meet the first group of immigrants from Russia who come direct to Mexico. There is a considerable sentiment among the Mennonites remaining in Russia in favor of immigration to Mexico. In this country there is plenty of excellent land to be secured at terms that the newcomers can meet and the immigration laws are not so severe as in other countries, particularly in the United States. It is possible for a mass migration to Mexico so that extremely poor and unfortunate persons are not barred from entering the country.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WAGING PEACE

We have in hand two addresses on war, that were delivered by students of Bethel College during Bible Week at the College. Three addresses were delivered as follows, by Miss Selma Rich, Miss Wacker and Mr. Edgar P. Schowalter. They were later asked to give their addresses at a number of Christian Endeavor societies in this vicinity and were favorably received. At one place an interested brother voluntarily sent Bethel a hundred dollars with the request to spread the Gospel of peace. We hope to publish the three addresses; today we are giving space to Miss Rich's.

THE WORLD WAR—ITS CAUSES AND FAILURES

Selma Rich, Newton, Kansas

Just a few years ago the World War was a reality. During the war people were in a state of tensity and delirium. Under the artificial strain and stress of the hour people rushed forward blindly, madly. If anyone was asked—"Who is to blame for this terrible calamity?' the glib response was, "The Kaiser," "Who are in the right?" "We, of course."

But, now that we can more calmly and with perspective look back upon that most terrible cataclysm, I believe we are beginning to see things in a different light. We are opening our eyes to the truth of the situation. Today we ask, "Was Germany alone guilty?' "Did the Kaiser alone have the power to thrust the world into such a hell?" He would have had to be the devil himself, and he could not have done it alone. In fact, we are learning that there were Kaisers in all the countries. It was the selfishness not only of one man, of one country, but of a great number on all sides, which brought on the great war.

Economic imperialism was undoubtedly one of the main causes of the war. The nations were engaged in bitter rivalry for colonies in Egypt, in China, in Siam, in the Sudan, in Morocco, in Persia, in the Ottoman Empire and in the Balkans. The imperialists of all the leading European nations were in bitter competition for markets and trade routes. A few economically selfish men saw that they could gain more power and wealth by stirring up hatred and forcing the nations into war. The war was only the natural result of greed for material wealth. The greed of the exploiting classes was definitely responsible. The great masses of common people were not blameless. They were led into hatred and fear. But, it was the imperialists who forced the nations into war, and, as Dr. Kurtz, president of McPherson College said, "It was the common man who had to fight, die, and pay the taxes afterward," while these capitalists calmly sat back and drew in the gains.

Then, too, militarism is given as a cause of the war. We have talked a great deal about the Prussian militaristic system. And, it was absolutely despicable. But, truly, Germany was not the only militaristic nation. During the years from 1900 to 1913, Great Britain's and Russia's expenditures for armaments were both greater than that of Germany. "During the four decades which elapsed between the Franco-Prussian war and the great war, the nations of Europe expended forty and a half billion dollars upon their military and naval establishments, an average of a billion a year. "This competitive development of military and naval armaments played an important part in precipitating the war." The nations were all preparing for war and naturally war was the result.

Moreover, we are opening our eyes today to the fact that Russia, France, Great Britain, Germany, Austria Hungary, and Italy were all guilty of secret diplomacy. Germany, Austria-Hungary and Italy had formed the Triple Alliance. France and Russia formed a secret alliance. There were secret agreements between France and England. Even detailed plans of the war were made by both sides long before they went into action. Secret diplomacy was prevalent on all sides. Though outwardly the allied leaders declared, they were fighting German imperialism, yet secretly they were continually planning ways of extending their own imperial power.

We are not trying to defend Germany. Germany must indeed bear a large share of the blame. It was, however, widespread selfishness, jealousy, and fear which led to economic imperialism, militarism and secret diplomacy, and these finally spelled world war.

But, although the motives back of the war were despicable, yet if the war brought great gains perhaps we could justify the war. The question is, however, where are those gains? Oh, yes, some of our capitalists profited through the war. Although the war did cost its three hundred billions, it did create its multi-millionaires. This is one of the main causes of the economic instability of the world today. A few capitalists are controlling the economic resources of the world. We are told the 2 per cent. of the men in the U. S. own 55 per cent. of the capital. The creation of economic giants cannot be called a gain.

Today Germany is maimed, halt and lame in all senses of the terms, Austria is dismembered. And, what about those nations which were called victors? Germany before the war was their best customer. Today, they too must face poverty. The whole economic life of Europe has been shaken. Industrial depression has been sweeping over the world. Famine and plague in Russia, Poland, Austria and the Near East has been horrible. The icy fingers of human misery have touched the world, north, south, east and west. "The enormous cost of the war, the increased destructiveness of modern weapons, the increased size and complexity of the world machine" made it impossible for even the so-called victorious nations to find anything but irreparable loss as the result of the war.

The financial loss, however, sinks into oblivion, when we think of the human cost of the war. Here are some figures taken from Kirby Page's pamphlet, "War, Its Causes, Consequences and Cure:"

"10,000,000 known dead soldiers.
3,000,000 presumed dead soldiers.
13,000,000 dead civilians.
20,000,000 wounded.
3,000,000 prisoners.
9,000,000 war orphans.
5,000,000 war widows.
10,000,000 refugees."

Besides this, think of the numbers which have died of famine and plague since the war, and also think of the decrease in birth rate. We may have some idea, but I fear a very faint idea of the human cost of the war. It is beyond human comprehension. We may sympathize with one bereaved family, but multiply that by millions, and we are merely staggered.

Moreover, it is not only the fact that such a great number of people are dead that is terrible, but it is the fact that the best, the most fit have been sacrificed. In earlier days war may have meant the survival of the fittest. In modern warfare that has been reversed. The most vigorous, the strongest, the most capable young men are lined up before gun and canon. Will Irvin, in "Christ or Mars" says, "How much the World War did to set back the European stock we shall not know for a generation." And, I doubt if we shall ever know.

Then, too, it is the moral losses which are so difficult to depict. We cannot outlive the effect of the war and war propaganda. The war seemed to reverse our moral laws. Under the war code deceit was worthy, sexual immorality was winked at, cruelty was justice, killing was righteousness. The war has undermined the faith of great multitudes. It has sown seeds of hatred and fear throughout the world. With regard to the total moral cost of the war, ex-Premier Nitti says, "The losses in human life and property, great as they are, are small evils compared to the undermining of morals and the lowering of standards of culture and civilization." Friends, the war has drawn deep from the vitality of the world.

Leaders and thinkers today are asking the world to show them one problem, economic, political, social, moral or religious which the war has solved. The war was immoral, unethical. The war could not solve problems. Dr. Emerson Fosdick says: "War is the most colossal and ruinous social sin that afflicts mankind today." Harry Lauder, who lost his only son in the war, says.

"I saw the boys machin' awa with their boots crashin' on the pavement and their bayonets gleamin' in the sun. But it's all wrong.——Oh I wish I could talk to every American boy. I wish I could foster in him a spirit not of ambition for the glory of the battlefield, but of brotherly love. War is all wrong. It's wrong, I tell you."

The spirits of the boys in Flander's fields are pleading with us to bring the old world to its senses. This, in the words of Herman Hagedorn, is what the spirits of the boys in Flander's fields are saying to us:

Lines from "The Boy in Armor."

"You cried across the worlds, and called us sons.
We came as sons, but what you made of us
Were bleeding shapes upon an altar, slain
To appease your god Inertia where he sits
Muttering dead words and chewing at old bones.
Because you would not think, we had to die.
Weep not for us, but for your own trapped selves.
We died, and there you stand, no step advanced.

Bow down, and hear. You have more sons than these
And they have fancies and imaginings
And dauntless spirits and hearts made for love
And clean hands and clean eyes and high desires.
They will go forth and die if you command
As we have died, since they love liberty
Even as we loved her and would give her cause
The only gift they are aware is theirs.
Wake dreaming world. Think, oh gray world bewitched.
Out through untraveled space where no mind
Has dared to venture, let your sails be spread.
O world, there is another way to serve
Justice and liberty, than thus to fling
The glory and the wonder of young lives
Beneath the hoofs of horses. Send your soul
Into the earth and through the clouds to find it.

Dead eyes keep watch. You shall not sleep nor rest.
We died. And now you others who must live
Shall do a harder thing than dying is—
For you shall think. And ghosts will drive you on."

WHAT OTHER DENOMINATIONS THINK OF WAR

Remarkable progress in anti-war sentiment has taken place this spring in practically all Protestant denominations. There are still outstanding religious leaders that sanction and even defend war, but as a whole there are many reasons for encouragement to us that have always been opposed to war.

Dr. James M. Gray of Moody Bible Institute may be mentioned as one that is opposed to the pacifist view point. He says: "As to the position taken by the author (Kirby Page), that the churches of America should say to the government that they will never again sanction or participate in any war, nor give their financial or moral support to any war, it is in my judgment not only non-Christian but ANTI-Christian."

In May the **Methodists** met in their quadrennial conference in Springfield, Mass., at which they drew up resolutions concerning war, the main points of which are quoted to be these: 1. A determination to brand war by having America take the lead in an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

2. To hold the cause of peace dearer than party allegiance and tolerate no dilatory or evasive attitudes on the part of those who represent the church constituency.

3. The President of the U. S. is asked to summon another conference of nations to consider more drastic reduction of armaments.

4. A demand is made for the immediate entrance of the U. S. into the Permanent Court of International Justice. Participation of the U. S. in a league of nations will receive the active support of the church.

5. It is proposed that the Methodist church assume responsibility and appoint a commission of twenty-five authorized and instructed to call a conference of the religious forces of the world to consider plans and methods for making the impact of united Christendom against the evils of war.

The **Presbyterian** General Assembly met at Grand Rapids, Michigan, where also strong resolutions against war were drawn up. The following is one paragraph of their resolutions: "The Presbyterian church of the United States of America pledges all its energies to the outlawing of war and to the hastening of the day when nations shall learn war no more. We refuse to believe that the wholesale slaughter of human beings upon the battlefield, is morally any more necessary to man's highest development than is killing by individuals. We see in war's cruelties, made more terrible by modern invention, not only a menace to civilization but also a definite challenge to the followers of the Prince of Peace."

A number of district conferences in the **Congregational** church were also held in the month of May and every one voiced their feelings toward war. The Congregationalists in southern California adopted this resolution: "We declare our opposition to the war system, involving war propaganda, war preparations, military training in our schools and colleges, race prejudice, economic exploitation, and religious intolerance as inconsistent with Christ's spirit and example. . . . We announce that we cannot conscientiously take part in propaganda or preparations looking toward war."

The Illinois Congregationalists expressed themselves this way: "We are opposed to the whole war system—its secret treaties, military alliances, unjust economic concessions, competitive 'preparedness' programs—and in no way will we participate in such movements as history has conclusively shown lead to war."

The New Hampshire Congregationalists say, "Since it seems evident also to us that war is the most colossal and ruinous collective sin on earth, therefore, 'We are ready to say, as ministers and delegates of Christian churches, that we can never bless another war'".

And the Vermont Congregationalists take this stand: "In season and out of season it is our purpose to insist that war is not inevitable, that if man has been by nature a fighting animal the time has fully come for man to slough off his old nature and become the new spiritual man in Christ Jesus, and that the establishment of permanent peace among nations and peoples is no idle dream but an attainable goal in this generation."

Do not these various church resolutions make us thankful toward God that Christian people are really beginning to look upon war as a sin? This is the first essential in order to take a positive stand against war.

J. M. R.

Goshen College, Goshen, Indiana, plans to open for the year 1924-5 on September 17. A staff of instructors for every department of the institution has been employed and the curriculum for each of the two departments (College and Academy) has been fully arranged with a view of meeting state requirements.

"I SAT WHERE THEY SAT"

By F. C. Hoggarth

Speaking of the fetish worship of Africa, Schweitzer says that civilized peoples "will never be able to understand how terrible is the life of the poor creatures who pass their days in continual fear of the fetishes that can be used against them. Only those who have seen this misery at close quarters will understand that it is a simple human duty to bring to these primitive peoples a new view of the world which can free them from these torturing superstitutions. In this matter the greatest skeptic, did he find himself out here, would prove a real helper of mission work."

Fetishism is something born of the fears of primitive man. Primitive man wants to possess some charm to protect him from the evil spirits in nature and from those of the dead, as well as from the power for evil of his fellow men, and this protecting power he attributes to certain objects he carries about with him. "A fetish is composed of a number of little objects in a small bag or buffalo horn or box; the things most commonly used are red feathers, small parcels of red earth, leopard's claws and teeth, and bells from Europe! Opposite the mission station a Negro has laid out a small cocoa plantation and the fetish which is expected to protect it hangs on a tree in a corked bottle."

"A large fetish usually contains a piece of human skull, but it must be from the skull of some one who has been killed expressly for the purpose. Last summer at a short distance below the station an elderly man was killed in a canoe. The murderer was discovered and it is considered to have been proved that he committed the crime in order to secure a fetish by means of which he hoped to insure the fulfillment of their contracts by people who owed him goods and money."

What a world it is! Yet there are those who say that the natives are perfectly happy and contented in their superstitutions and that we have no right to disturb them! The people who need disturbing are those who cherish delusions of that sort. Note Schweitzer's words: "In this matter the greatest skeptic, did he find himself out here, would prove a real helper of mission work.—Christian Advocate.

THE C. E. TOPIC

August 3

In His Steps. 8. How Jesus Treated His Enemies

Luke 23:34; Matt. 5:43-48.

Jesus came to earth the Son of God who was to make possible for men their eternal redemption. We know positively that the great motive behind God's unspeakable gift was love. "God so loved the world that He gave His only begotten Son." This Son was a willing offering. He came to show love to the world, and this included enemies as well as friends. Indeed, in a measure, all who fall into any sin whatever are enemies of God and so also enemies of His Son. When we ask the question: "How does Jesus treat His enemies?" we may as well say: "How did Jesus treat us while we were yet sinners?" He loved us, He spared not the highest gift that He had to give to redeem us, and when we spurned Him He continued to plead with us and surrounded us with every influence and gift that we needed for our happiness. When Judas, the traitor, and therefore, the meanest type of an enemy, came to betray him he still called him friend. There never was in word, act or teaching anything in the life of the Lord that indicated in the least an inclination to hate those who hated Him.

When Jesus was in the midst of His ministry He realized every moment that He was surrounded with enemies. His enemies were those who were not true to their profession, and who were stung by the rebukes He gave them in His pure life and in His righteous teachings. These men were at heart cowards, and while they wished Him violence they themselves were secretly planning to have others do Him the actual injury. They wanted the Romans to put Him to death, and were always watching how that they might catch Him so that they could denounce Him before the authorities. Jesus knew their hearts, but He never avoided them. He lived a fearless life among them, doing His duty in spite of their hatred, and in this He set us an example. The Christian is as the lamb among wolves. He must expect to be hated for righteousness' sake. If the Prophets, Apostles, saints, and even our Lord, had to live among those who hated them we should not expect to be shielded. But He and His followers lived among those who hated them so that they might do them good, and it is ever our glorious opportunity to be doing good to those who hate us and turn all manner of persecution against us.

Jesus, while He loved His enemies, never spared them of any just rebuke they deserved. He told them when they were inconsistent. He pointed out their glaring sins, He did not mince words in denouncing them and called them whited sepulchres, hypocrites, devourers of widdows' houses, etc. In all His dealings He was perfectly frank. It is for the witness for God ever to cry out against sin in whatever place, high or low, it may be found. One who is on the side of the Lord cannot be silent though surrounded by enemies of the worst and meanest kind.

Jesus associated with all kinds of people from the richest to the very poorest. He was always a man among men. Some of these were those who would do Him hurt whenever the chance offered. It is not the thing to run away from enemies. There are those who think they are serving God best when they hide away in monasteries and nunneries, thus avoiding the enemies of the world. This was not the Christ method. He went where men of all kinds were and lived with all kinds and conditions of men. We will have enemies in every sphere in life. It is not our business to run away from them, but it is our Christian duty to try and win them for Christ if this be possible. At least we must bear our testimony for Christ so that they may have the opportunity of heeding it.

Jesus feared no man. He came to seek and to save the lost and His mission carried Him into dangerous places. It is a sign of a lack of faith when the Christian is afraid of his enemies. Right will win in the end. The cause of Christ will go on no matter what the enemies propose to do. Though many have had to suffer in the name of Jesus His cause has never suffered defeat, and it will not. God has no use for a coward. The Christian soldier, as described by Paul, is well armed to meet any kind of an enemy; but the one who tries to run away from his enemy, it will be noted, has no armor for the back. The enemies of God never see the backs of His soldiers.

Now in the presence of a world full of enemies Jesus lived the perfect and righteous life. He was an example to His enemies of what they should endeavor to be. In one of His parables He taught men that they should be the true neighbor to those who were enemies of their race, and from whom they could not expect favors.

The last hours of the life of our Lord show that He did not forget His enemies though they had brought Him to the terrible suffering that would result in death. He prayed for them and sought the forgiveness of His Heavenly Father for them. In this we see that, even in the face of the most horrible indignities the follower of Jesus owes it to his enemies, not only to pray for them, but to be ready also to forgive them. The proof of our real discipleship lies in our readiness to forgive those who have done us the greatest wrongs.

THE S. S. LESSON

Aug. 3

The First Disciples of Jesus

John 1:35-51

Golden Text:—"Jesus saith unto him, follow Me." John 1:43.

In this lesson we have traced for us the beginning of the Christian church. John had gathered to himself disciples who received from him the inspiration that compelled a determination to further investigation in the matters in which their master and teacher was so intensely interested. John announced that the one whom he pointed out was the "Lamb of God". There could be but one understanding of this phrase. The innocent lamb was laid upon the altar to give its life for the sin of the offerer. It was symbolic of the One who, pure and innocent, was to become a sacrifice for the sins of the world. This announcement marks the climax of John's career. Hereafter, in accord with his own prophecy, John must decrease.

We know from the text that the name of the one disciple was Andrew. There is every reason to conclude that the other disciple was John, the youngest and the most beloved of the disciples of the Lord. It was a matter of duty, that these two disciples should hear the testimony of John concerning Jesus, but duty also dictated that they should henceforth leave John and follow the Jesus whom he had pointed out. There is no record of anything but a willing submission on the part of John that these two should leave him. In the work of God every saint realized that sacrifices are involved and these sometimes mean the breaking up of relations that are endearing. Many a mother has seen the son or daughter, whom she has brought up in the fear of the Lord called to go forth to the foreign field or to other distant quarters to engage in the work of saving souls. This has always meant the separation of the most endearing ties that one may know.

These two men then followed Jesus. It was not for a day or a year, but for a life time. The turn to Jesus was a definite turn in their lives. The great thing to be said about them now was that they "followed Jesus". This is the greatest thing to be said of any life. It is the most important crisis in any life when that one definitely turns to Jesus to be His follower, no matter what may be the consequence or where He will lead them.

Jesus immediately recognized that He had followers. No one can make Him the guide to his or her life without His taking note of it. Jesus in turning and inquiring whom they were seeking made it easier for these two to establish a further acquaintance. It is never a difficult matter to establish an acquaintance with Him if there is an honest desire to do so. Not only did He give them a further opportunity for learning more of Him but He became their host for the day and they His welcome guests. It was possibly more than they had expected, but then the blessings that Jesus is willing to bestow upon seekers are always beyond their expectation. It is noted that they call Him Rabbi (Teacher) a term that John explains for the benefit of his Gentile readers who it is presumed knew little or nothing of Jewish customs and practices. This term indicated the highest kind of respect that one Jew could show to another. The idea of being a teacher involved a teaching of the Word of God.

Andrew shines in this narrative as a conspicuous character, but we hear very little more of him in the Gospel narrative. Yet Andrew plays a most important role in the New Testament. He brought his own brother. It is one of the most difficult tasks, very often, for one brother to bring another brother to Jesus. In this case the brother was Peter. Can we imagine the Apostles with Peter left out? It was one of the most important finds for Christ in all time. Here the term used is not Rabbi but the Messiah. Andrew and Peter fully understood the significance of the term. There is here indicated that John's expression, "Lamb of God" was the one about whom the prophets had been speaking for centuries and who was to be the "Hope of Israel".

The next find was Philip who was a fellow townsman. Bethsaida is celebrated for having been the home of so many of the Lord's disciples, but Bethsaida did not live up to its privilege. Jerusalem, Nazareth and Bethsaida were privileged cities but they ended in disappointment because they did not rise up to a true appreciation of Jesus. In our day there are more privileges possible for most of us than those cities had and, we fear, these opportunities are just as much, if not more, neglected.

The finding of Nathanael by Philip indicated the enthusiasm that should possess the new convert. Having Jesus, one's first desire should be to share Him with those who do not have Him. Every Christian should feel: "If Jesus has saved me He will save others and it is my duty to see to it that those whom I can reach who are without Jesus should be brought to Him." We have here the simplest but the most effective method of evangelism—an evangelism that makes one feel it his personal duty, to concern himself about the souls of those whom God has placed within one's reach. Nathanael's doubts were quite natural. The city that would treat the Messiah as Nazareth did Jesus at a later period would give the impression of being utterly devoid of being able to produce anything good. There is one lesson to be learned here. The whole world is like Nazareth, hopeless in so far as to offer the possibility of good. Yet God had a way of overruling evil that good may come out of it. Jesus indicates His Messiahship by recognizing in Nathanael one of the best men, a person suitable for the confidence He placed in him and gives to him a sign that fully convinces him of His Messiahship and brings from his lips a confession of faith in Him. Jesus further indicates other revelations.

DEATH

Kelly—Dricela Kelly, age 73 years, was born May 14, 1851 and died at Manns Choice, Pa., June 15, 1924. Funeral services were held in the Manns Choice Church, June 17, Rev. Clyde Snyder of Altoona officiating. Text: Mark 8:36.

CONTRIBUTIONS

FINANCIAL REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR MAY AND JUNE, 1924

For China Building Fund: Sew. Soc., Butterfield, Minn., $25; Sew. Soc., Zion, Elbing, Kans., $41.50; Salem Ladies Aid, Freeman, S. D., $81.70; Sew. Soc., Mission Ch., Los Angeles, Calif., $24; Sew. Soc., Blumenfeld, Goessel, Kans., $2; Sew. Soc., North Alexanderwohl, Goessel, Kans. $8.60; Sew. Soc., Berne, Ind., $472.12; Sew. Soc., Pratum, Oregon, $9.50; Sew. Soc., Hampton, Nebr., $6; Sew. Soc., Johannestal, Hillsboro, Kans., $10; Grace Menn. Mission Soc., Pandora, Ohio, $68.70; Sew. Soc., Bergtal, Pawnee Rock, Kans., $15; Sew. Soc., Reedley, Calif., $54.50.

Miscellaneous Gifts: Sew. Soc., Christian, Moundridge, Kansas, of Mrs. John Martens and Miss Anna Bückert, Canada, $20; Sew. Sow., Johannestal, Hillsboro, Kans., Do., $15; Sew. Soc., Bergtal, Pawnee Rock, Kans., Do., $15; Sew. Soc., Zion Elbing, Kans., Do., $24.80; Sew. Soc., Butterfield, Minn., Rev. G. A. Linscheid Mission Station, $25; Do., Relief Work in Siberia, $25; Do., Orphan, Bartel Mission, China, $30; Emmanuels Sew. Soc., Aberdeen, Idaho, Orphan, India, $30; Do., Postage expenses of Ex. Com., $1; St. John's Ladies Aid, Pandora, Ohio, Hutchinson Mission Bldg. Fund, $12.50; Sew. Soc., Berne, Ind., Do., $196.63; Salem Ladies Aid, Freeman, S. Dak., Do., $9.35; Grace Menn. Mission Soc., Pandora, Ohio, Do., $18.80; Do., for Foreign Missions, $60.60; Sew. Sec., Henderson, Nebr., Orphan, India, $30; Do., Elizabeth Goertz, China, for Hospital Supplies, $25; Mrs. A. D. Hiebert, Newton, Kans., Do., $3; Sew. Soc., Mission Church, Los Angeles, Calif., China, for Sewing material, $5; Mrs. D. A. Vogt, Pratum, Oregon, Do., $10; Bethel Sew. Soc., Fortuna, Mo., Orphan, India, $30; Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60; Do., Orphan Girl, India, $30; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

REPORT
of the
GENERAL CONFERENCE

held at Freeman, S. Dak., 1923, English and German in one volume.

Price, 25 cents, postpaid.

MENNONITE BOOK CONCERN, Berne, Ind.

JOTTINGS

The meeting of the Central (Ill.) Conference for this year will be held in the Congerville, Ill., Church, Aug. 19-22.

More than $40,000.00 have been reported by the friends of Bethel College as having been raised toward the erection of the new Science Hall.

Miss Ruth Krehbiel, daughter of Rev. H. J. Krebiel, president of the General Conference, has just returned from a two-year's stay in Europe where she has been a student of music.

A movement is on foot to establish a Mennonite colony in Bonner County, Idaho. The location is in the valley along the line of the Spokane International railway, south of the river. There are about 600 acres of cut-over land available.

On July 2 Dr. Dietrich Neufeld, a Russian refugee, who is professor of the French and German languages in Bluffton College addressed the Berne, Indiana, church. The address had to do with his experiences in Russia and the conditions as they are in that unfortunate country.

Missionary M. C. Lehman, wife and children (Old Mennonite Board) are planning to return to India at the end of their furlough. Arrangements have been made for passage on the "City of Calcutta" which sails from New York, October 25. A. J. Ressler, of Scottdale, Pa., and H. V. Albrecht, of Tiskilwa, Ill., will accompany them on a four-month's visit to the mission field and several places in Europe.

The Buhler, Kansas, Mennonite Church added thirteen new members to its number by the rite of baptism several weeks ago.

During the absence of the pastor, Rev. J. M. Regier of Pandora, Ohio, Missionary Steiner preached, telling the audience about the work among the lepers in India.

After several weeks' visit to his parents in Philadelphia, Pa., Rev. Arthur Rosenberger of Pandora, Ohio, returned to his work in the St. John's church, Pandora, Ohio, of which he is pastor.

The site of the Mennonite hospital in American Falls, Idaho, was recently purchased by the Government to make room for extensive irrigation purposes, the sum being paid was $15,000.00. This money was by the descision of the subscribers voted to be turned over to the Mission Board to be used for hospital work in China and India.

Several weeks ago there appeared a notice of the death of Rev. H. van der Smissen, minister of the Hamburg-Altona Church in Germany. It now appears that the information upon which that notice was based was incorrect, although at the time it seemed altogether reliable. Brother van der Smissen's character and work received an appreciative comment in that issue. He now finds himself among those fortunate few who, with the late Mark Twain are able to say that "the report of my death has been considerably exaggerated." We are sorry for the error and happy that the dear old co-worker across the sea is still hale and hearty.

The Ohio State C. E. Society, held in Cincinnati was attended by a number of Ohio Mennonites who brought home with them a measure of the inspiration and enthusiasm that characterized the meetings: Rev. S. M. Musselman, Rev. Austin Keiser, Laoma Hilty, Mary Ella Gerber.

According to the report of the last World's Sunday School Convention, held at Glasgow, Scotland, the next convention will be held at Los Angeles. The statistics of the Convention show that there are 347,001 Sunday schools with 3,520,192 teachers and officers, 29,157,419 pupils and a total membership of 32,677,611.

July 6 was a busy day at the Mennonite church at Butterfield, Minn. At the morning service, which was a Mission Festival, Rev. J. J. Balzer of Mt. Lake, Minn., and Rev. H. Riesen of Newton, Kansas, were the speakers. After a meal in the church basement a Children's Day program was rendered. Miss Aganetha Fast, missionary from China, gave a talk and displayed a number of Chinese articles.

The annual catalogue of Bethel College has made its appearance and contains the usual store of information concerning the College. Young people about to select an institution in which to prepare for life's calling should examine the catalogues of the institutions of their own church and in doing so they will find offered the best for their needs. In this time of uncertainty there is nothing like a Christian College in which to prepare for the serious things with which the future will confront one.

Brother William Hamm, of Beatrice, Nebr., is critically ill at Battle Creek, Mich., and his sister, Mrs. S. K. Mosiman, of Bluffton, Ohio, is with him for the time during which he is under treatment.

Statistics show that:

"During the fiscal year ended June 30, 1923, there were 49,021 criminal cases instituted in United States District Courts, resulting in 34,067 convictions, with imposition of $4,167,979.77 in fines, forfeitures, etc., and 2,241 years, 8 months and 8 days in jail sentences. Reports for this fiscal year have not yet been made up.

"Since the National Prohibition Act became effective, nearly nineteen and a half million dollars in fines, and jail sentences aggregating approximately 6,300 years have been imposed in prohibition cases. In conspiracy cases alone nearly a million dollars in fines, and jail sentences approximating 450 years have been imposed. Only since July, 1922, have violators been tried under the United States Criminal Code for conspiracy to violate the national prohibition law, but during this period nearly a thousand of such cases have been instituted, a very large percentage of which have resulted in conviction, at least of the main defendants. The penalties for conviction on conspiracy charges are extremely severe in comparison with those provided by the National Prohibition Act.

"Since the institution of injunction proceedings against places found violating the prohibition law, about a year and a half ago, such suits have been brought in practically every state and territory, a total of 3,723 having been filed up to June 15, 1924, according to reports received."

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, JULY 31, 1924. No. 30.

BASNA MISSION STATION INDIA

(c) The Challenge We Face.

What is our challenge? We have procured land. We have started building. We have acquainted ourselves with the lay of the field, its resources, the location of the villages. Is this all that is required?

At this one station alone there are over 400 Christians, scattered in 50 different villages. Now suppose you pick out 50 Mennonite towns or "cities" in America, having each town from 1 to 10 families. Suppose these Mennonite Christians scattered in 50 different towns be average Christians. Take away from these 50 different Mennonite groups, all regular preaching services, and Sunday schools, all church papers, all strong leaders. Make them illiterate so that they cannot read their Bibles. Close their schools so that their children cannot learn to read and develop their mental faculties. Surround these 50 Mennonite groups with neighbors who worship idols, or are very indifferent, who live on the lowest plains of life, who know absolutely nothing about keeping the Sabbath, whose chief concern is idle gossip, and filling the stomach. Tell me! how many weeks would it take until these 50 different Mennonite groups, some consisting of only 1 or 2 families, become cold in their religious life? How many months or years would it take until three-fourths of all these would be again godless heathen?

To you who read these lines—suppose your own church doors should be suddenly nailed shut so that that neighbor of yours up the road, could not go to any religious service, any S. S. or C. E.,—suppose all his church papers should stop coming—suppose as a result of sickness that neighbor lost all ability to read his Bible—suppose he had no schools close by to which his children could go. Tell me! how many weeks would pass before your neighbor's faith would be shot through with doubt, indifference, a careless attitude toward anything religious? If you were in your neighbor's shoes, how would you stand the test?

All this illustrates our problem. We have preachers to be sure. But they cannot and do not grapple with the problems on hand. They are not lifting the people. The people are drifting backward. There are 3 little church buildings, two of which are mud-walled. But there are no regular services in them now. What about the 47 other villages in which there are Christians? There are no regular services anywhere. There are no regular offerings of money for church purposes. This last year they have given a few times—but what they have given is not one-twentieth of what they are able. There are no Sunday schools, or Young People's Societies, no temperance or any other specialized instruction.

The day after Easter a preacher came into camp, and did not even know that the yesterday was Easter. We had only gotten there a short time before, so could not spread the news. The Christians do not keep the Sabbath, nor the Christian religious festivals. They have no calendars. As for education, we have perhaps 30 children of living parents, from the station area, in the Boarding Schools. The rest of the children are growing up ignoramuses. Most of the children know about two Christian songs in a three-fourths way, and the other hundreds of Christian hymns are absolutely unknown. They know that Jesus is their Savior, and have accepted him as such, but few enough have ever experienced the saving power daily in their lives. A few can pray, and do, but hundreds there be who can't and don't. There are many villages, where only a family or two live, where there are only seldom any visitations by any preacher.

All this is concerning the Christians. What about the 100,000 non-Christians within the Station Area? Our home church and your missionary force has rejoiced, and rightly so, at the wonderful advance of Christianity in Phuljhar and Deori, during the last 8 years. Indeed we have there a wonderful and unique opportunity But we declare with all honesty of deepest conviction that it is high time the mission station is getting established! High time indeed. The night cometh when no man can work. If the people have found Christ as their Savior in relative large numbers, they have in even greater numbers been taken into the folds of the prophet Mohammed. In Basna village alone, there have been 200 Mohammedan converts within the last eight years, according to a high school graduate estimate. In another village, Setapur, two miles from our land, within recent years half the village has become Mohammedan, many from the higher castes. The Mohammedan mulvies (priests) are at work, quietly but effectively. The Hindus are dissatisfied with their faith. They are looking for light. If we as a Christian church cannot supply such preachers who know their Savior intimately, and are able to present Him intelligently, as the Savior of the world, many more will become followers of the Prophet. If once they become Mohammedans, neither you nor I are likely to ever see the day when Christ will claim them as His own. Night cometh when no man can work. In this case it is the night of Islam darkness. What is our answer as Christians?

What about medical work? If you were to come with us into a new territory as this, or into any older territory of the established stations, you would raise no question whether it is necessary or advisable. From far and near have they come to Bro. Thiessen and my wife for our remedies. They have gone home cured, and our fame has spread. One cannot be a Christian from America, and turn deaf ears to the demands for medical aid.

There has been organized in America, a certain Evangelization Society. This is furthered by a Board of Directors, of perhaps some of the best Christian leaders of America. There is no question raised as to their integrity, nor of that of the missionary they support. They are probably doing a piece of work to the glory of God.

Now this society has undertaken an extensive full-page advertising campaign in well known periodicals. One of the items appearing contains these words: "A Hospital Is Greatly Needed for a Population of 20,000 people. It will also train native nurses. Total cost $50,000." What? 20,000 people and 50,000 dollars? The Basna station alone has 5 times that many people under her wings, and our entire field has 25 times as many. Yet never in all these years has a doctor been sent nor has a hospital been built in our field, in a work started explicitly at the commands of our own Mennonite people, assembled in General Conference, 25 years ago.

Such is the problem. The challenge we as Christians face is evident. How are we going to meet the challenge?

If the work at Basna is going to be properly taken care of, if the problems are to be solved and the challenge met, the minimum requirements of foreign workers must be at least three couples. One man ought to give full time to evangelism, and being a pastor to Christians in 50 villages, establishing churches, Sunday schools, temperance societies, to say nothing of the work among non-Christians. One man ought establish schools, and then be their supervising superintendent, over an area 12 miles deep, and 20 miles broad, providing for the Christians in 50 different villages. Some one must make medical work their only concern. Some woman ought be absolutely free to give all time to work among women. For the isolated villages, small boarding schools must be established at the station, feeders of our schools at Janjgir and Mauhadei. It is impossible to get village Christians to send 6-year-old children 60 miles to Janjgir, and 35 miles to Mauhadei. Would we? Such institutions are neither self starting, nor self running. If we are going to build a self supporting, self propagating church, instead of a weak molly-coddled one, some attention must be paid to the economic life of our Christians.

Does this program seem visionary, or selfish, or impossible? Let us view such a problem in another light. Suppose a committee from your church were to wait upon your pastor or minister. He has been doing to his limit for the cause of Christ, and is worthy of all support, of words of encouragement and appreciation, and of no increased burdens. Yet suppose this committee were to inform the minister of your church

that after January 1st, 1925, he would have not only the local church to look after, but that he and his beloved wife would be responsible for the spiritual oversight of Christians living in 49 other villages, would be responsible for running a medical dispensary every morning, attending to distant calls for medical help, in establishing schools to provide for the needs of 49 other villages for building their own homes, and for building every building needed in every phase of work, for seeing to it that Sunday schools are started and kept running, that they would have to establish a boarding school next their own home, and keep it running—could they? What would happen?

This is what we face in Phuljhar for the present at least. Bro. Thiessen for this year is giving his time and energy to the spiritual and educational needs of the territory, and has done a fine piece of work. But with the new year his services will be required elsewhere, and we are left alone to grapple with the challenges of the field.

This is the challenge we face. We have one supreme aim—to magnify Christ, the Savior of men. We believe we have a stewardship entrusted upon us, and that if we keep silent, if we do not let the home church know our needs, as well as our joys, our lacks as well as our successes, we are not faithful stewards. We believe further, that this presents a spiritual challenge, and not a charge, an opportunity for the church, and not a grudgingly to be borne load.

There is not a single farmer, who when he sees a fine chance in selling eggs or some other commodity in some new market, with better returns, but will jump at the chance.

There is not a single investor, who, when hearing of some good investment, will not only scheme by day, but will also, as he lays on his pillow at night, scheme as to how he might manage his finances so as to make best use of this opportunity.

Christian men and women, investors in the cause of Christ! here is your golden opportunity, which will bear interest, not only while you live, but throughout all the ages of eternity. When we speak of investing, our meaning is not confined to money. Rather does it include all any Christian can give—his prayers, his moral support, his encouragements, and his money. What is the reply of the church?

If anything in the above can be interpreted as showing lack of gratitude for what has already been done for the new station, this is certainly farthest from our meaning. Rather, let this closing be a word of appreciation for what has already been done, both from the home base, and here on the field. The fact that over 400 souls, confessing their Savior, have been baptized, that they in their own way are loyal to Christ, that they do know a couple of songs, that 30 children have been in distant schools in the last year, that many more, orphans, have been gathered up—these things have taken much more time, prayer, energy, patience, than one can realize. With many other duties heaped on them, Bro. and Sister Wiens have done all they were able. And as for the home base, our own memory of conditions plus the more recent reports of those coming back from furlough remind us that many are really sacrificing for the Cause. Through this wonderful spirit of loyalty to Christ have the funds been raised to open the station. We rejoice and are deeply grateful for all this. We believe the blessings of God will surely rest with all who have labored and have given for the sake of Christ. Yet, it is just as true—we must have up to things as they are. No man setting his hand to the plow dare look back. "Who follows me must give and hazard all he hath."

An investor with you, for Christ,

Samuel T. Moyer.

A MESSAGE FROM MISSIONARY BOEHR

Bluffton, Ohio,
July 18, 1924.

Dear Editor and Readers of the Mennonite:

While my family remained with the parents, Rev. and Mrs. W. S. Gottshall, I went to attend the Northern District Conference in my home town, Henderson, Neb., and to do some missionary deputation work in the churches in and near Butterfield and Mt. Lake, Minn. At the former place beside speaking at regular Sunday services it was a great joy to be present at the Ladies' Missionary Society meeting, and to feel the warm interest in missionary work. Very appropriately did the Bethel Church at the latter place have their annual missionary and Children's Day all in one whole day festival, when we were fed in body and soul. The missionary offering was very good too. Simultaneously at the First Mennonite church, also of Mt. Lake, a like festive day was spent. Sorry one could not be at both children's programs, but in the morning I had the joy of bringing a message from China to both churches.

It was also a joy to speak of God's work among benighted Chinese to the dear friends in at least four other places, and the hearty welcome given, and the fervent fellowship spirit shown in homes where I was a guest both in Nebraska and Minnesota, were a blessing to my soul. May the Lord enrich the lives of such dear home friends, is my prayer.

The reports and actions at the Northern District Conference were both informing and inspiring and it was very perceptible that only as Jesus Christ gets full possession of us can really effective work be done for Him. The need of more prayer was also expressed and a fuller knowledge of God's Word. During these days I had fellowship with a number of dear friends.

And now I am back with my family again. My time in July is taken, but for all of August I await the Lord's leading in the matter of work among the churches of the Middle District Conference. Therefore these churches and their pastors will cooperate in the matter of visitation among them. We hope to give definite word later as to our plans for September, and by the latter part of September we tenatively plan to be in school in the east. We so much want your prayers for the Lord's leading, because it is our desire to serve the churches at home as often and good as we can, trusting the power of the Holy Spirit, also to get mental and spiritual refreshing for our future work in China. With all that Jesus may be glorified in and through us, and we all become more vitally interested in and associated with the first and foremost business of the church, for which alone she exists—the heralding of the good news in the Power of the Spirit to the ends of the earth. And let us believe God for greater things and not forget that there are great needs in our mission fields today. Cordially and prayerfully yours,

P. J. Boehr.

THE IDEAL SUNDAY SCHOOL

With the word ideal we denote a mental conception of a certain thing regarded as the standard of perfection. All ideals are comprehended in the good, the true and the beautiful. By an ideal Sunday school, as our theme mentions it, we understand a Sunday school as we would imagine one to be perfect in every respect. Let us first consider the building and the rooms of the Sunday school. An ideal S. S. can only be conducted in an ideal building. It should be a building with its main room large enough to hold all S. S. pupils for the opening exercises. At the same time it should be so constructed that it may be changed into individual class rooms in order that each class may have its own room. The farther we advance with our S. S. work in our congregations the more we will notice how disturbing and annoying it is if the pupils of individual calsses must be crowded togther. This may appear to be an unimoortant fact but it is very important for the pursuit of a successful S. S. Another point is the organization of a S. S. Take as an example a machine which is in a good working condition and notice how all the wheels and cog-wheels fit into the right place and run in the desired direction; the same should be true of the S. S. The organization should be most complete. The superintendent, the secretary, the treasurer, the necessary committees and the S. S. teachers, all must not only be well acquainted with their line of work and have the necessary qualifications and abilities for the special work in their department but they must also have the right sense of duty and realize the responsibility of their position. The intruding of one officer into the territory of another, as it sometimes happens, will always be a disturbance and hindrance to the organization and has no place in an ideal S. S. But not only the organization for the management of the S. S. as a whole is of importance but the organization of the individual classes also has a place in an ideal S. S. Even though it might not seem necessary to organize every class still it would be of a great advantage for some classes if they were organized. Also the cradle-roll and the home department are of great importance and have a place in an ideal S. S. We also will find that promptness or punctuality have a predominating place in an ideal S. S. As we can not depend on a watch which does not keep exact time just so the effect of a S. S. whose superintendent is not punctual, will be disturbing and harmful. If the opening exercises of a S. S. once occur at 9:30 and at 10 o'clock the next Sunday just because the officer was late, the whole organization of the S. S. will soon have to suffer the consequences of disturbances caused by such unpunctuality. But in an ideal S. S. not only the leader but also the teachers and the pupils must be punctual. What would be the use if the superintendent would be punctual and promptly open the S. S. on time but the teachers for the classes were not there, or of what use could it be if the teachers were on time but had to stand before an empty class because the pupils were tardy. In an ideal S. S. the officers, the teachers and also the pupils will be prompt and on time.

Besides punctuality the correct mood will prevail in an ideal S. S. because it also is a necessity for the success of a S. S. By this special mood we denote the outward as well as the inward concentration of the mind, that is carried into the S. S. by the individual. Quietness, modest behavior and above all a certain respect and honor towards the institution of the S. S. would come under this mood, Too often children and also young people do not consider the hour of Sunday school as a period of worship. Since it is a fact that the S. S. in one way is a school because her purposes and aims also are educational, still on the other hand it is a divine service because its lesson material is exclusively Biblical. During the song service every one should take part and show a lively interest in singing and during prayer a solemn quietness should prevail. In an ideal S. S. it is self-evident that every member participates in the song service, looks on prayer as a communion of man with God and recognize the S. S. hour as a time of worship. The intrinsic value of an ideal S. S. will further lie in the resignment of its teachers to the will of God. For principally the teachers are the ones that give the S. S. its intrinsic value. A pious S. S. teacher once made the statement that besides the office of the consecrated minister that of a pious S. S. teacher was the most important office a person might hold. The ideal S. S. teacher is a faithful worker who is pleasing in the sight of God and who sees to it that his pupils become acquainted with the whole will of God unto their salvation. He looks on his work as a divine errand and accomplishes it through the power of the Holy Spirit. For his class he is an example not only by the doctrine taught but also by his actions in accordance with Christ's assertion, Ye are the salt of the earth and the light of the world. His high aim is to win his pupils for Jesus and to keep them with Him. His consecration to the Sunday school work, the preparation of the lesson, his methods of working, his loyalty and wisdom, as well as his love for the work, all have their point of support in his Bible that he constantly uses as first and principal aid and lesson help. An ideal S. S. also has ideal pupils. They are pupils who are always present unless there is sickness or some other inevitable hindrance that keeps them from coming. They are punctual not only in attending S. S. but also in being there on time. They have studied and prepared for the lesson. They are attentive pupils who also gain something by the discussion of the lesson, for here as well as elsewhere in the participation of divine things, it is a fact that without attention it is an impossibility to grasp and hold a divine truth. In an ideal S. S. pains will be taken to select the lesson material as it is best adapted to the comprehension of the pupils. In the average school we would think it quite improper to have all pupils of various ages in the same grade, just as improper it is for the S. S. to have the same lesson for all pupils in the different stages of development. The international S. S. lessons are good for pupils from the eighth grade on. Those below the eighth grade should have graded lessons which are better adapted to their comprehension. Luther . Allan Weigle very correctly writes in his book "The Pupil and the Teacher": "The religion of early childhood differs from that of later childhood and it again from that of adolescence." A little child cannot understand the message of the prophets and other difficult portions of the Bible. Since the international S. S. lessons of modern time have been selected and prepared with greater care and understanding there is no objection to their use in the higher classes and it is preferable to use them for these classes rather than the graded lessons for the very fact that they are used in most of the S. S. and a visitor who comes to a strange church will find the same lesson as he would if he were at home. In our circles with the short vacation Bible schools it is advisable, yes a necessity, for the children below the eighth grade to study the stories of the Bible History as their S. S. lesson. An ideal S. S. will furthermore not only take care of the provisions for today but will also be thoughtful of the tomorrow. She will recognize the necessity of capable S. S. teachers and will take steps to be prepared for the future. The ideal S. S. will be able to make it a possibility to have a teacher's training class which will meet regularly at a set time in order to study a proper text book or to discuss a series of text books. The ideal S. S. will not be contented with the objection that the disciples of Jesus were uneducated fishermen, let us follow their example likewise, but she will say, it is necessary and important to educate and prepare the teachers in order that they may become more capable for the work that awaits them. The progress of our time demands such preparation. The pupils who attend the S. S. demand it because in the ordinary schools they are frequently taught by excellent teachers and therefore expect to find similar forces in the S. S. work. The congregation must demand and expect this in order that she may improve and progress. The teacher himself demands it if he wants to do his duty with intrinsic contentment. In an ideal S. S. the participation toward the institution of the S. S. will be in accordance with the Scripture Psalms 148, 12 and 13, "Both young men and maidens; old men and children let them praise the name of the Lord." Experienced parents are pupils in an ideal S. S. Since the S. S. in connection with the home and the Bible schools also is an educational institution it is self-evident that persons who have had a good deal of experience in life are also called to do cooperative work here. Young men and young women are pupils in an ideal S. S. Youthful cheerfulness very often is able to disperse the melancholy thoughts clinging to the manifold sad experiences of old age, and to draw through this melancholy with a fresh breath of cheerfulness. Youthful strength and power are also entitled to their places in an ideal S. S. With the old helpers the strength of their spiritual as well as the physical ability gradually decreases while with the youthful helpers this power is still developing and increasing, therefore they must take their stand in an ideal S. S.

And then the little ones are not to be forgotten from the small one to the smallest, for no S. S. will be ideal without these particular darlings of our Savior.

What however is the purpose for the discussion of a theme like this? Just as we would search the earth in vain for the ideal teacher so also for the ideal S. S. A pious man once made the statement, that heaven had been created for those who made mistakes on earth. With that he meant to say that each mistake we make teaches us a lesson how to avoid it the next time. However the ideals also have their value as a poet expresses it:

Vor jedem steht ein Bild
Des das er werden soll
So lang er das nicht ist
Ist nicht sein Friede voll.

Katie Wedel,
Canton, Kansas.

CORRESPONDENCE

Beatrice, Nebr., July 18, 1924. To the Editor and Readers of the Mennonite, Greetings. The coolness of spring and early summer has been supplanted with hot weather. We have received abundant rain during the last few days. The harvest is completed and grain threshing has started. The yield is above expectations. Some fields have averaged above 30 bushels of wheat to the acre. Oats looks very promising, although the stem was short. Corn is behind time on account of the cool weather during May and June, but has shown an astonishing amount of vitality in the last few days.

On Pentecost Sunday fifteen young people confessed faith, were baptized and received as members in our congregation. Our elder, the Rev. F. Albrecht, performed the sacred rites. On June 22nd we commemorated the sacrifice of Jesus Christ by the sacrament of the Lord's Supper.

Last spring arrangements were completed and plans formulated to start meetings on Sunday evenings in our church in the country. The purpose of these meetings is to afford young people the opportunity to exercise their mental capacities on Biblical themes. Programs are carried out at regular intervals. All contributions are voluntary, since there is no rigid membership, and everybody is given an opportunity to contribute their mite.

In my last correspondence I mentioned the disastrous effects of fire on our elder's farm. Since that time he has regained his health, has rebuilt his home, and is again residing on his farm.

In general the state of health in our community is good.

We have had visits from clergymen of other congregations. One of them was Rev. A. Claassen from the Los Angeles Mission. He preached on different occasions in all three of our churches. Also Rev. Kuhlmann, missionary from China. We are very grateful to both of them for the services rendered.

Weather conditions are favorable and prospects are excellent. From the above you can see that we have abundant cause to give thanks to God, the Father, now and forever.

Very truly,

John von Riesen.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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REDMOON MENNONITE MISSION

Hammon, Okla., July 14, 1924.

Dear Readers of the Mennonite:

Having been asked to write something from this mission station for our church paper, I shall give a brief report of the doings of our Indians during this summer to show that they are still in the period of transition. The Indians claim to be the ones to whom the Great Spirit first gave corn. So corn is one of the main crops that our Indians still raise. That does not say, however, that they are big corn raisers. They raise some corn, maize, cane and kaffir. Some few also raise alfalfa, cotton, wheat and oats. Most of them also have small gardens and a few have orchards. These crops keep them (or perhaps we had better say some of them) busy during the early part of summer. But about July 1st our Indians become quite restless. They usually have invitations from several nearby towns (and sometimes these invitations come from quite a distance, too) to come and help celebrate the Fourth. . As an inducement there are usually several beeves offered them. Any one knowing Indians also knows that such an invitation is quite forcible. On the other hand, when a town advertises that there will be a crowd of Indians present for their celebration, that proves to be a good attraction for the whites. So the Indians and whites provoke one another, but not always unto love and good works, as we are admonished. No doubt many of the Indians' visits and dances would soon stop if they were not so much encouraged by the whites. As a rule there are very few Indians left in their houses and tents when the Fourth of July comes, as it was again this summer. They usually arrange to make their long trips, either going or coming, on a Sunday, though that is not the way the missionaries teach them to keep the Sabbath holy. They call Sunday the "great mysterious or sacred day" and seem to think that anything they do on that day will be successful. One man told me once, he knew his son was saved, because he died on a Sunday. It usually happens that on the Sunday nearest the Fourth we can have no services, because the Indians are somewhere on the road. We hope that soon the influence of the Christians among them will be strong enough to set a better example and change this custom.

We had hoped that the Indians' celebration of the Fourth would help to do away with their sun dance and arrow worship, which religious ceremonies are held in the summer near Cantonment, about 85 miles from here, in fact the last two summers these ceremonies have not taken place and for some years before only a very few from here attended. For some reason, this year they are trying to revive these rites again, perhaps encouraged by some whites. This week these ceremonies are to be held again and many of our Indians have already left to go there. It seems that only a very few of the older Indians still take active part in these ceremonies, but it is strange that nearly all, even most of the Christians, desire to be present for these gatherings. Perhaps the greatest attraction is the meeting with the whole tribe and the social gatherings and feasts connected with it. However, many may secretly have the idea yet, that these ceremonies are intended as some kind of an atonement for their sins and to bring new life and strength to the tribe and therefore they will attend, hoping there might be some truth in this belief. How much better it would be if at least the Christians would realize that through such doings they only dishonor Christ, who alone is all-sufficient to cleanse and to save! Truly the transition from heathendom to Christendom is fraught with many hard struggles.

It would make this article too long to describe other doings of our Indians during the summer and fall; such as attending the fairs and picnics, having our camp-meetings at the different stations, etc. Suffice it to say that the Indians have too many outside attractions, not all of which are wholesome. Some are kept busy most of the summer attending these gatherings; others attend only one or two and work the greater part of the time. Even now some say they are busy hoeing their cotton, or tending some other crop, or canning plums, or taking care of their stock and therefore cannot afford to go visiting.

Perhaps if I briefly tell about our meeting with the Indians yesterday, it may give you some idea of the gradual changes that are going on. Now and then all the Christians are invited to one of the Christian homes for a service and a feast. Such a feast is usually given as a token of gratitude toward God for deliverance from sickness or other trouble. If the invitation is for a Sunday, we have our service in the Indian home instead of having it in the church. Yesterday we met at a house about six miles from the station. As Mrs. K. is sick in the hospital in Newton, Kansas, I had to go alone. In the three-room Indian house everything was very neatly arranged, clean and in good order. The large range and fine kitchen cabinet were quite an ornament to the kitchen. A large number of filled fruit jars showed that the brown housewife had recently canned a lot of nice wild plums. The linoleum was spotlessly clean. The pictures and other ornaments on the wall, the books on the table, photos on the dresser, rocking chairs and other furniture all had a rather inviting effect. The children were all neatly dressed and happy at play. All this with the four Fords standing in the yard, after the visitors had arrived, looked quite modern and progressive. In the yard was also an old fashioned tepee in which some women were busy cooking, also more in the old fashioned way yet, but the dishes and victuals were modern. Near this tepee were put close together two large square tents, with the sides raised and the floor carpeted with canvas. This place was intended for the service and the feast. As many of our Indians had gone to Cantonment and others thought they lived too far away to make the long drive, the crowd was only small. Most of those present sat on the ground, only a few on chairs. After the host had explained the purpose of the meeting and bid everybody welcome, we proceeded with the services, consisting of the usual introduction, sermon by the missionary, and address and prayer by the native helper and two other members. We were even favored by something we have never had before, namely a Cheyenne solo by an old woman member. It was a song of which the words and tune had been composed by some Christians near Clinton, where she had learned it. I hope others here will learn it. The words are similar to those of the English song "Come to Jesus". In their addresses some spoke very earnestly and with tears in their eyes, telling of their experiences and admonishing to Christian living. In their prayers they remembered all Christians and especially Mrs. Kliewer in her affliction. After the service large table cloths were spread on the canvas floor, dishes and eats placed in order and when all was ready, the guests were told to take their seats and after invoking the blessing, every one got busy. Every time I eat with the Indians I deplore the fact that my joints are so stiff that I cannot squat down as gracefully as they do. The Indians are very liberal with their eats and there was enough and to spare, especially since fewer had come than they had expected. In spite of the absence of knives and forks, the potatoes and large chunks of pork and beef disappeared marvelously fast, so did the rice and raisins and all kinds of canned fruit, with the help of the spoons. Yet they seemed to take more time than usual and there was a good deal of conversation going on. Sometimes they serve paper napkins, this time they had several clean towels placed on the table for that purpose to which everyone was welcome. One beautiful sight I noticed was an old man and his 1-year-old grandson eating fruit out of the same dish, each trying to coax the other to eat the most. Well, after another short visit with the Indians, I left for home, trusting and praying that we all might have received, not merely the meat that perisheth, but that meat which endureth unto everlasting life. We would like to see the transition work of our Indians go on faster, but we cannot well hasten it. While there are so many heathen and worldly influences trying to degrade them, let us all try to elevate them through the Christian influence till they experience for themselves: "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." If once they have received Christ and walk in Him, the desired transition will take place.

H. J. Kliewer.

POINTED PARAGRAPHS

There is such a thing as professing religion without possessing very much of it.

Is there danger of our giving more attention to the temple than to Him who dwells therein?

The true joys of life can never come from being served, but from serving. "Let him who would be chief among you be servant of all."

Selfishness is the shortest road to friendlessness.

Short cuts to happiness are usually highways to sorrow.

THE SOWER

The Young People's Page

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

FRIENDSHIP

Do we cherish friendship truly
As it comes to us each day?
Do we realize its value
As it cheers us on life's way?
Do we merely take for granted
It's a debt our friends must pay?
That regardless of our actions
They must prove it day by day?

Do we feel that ties of friendship
Bind us closer then each day,
And amid life's greatest struggles
Point us to the upward way?
Can we show this type of friendship
To our friends who are in need?
That regardless of their standing
We may do a loving deed?

O, the joy of truest friendship!—
Which with gold we can not buy;
But in every deed and action
We can prove it if we try.
So the Master once had spoken,
And His words, we hear them still—
"You to Me will prove true friendship,
If you humbly do My will."

M. M. H.

CAN WAR BE REMEDIED BY SOLVING THE ECONOMIC PROBLEMS OF THE WORLD?

Edgar P. Schowalter, Moundridge, Kansas.

The present generation knows all too well the horrible carnage and awfulness of war, the greatest blight to humanity and the curse of every civilization that has lived in the past. This same terrible war is an insidious, lurking danger to our present civilization. And we have pledged ourselves that such a catastrophe as was the World War shall not re-occur, despite the ominous forces already brewing on the horizon. Therefore let us examine one phase of the fundamental causes of war, economic imperialism, or the greed for material prosperity between nations.

In suggesting that the war question may be solved by a solution of the world's economic problems we do not mean to present a panacea, simple and mechanical, for we are dealing with mankind and therefore must, ultimately, consider the fact that no solution is complete that disregards the principles of Jesus Christ.

That thinking men of today realize this. We need only quote a few. Dr. D. W. Kurtz of McPherson College recently said that since the principle of good will and not the rule of the survival of the fittest is the real fundamental law of nature, not until love awakes and lives in the soul of humanity will it be possible to put into operation the various mechanical devices to prevent wars, such as outlawry of war, international law, and international courts of justice. Kirby Page, a powerful factor in conciliation movements, expresses the same idea when he says that we must "widen the area of good will" to make world peace a reality. And again, Dr. W. O. Mendenhall of Friends University has repeated this same note of "extending the area of good will" and adds that we must learn to "get the other fellow's point of view," which means getting to a common basis of Christian faith and attitude.

Here we might with righteous pride point to our own Mennonite attitude towards war; for have we not for many generations tenaciously held to our faith in Jesus Christ and His way of Peace?

Some call this hope of permanent World Peace a dream—but "as men dream so do they achieve".

Having thus set forth the fundamental pathway for all solutions of the war question, let us examine the part played by the economic problems.

In an address before the American Economic Association in 1917 its president said "wars in the past have been fought over exports and annexations of territories"—clearly a matter of economic imperialism. Another aptly stated that "the roots of war run deep into the soil of trade rivalry and economic aspirations." Dr. Kurtz probably put it most pertinently when he said "wars are made, not by the masses, but by small groups who are economically selfish."

History tells us that from the time of the earliest cave dwellers there has been strife between men; war is an antiquated affair of settling disagreements! Tracing the pathway of man down the centuries to the rise of the present civilization in western Europe, we observe the gradual process of the molding of society into larger and larger groups, beginning with the family and passing through the clan, the tribe, the classic city state, the empire, to the early feudal state.

Up to the time of the feudal states which grew to their height in France during the middle ages the masses of common people had no national feeling; a group had one over-lord now and a year later due to a petty war it was under the baron of the neighboring feudal state. In these times the conditions of life were at best so miserable among the common people that the numerous wars could not make them any worse. In fact the people were indifferent to the stakes of war, and since the loss of life was not great, fared about as well during wars as otherwise.

Due to this lack of the spirit of nationalism it is useless to speak of economic imperialism in any capacity prior to this period.

However, there came the time when people realized themselves to be grouped into units and adherents of a given government—the birth of national consciousness. This, of course, was a gradual process, but can most conspicuously be illustrated in the finished state in the French Revolution. That is about the time when within the minds of the people there arose a sense of responsibility towards central government. With this feeling also came the desire for the privileges of citizenship. No longer were the common people to be as so many puppets to be directed at the will of the few in whose hands had long lain the power of autocratic governments; henceforth each individual was a part of the nation.

The diplomatic leaders made feverish efforts to stem the growth of national consciousness in the smaller European groups, but the desire for freedom burned brightly in the hearts of the humbles: people and would not be stemmed. At the Congress of Vienna in 1815 upon the overthrow of Napoleon the leaders of the European powers attempted to establish a balance of power between the leading nations and thus prevent serious discrepancies by the growth of the smaller nationals.

But, as Herbert Adams Gibbons tells us, "Nationalism and democracy working hand in hand and inseparable one from the other, were forces that could not be mastered by Metternich and his associates (the leaders). They did not know how to use them. They were broken by them.

"Nationalism, powerfully aided by the economic changes wrought by steam power, brought about the unification of Germany and Italy, the disintegration of the Ottoman Empire, and the creation of the Latin American republics. With Europe as the point of departure and the chief beneficiary, the white race reached out for world domination. For a hundred years the pickings were fat, and Europe multiplied and prospered. But at home the larger countries, gradually embittered against one another, by the spirit of nationalism, drifted into the Armageddon of the World War."

Thus we glean that as the nations developed and found it possible to become rich by exploiting other untaken parts of the world they became jealous of each other's position, of each other's trade advantages, possessions—of each other's power.

That brings us to an important factor. Since the struggle has ever centered about power, with the discovery of steam power and all its attendant revolutionizing results, the sources of steam power, i. e., coal and iron, became the most desired possessions for the nations. For steam had sped up transportation, until now the mighty, vast and unknown world of the time of Columbus is a close quartered bit of territory. Steam gave birth to the grasp of commercialism. In dustrial Revolution in England of the 18th century which changed the system of home production into a set of teeming cities crowded with factories and people formerly residing on the farms. That nation was now most powerful which had an unlimited supply of coal and iron with which to develop her industries, navies and railroads. With industry came commerce, trade and competition. The historian Gibbons says, "But when Europeans began to trade overseas, and established colonies and companies for exploiting newly discovered regions of the world, competition gave rise to friction that would not have existed had the European nations been able to continue to find sources of prosperity within the borders of their own political jurisdictions."

As a result of this economic selfishness the nations began to exploit one region after another. Africa, China, the Near East, the Far East, South America, gradually fell within the grasp of commercialism. In Africa, China and the Near East especially are found some of the most disgraceful blots of our present civilization, where the territories of uncultured and undeveloped people were unceremoniously fought over and taken because of the greed of western European nations.

And so the story of economic imperialism continued until the catastrophe of 1914 when the selfishness of nations boiled over to stain the course of mankind as it had not been stained for two thousand years.

With the submergence of the vivid memories of this World War another economic factor looms on the horizon over which the next world difficulties may arise. It is oil, oil is now the embodiment of power. It is the most vitally important of all resources and due to the fact that it is widely and promiscuously scattered over the entire face of the globe it serves as an ideal trouble maker internationally. For oil makes large profits, which centered in a few hands breeds trouble, inducing men towards financial imperialism similar to the earlier imperialism as a result of steam power. A recent review states that whereas in 1910 England had almost no oil, by 1920 she controlled the world oil situation; all a result of greedy commercialism and imperialistic "protection".

Thus we ever have with us the economic factors which breed wars. In fact they are the fundamental causes of all wars, for all wars have come about in the past due to man's selfishness.

Then Gibbons warns us of another fact since it is true that wars are always promoted by small groups. He says, "we must be careful to distinguish between the underlying motives of wars, which are always economic, and the more noble objects men have before their eyes when they are actually fighting." He means that in reality all wars are fought for material purposes but it would be impossible to drive the masses of the nations into a war, unless they were urged to fight for some professed high motive. Thus in the recent war we were urged to fight to "make the world safe for democracy", and "to fight this war to end all wars." Gibbons further says that "statesmen rely largely upon the fear and cupidity of their fellow citizens to win their support for wars."

Since it is shown that all wars are a direct result of the selfishness of the few it is up to the masses of common people, the public, to assert itself and prevent further wars.

Why should we as nations desire more power and wealth? Are these essential for happiness? Does happiness depend solely upon material power and wealth, upon great commonwealths? Love and good will, the harbingers of peace, alone can assure happiness both to man and to nations.

President Hartzler of Witmarsum Seminary visited the Mennonite churches in the neighborhood of Mt. Lake, Minn. He is traveling in the interest of the Seminary.

THE C. E. TOPIC
Aug. 10

Beautiful Things I See in Nature
(An Outdoor Meeting.)
Matt. 6:26-34

The poet says: "To him who in the love of nature holds communion with her visible forms she speaks a various language." And so it is. To every one nature has a language and a message. Some see beauty, others abundance, others provident care and others again, the magnificence of all of the Creator's work. Some people so blind themself with material and selfish cares that they miss the beauty that God places all around for their enjoyment. They take the most beautiful things as a matter of course and do not concern themselves about the deeper lessons that are behind them. They are like the one of whom another poet speaks when he says: "A yellow primrose by the river's brim a yellow primrose was to him and nothing more." Such people are to be pitied because they are missing the rich joys of life that God places all around.

Wherever one goes nature is impressive. We may look with wonder upon the green fields, the lofty mountains and the magnificent forests, or, we may find ourselves on some wide stretch of desert, or, it may be, we may be besides or on some great body of water. Everywhere we will find a rich store of beauty placed there by a benevolent Creator for the happiness of His creatures. Sometimes, in the most wonderful places that nature blesses man is unappreciative of what is around him. He is like the one described in the old missionary hymn that speaks of lands "Where every prospect pleases and only man is vile."

Let us think of nature as displaying the work of the Creator. The Psalmist did so when he looked up to the stars and other heavenly bodies and exclaimed: "What is man that thou art mindful of him and the son of man that thou visitest him?" Jesus pointed out the lily by the wayside and called to the attention of His hearers that even in such a common thing God had surpassed all the luxury of color that the most magnificent of kings could produce for himself. Paul makes the grain of corn cast into the earth to die that it might spring forth again into life and teach the lesson of the resurrection. Again Jesus impresses us with the fact that lives are like trees and that by their fruits they shall be known.

One thing above all others that must impress even the less thoughtful is the fact that God shows us love in nature. There is the love of the creature for its young. Then here we see the great love of God for His creatures and especially for man in that He is always sending His gifts in measureless supply. He gives us our food and the means for securing clothing and shelter. He sends rain and sunshine so that with intelligent application of our efforts we may make the earth bring forth her gifts in the greatest abundance. God always gives more than enough. If there is a lack of one's needs the stupidity of managing or his wastefulness is behind the lack. Look at an orchard and you will discover that very often there is more fruit rotting on the ground than the owner bothers himself about using. Look at an ordinary farm and you may discover plenty of productive land that is not made to produce all it possibly can. Think of the vast stretches of territory with the possibility of wealth, comfort and productivity in them that are waiting for the hand of man to reach out and take to himself what the Creator has placed in them.

No one can give the least attention to nature without being impressed with the way the law of the harvest is illustrated. "Whatsoever a man soweth that shall he also reap." Like produces like. Good fruit must come from good trees. The thistle cannot produce grapes. This law in nature applies to our lives. We produce just what is in us. If our hearts are evil we will produce evil in our lives. If we do wrong, wrong will be our reward. Man is a part of the vast scheme of nature. He cannot separate himself from the law of the harvest, but unlike nature, he is in the position of choosing for himself whether his life shall be the good life producing good fruit or whether it shall be the evil life producing evil fruit.

Another great truth that nature impresses upon us is the truth of the resurrection. We are continually seeing dead things giving life. The winter season comes on. All nature is dead. Then comes the spring and nature has a glorious resurrection that brings with it the joy of the flowers and the singing birds. The seed dies and becomes a harvest. The worm died and comes from its grave a wonderful creature arrayed in colors that no artist can imitate.

Nature is one vast harmony. "All things work together for good." The sunshine, the rain, the storm, the calm, the creatures, seen and unseen, the mighty forces that lie in the earth, the sky and the sea, all have their part in the making and the keeping of this old earth. God had a great and eternal plan when He called the world into being and He is ceaselessly maintaining His work to the end that it shall accomplish that for which He has called it into being.

THE S. S. LESSON
August 10.

The First Miracle of Jesus.
John 2:1-11.

Golden Text: "Whatsoever He saith unto you, do it." John 2:5.

Jesus had just found His disciples. They were in the beginning of learning what He was and what He would do. He began His work by showing to them something that could not be explained away, it had to be a miracle or it could not be anything else. In this miracle there entered a creative power. There is something in wine that there is not in water. Though wine may contain water it required an act of creation to make the water wine. There are those who are inclined to explain away the miracles of Jesus, and of the other characters of the Bible whom God gave the power to perform miracles. This miracle cannot be explained away. It stands as a miracle and one of His most wonderful miracles.

Jesus attended a marriage feast. It shows that He was not unwilling to mingle with the people in their common joys. Some people think that festive occasions do not become the Christians. But God has placed in man the capacity for happiness and when our pleasures are in keeping with His will they are permitted and blessed. Jesus blessed this occasion with His presence. We here find some whose pleasures were of such a nature that they could invite Jesus to share them. If our social occasions are of the nature that we know Jesus could be invited to be present they will contribute to our greatest happiness. The mother of Jesus was there and Jesus brought His friends. When one can take his friends where mother is it is an indication that one's friends are rightly selected. So many of the young lives of our day are headed straight to ruin because the parents know nothing of the company they keep and they do not dare to bring them into the homes where they will meet them. It is a noble comment on the lives of the disciples that Jesus took them along where He was going and where His mother was. It indicates that they were of a character that made them worthy companions.

Again, the fact that Jesus blessed the marriage by His presence makes it a sacred ordinance. In this age when the marriage vow is so lightly regarded in so many quarters and by so many people, it is well to impress people that marriage is something in which Jesus has a part—that is true marriage. It ought to be regarded as a religious rite and not merely as a contract. Its vows should be spoken as in the presence of Jesus, never to be broken. It should be a sacred obligation for life. The present-day divorce evil is the damnation of our social system, a defiance of God and an insult to our Christ who in no way could admit toleration of the divorce. Had the church been true to its trust in times past we would not today be confronted with the divorce evil that has become the curse of our civilization.

The matter of the use of wine as recorded in the Bible has been a stumbling block to many people and the foes of temperance often bring up this incident as a justification for intemperance. In the first place, the kind of wine used at that time is not to be compared in viciousness to the strong drink of our day, although its abuse resulted in drunkenness that the Bible often condemns and there were characters in the Bible to whom special tribute was to be given because they absolutely did without. In this incident we have at least an incident of the temperate use of wine. Not enough was furnished for the occasion to make it possible for any to indulge too freely. The supply was early exhausted. Social conditions of that time differed from those of our day. And in our time there is no doubt that Jesus would disapprove of the use of strong drink on festive occasions, much less supply them.

The attitude of Jesus toward His mother is not one of harshness as the English translation of the words would lead one to suppose. The word "woman" is the same word by which He tenderly addressed Mary Magdalene after the resurrection. The sense of "What have I to do with thee" might be interpreted by saying, "Do not let the matter worry you, I will give the matter attention at the right time." That Mary understood Him in this way is to be seen in the orders she gave to the servants: "Whatsoever He saith unto you, do it." One might take this sentence as a life's motto. If we were to try it out we would find that He would be doing wonders through us, not only with material things, but, with the souls of men and women.

In the miracle that was performed we see how gracious our Lord is. He wants us to be happy and He provides means for attaining that happiness. The happiness He gives to all who will have it is infinitely more than the gratification of a few moments of taste. We see in the miracle a sign of His generousness. He gave more than enough and better than they had a right to expect.

RELIEF NOTES

(Conducted by Levi Mumaw)

The following cable reached the office July 14. A letter from Moscow dated June 24 had arrived a few days earlier of which we also quote certain portions pertaining to the crop prospects for certain localities in which our Mennonite colonies are located. The situation as now reported is very serious. The crop failure has not extended to all of our people but a large portion is affected.

"Pavlodar Slavgorod relief organized very well. Fed in July 6873. Population badly impoverished. Great need of bread even more of clothing. Sown little and part lost great drought. Bad harvest prospect. Aid for autumn sowing badly needed. Drought in Uranskaja, New Samaria, Alt Samaria. Complete crop failure in Koeppental Suworowskaja."

The following are extracts from the letter above referred to:

"Last week I made a hurried trip to Alexandrovsk and the Molotchna. Mr. Yoder expects to leave there about July 20. Matters are shaping themselves in such a manner that I believe the tractors will continue to work."

"The last three weeks have produced a very unhappy change in the crop prospects in south Ukraine. Many of the people are again almost in despair. Especially unfortunate is the Molotchna."

"In the Molotchna almost the entire fall seeding is lost. Four villages—Tiegenhagen, Schoenau, Blumenort and Rosenort had an extremely heavy shower several weeks ago which saved the wheat and rye and they will probably have a good crop. In nearly all the other villages the wheat and rye will be practically a failure. The grain stalks and blades are burned brown and the heads are shrivelling. A heavy shower would save some of it yet but most of it is already destroyed."

"The spring crops, barley, corn, etc., are also suffering seriously and will not produce much of a crop if the heat drought continues. If there should be a heavy rain soon it could still produce a fair summer crop."

"The northern part of Prischib Wolost had rain and the crops are fair but the southern part next to Halbstadt is also suffering. Chortitza Wolost has escaped the extreme drought and will have a crop. So also most of Nicolaipol Wolost. But the colonies near Nicopol, Fuerstenland, etc., are reported to be even worse than the Molotchna. The news had come to Alexandrovsk that the grain was being mowed for fodder in order to save as much as possible of it."

"The people are again beginning to fear the coming of winter. They have not become panic stricken but they have not yet forgotten the last two years and the spectre of hunger is haunting them."

"It is to be hoped that the Verband can continue to operate and serve as a means through which we can continue as much of our work as your committee considers advisable. The conditions of life exceedingly unfavorable just at this time."

In connection with the work in Siberia, the situation is very serious. In a letter dated June 14 Bro. Miller estimated that he would need $3,000.00 a month to keep the feeding program going during June, July and August. With this new report advising that there will be no harvest or very little, we cannot predict what the conditions will be during the coming winter, unless American charity again comes to the rescue. Funds have come in very slowly during the past few months. We have not made any special appeals as we had no direct reports of the needs. It is quite evident now that there will be great need both in Russia and Siberia and that all that can be done along this line, will be only a small portion of real need to alleviate the extreme suffering in these unfortunate sections.

July 15, 1924.

The grace of faith is from God; but it is one thing never to have received faith, it is another thing not to have used and strengthened it when given.

Love hides a multitude of faults. Oil from Teapot Dome will do the same for a time, but after a while the oil runs off and leaves the faults exposed.

MARRIAGE

Neufeld-Schowalter.—John C. Neufeld to Anita Schowalter in the Methodist Church, Estrella, California, May 14. Both members of the First Mennonite Church of Paso Robles. Rev. C. Hege officiating.

Toevs-Claassen—Gus Toevs to Emily Claassen in the San Marcos Mennonite Church near Paso Robles, Calif., June 12. Rev. C. Hege, assisted by Rev. F. F. Jantzen, officiating.

Andreas-Van der Smissen—On June 5th, Wm. C. Andreas with Frieda van der Smissen. Rev. Albert Claassen officiated.

Claassen-Hamm—On June 12th, Peter Claassen with Agatha Hamm. Rev. John N. Penner officiated.

DEATH

Stauffer—Abraham Stauffer, son of Ulrich and Katharine Stauffer, was born in Tieffenthal, Germany, on Jan. 3, 1846. His parents came to America in 1854 and settled in Methuchen, New Jersey. In the fall of 1862 the father died. In March 1863, he with his mother and brother John, migrated to Summerfield, Illinois.

In June, 1873 he united with the Mennonite Church of Summerfield, being received through the rite of baptims. Of this church he remained a loyal and devoted member until the day of his passing away.

In 1875 he was united in marriage with Mary R. Haury. This union was blessed with ten children, three of whom, Clara, Emma and Samuel have preceded the father in death. Seven children, Mrs. Henry Shaw and Peter of St. Louis, Mo., Mrs. B. Marburg and Mrs. H. Haeussler, of New York City, John G. of Kansas City, Mo., Benjamin H. and Abraham J. of Joplin, Mo., survive the father. There are also nineteen grandchildren and two great grandchildren surviving. These together with a large circle of relatives and friends mourn his departure. His wife preceded him in death, passing away on Dec. 16, 1902.

In the early days of last September, Brother Stauffer suffered a paralytic stroke which rendered him practically helpless for a considerable time. He partially recovered from this however. During the last few weeks he grew rapidly weaker and the rugged physical frame which had sustained him through a long life rapidly gave way and he fell peacefully asleep in his Lord on Monday morning, July 14, just as the early dawn was creeping across the eastern horizen, at 4:35, thus awaking, we believe, in the Glory Land. He brought the length of his life to 78 years, 6 months and 11 days.

In 1884 he moved with his family to St. Louis and had been engaged in business there until the time of his death.

Funeral services were held in the Summerfield, Ill., Mennonite Church on Wednesday morning, July 16, at 10 o'clock, conducted by his pastor, Rev. A. S. Bechtel, and assisted by Rev. Kensit, pastor of the Bowman M. E. Church of St. Louis, a friend and pastor of Mrs. Shaw and family. Burial was made in the Summerfield cemetery.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MAY AND JUNE

General Fund: First Menn. S. S., Aberdeen, Idaho, $22.55; Mission Boxes, Berne, Ind., $1.27; Sr. C. E. Soc., Berne, Ind., $12.15; Ch. Offering, Berne, Ind., $187.95; Zion Ch., Souderton, Pa., $146.50; Bethany Ch., Kingman, Kansas, $7.78; Bergtal Ch., Pawnee Rock, Kan., $20.96; Wadsworth, O., S. S., $7.39; Bergtal Ch., Corn, Okla., $8.13; Ebenezer Ch., Bluffton, O., $100; Gnadenberg Ch., Whitewater, Kan., $34.67; Bethel College Ch., Newton, Kan., $50.80; Upland, Cal., S. S., $34.19; Christian Ch., Moundridge, Kan., $35.28; Pratum, Ore., S. S. and Ch., $15.15; J. H. Wiens, Dailey, Colo., $25; Bethlehem Ch., Bloomfield, Mont., $29.48; First Menn. Ch., Upland, Calif., $63.12; P. Stauffer, Reedley, Cal., $8.50; First Menn. Ch., Paso Robles, Calif., $25; Salem Ch., Marion, S. D., $150; Hoffnungsau Ch., Inman, Kan., $28; Anon, Halstead, Kan., $25; Matie A. Krehbiel, Clarence Center, N. Y., $20; Beatrice, Nebr., C. E. Soc., $10; Johannestal S. S., Hillsboro, Kan., $42.07; Lehigh, Kan., Ch., $13; Zion Ch., Donnellson, Ia., $35; First Menn. Ch., and S. S., Phila., Pa., $35.73; Hoffnungsau S. S., Inman, Kan., $32.44; Los Angeles Menn. Mission Ch., $100; Grace Ch., Pandora, O., $40; Bethany Ch., Freeman, S. D., $53.84.

Special Los Angeles Building Fund: Bethany S. S., Freeman, S. D., $36.72; Salem Zion S. S., Marion, S. D., $44; Ruff, Wash., S. S., $20; Bergtal S. S., Pawnee Rock, Kan., $126; Geary, Okla., S. S., Children's Day Offering, $12.60; Hillsboro, Kans., S. S., $46.15; Christian C. E., Moundridge, Kans., $16.64; Bethel S. S., Hydro, Okla., Children's Day Offering, $8.60; Herbert, Sask., S. S., $20; Eicher S. S., Noble, Ia., $78; St. John S. S., Pandora, O., $50; Mrs. Frank Penner, Portland, Orc., $10.

City Missions: Several Gen. Conf. Miss. Societies, Mrs. J. G. Regier, Treas., for Workers' Home in Hutchinson, $54; Johannes'al C. E. Soc., Hillsboro, Kan., for Los Angeles, $5; for Chicago $5; for Altoona, $5.

Total receipts	$1,958.56
Cash balance May 1st	4,607.04
Paid out during the 2 months	6,483.09
Cash balance July 1st	82.51
Amount borrowed	6,700.00

Gratefully acknowledged,
J. E. Amstutz, Treasurer.
Trenton, Ohio

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President JOHN E. HARTZLER,
Bluffton, Ohio. 33

JOTTINGS

C. F. Claassen of Newton, Kansas, treasurer of our General Conference, is summering with his family at Manitou, Colorado.

The Moyer family, a clan well represented in our churches of the Eastern District Conference, held a reunion on July 4th on the old Moyer homestead at Plumsteadville, now occupied by Rev. Jacob Rush.

The wife of Missionary H. J. Kliewer, who has been in the hospital at Newton, Kansas, is reported to be steadily improving and is expected to be able to leave the hospital within a few weeks.

Rev. H. R. Voth of the Gotebo, Okla., church is instructing a catechetical class of fifteen members. He has lately been making extended visi's to churches in the northeastern end of the state of Oklahoma. Rev. J. B. Epp visited the Gotebo church two weeks ago and spoke in the interest of the Bible Academy at Meno, Okla.

Numerous Mennonites from Russia pass through the city of Rotterdam on their way either to Canada or Mexico. There is a Mennonite congregation in the city of Rotterdam and the brethren of this Dutch congregation have opened a portion of their building for the benefit of the immigrants. This has been set aside as rest and reading room. Many of the early Mennonites to Pennsylvania in the Colonial days also sailed from Rotterdam for the New World. It was the liberality of the Dutch Mennonites that made it possible for many of them to undertake the journey.

The C. E. Society of the Summerfield, Ill., church is planning the organization of a Junior C. E. Society. In this congregation there is an interesting catechetical class of twelve members. The work of this class extends over nearly a year, thus insuring thorough work.

The Mennonite Brethren in Christ recently purchased and redecorated a church building at Yale, Michigan. At the dedication service held on July 13 Revs. A. B. Sherk and J. A. Huffman participated. Another church was dedicated by this body on June 22 at Brightmoor, Detroit, Michigan. On this occasion there were delegations present from neighboring congregations who gave the cause a good lift financially. The contributions amounted to over thirteen hundred dollars.

A Conference of Pacifist Churches will be held in the Church of the Brethren in Lancaster, Pa., Sat. and Sunday, August 9 and 10. It is hoped that all who are interested will feel that they are cordially invited to attend the sessions of the conference, and take part in the discussions. As Lancaster is easily reached by the Main Line of the Pennsylvania Railroad, by trolley and by auto, there seems need for but little arrangement for the entertainment of visitors. A hearty invitation is extended to any from a distance who desire accommodations for Saturday night and Sunday breakfast to communicate with Orie O. Miller, Akron, Lancaster Co., Pa., who will arrange for their entertainment. An excellent program including topics of vital interest in the matter of peace has been arranged.

The Woman's Missionary Society of Freeman, S. Dak., gave an interesting program on July 13.

A large number of brethren from Russia are reported to have landed in Canada last week. Several located in Ontario and have already found work.

The Bethel Home for the Aged to be established in Newton, Kansas, is on a fair way toward beginning work on the first unit of the building. This will accommodate about 24 inmates. Hopes are entertained that active construction work will be taken up early this fall.

Rev. E. Basinger of Donnelson, Iowa, is making preparations to move his family to his charge in Freeman, S. D. This is the same charge from which he came when he accepted the work at Donnelson. Rev. Kaufman of Moundridge, Kansas, will be his successor.

Rev. N. B. Grubb, of Philadelphia has just completed a history of the Gottshall family. The work has gone to press and will be ready for the use by the time of the Annual Meeting of the Gottshall Family. This family is largely represented in the churches of Eastern Pennsylvania. Deacon William Gottshall was one of the participants in the movement that led to the organization of the Eastern District Conference under John Oberholtzer. The Mennonite church at Schwenksville, Pa., has always been known as the Gottshall's Congregation. For more than a century a Gottshall was one of its deacons and for the greater portion of that period a Gottshall was one of its ministers.

While on his way to California, Prof. H. H. Ewert, of Gretna, Man., stopped off at Newton, Kansas, where he preached in the Mennonite church on the morning of the 13th.

Dr. C. Henry Smith of Bluffton College is at present in Europe doing research work. He expects to return in time for the opening of the College year.

The dedication of the new addition to Salem Orphanage (Ill.) occurred on June 15. 300 were present. Addresses were made by D. N. Claudon, Revs. Gundy, Berstine and Rupp.

The Middle District Conference will hold its annual meeting in Grace Church, Pandora, Ohio. The program for this meeting appeared in this paper several weeks ago. A revived program will appear before the time of meeting.

In order to accommodate the needs of its Sunday school the First Church, Philadelphia, has purchased additional property. A committee is now at work to secure the funds needed to meet the obligations involved in the purchase.

A prominent Mennonite in South Russia some time before the war was escorting the Governor of the province through the community. "Why" asked the Governor, "are the wheat fields so much more productive and why do the villages look so much more prosperous on this side of the road than on the other?" "The reason" said the brother "is not hard to find, the road, your excellency, marks the border of the Mennonite settlement."

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

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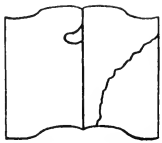

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, AUGUST 7, 1924. No. 31.

A CALL FROM THE EXECUTIVE COMMITTEE

To the Ministers, Church Boards and Members of our General Conference Congregations.

Dear Brethren and Sisters:—

Greetings in the Name of Our Lord Jesus Christ!

It may be quite generally known to most of you that the War Department of our government has been laying plans during the last three years to make Sept. 12 of this year (1924) a day for mobilizing and bringing together the military strength of the nation: The Regular Army, Navy, National Guard, Red Cross units, Reserve Officers, Draft Boards and all other agencies that would be called into action, should war be declared.

It seems imperative that we, as the oldest body of believers that are opposed to war, should show our disapproval of our government's shaking its fist in the face of the nations in no mistaken terms.

That we may act unitedly and thus more purposefully, the Executive Committee of the General Conference suggests the following plan of action:

1. That we observe Sunday, July 27, or a Sunday closely following this, as "No More War Day," and in the preaching service or other religious exercises give expression to our feelings and convictions against war, based as they are upon teachings of Christ and proved by history.

2. That we as congregations pass the resolution given below, or one of our own making, and send copies of it (a) to the President of the United States, (b) to the Congressman of one's own district, and (c) to each of the two senators of the state in which the congregation is situated.

(Post Office, State)
(Month, Day, Year)

To the Honorable Calvin Coolidge,
President of the United States,
Washington, D. C.

Dear Mr. President:

Our historic conviction, grounded on the teachings of Jesus Christ, that war is a non-Christian social institution, moves us to petition that you the commemoration of 2th as Mobilization Day. nti-Christian to wage war, as w then it is also anti-Christian to n national events whose only result can be the fostering of a false ideal, that is, the spirit of militarism, and the consequent reliance thereon.

We lament this mobilization in the time of peace. Will not other nations be given occasion to doubt the sincerity of our peace proposals and our peace conferences? Will not this retard the progress hitherto made in developing an international mind to peace, a mind which is an absolute necessity as a psychological prerequisite, if the efforts at peace in the world shall succeed?

We trust that our nation may help to hasten the day when "nation shall not lift up sword against nation, neither shall they learn war anymore," and that we may become followers of the Prince of Peace in fact as well as in name.

This petition is sent in behalf of the Mennonite Church at .....

*) As another and perhaps very direct spur on the president, a clause might be inserted, calling attention to the enormous expenditures of the proposed mobilization, with increased burdens on the taxpayer who is already burdened to the breaking-down point.

....., Pastor
....., Clerk
(Or Church Council)

A Request: Will the ministers or other speakers on "No More War Day" kindly send their sermons, sermon-notes, or excerpts of addresses, prepared or collected for this occasion, to the Chairman of the Publication Board, Rev. C. E. Krehbiel, Newton, Kans., to be assembled and further used to show the world our stand on the peace question, and thus help carry out the resolutions of the Conference regarding this subject.

The Executive Committee,
J. R. Thierstein, Sec.

RUSSIAN MENNONITES IN WATERLOO COUNTY

(From the Kitchener, Ont., Canada, Daily Record.)

With smiling countenances and endeavoring to hide the undeniable marks of privation, persecution, hunger and suffering, 875 Russian Mennonite immigrants of German descent arrived in Waterloo on Saturday afternoon bringing all their worldly effects that they were able to save from the despoiling hand of the Soviet with them. This large number of Mennonites, who, though called Russians, are of the same descent as the Mennonites of this district speaking fluent high German, arrived on two special trains from Quebec, where they landed on Friday, which pulled into the Waterloo station over the Canadian National lines, one about 1:15 and the other an hour and a half later.

The trains were switched to the Erb St. crossing where the willing hands of Waterloo County Mennonites assisted them in carrying their effects to the church yard on West Erb Street. On their arrival there they were allowed to rest after which the county's newest were given a substantial lunch of sandwiches and hot coffee. Included in their lunch were small raisin squares and doughnuts, which delicacies the children in the party sampled with keen delight and satisfaction. Something as sweet as these luxuries they had never seen, much less tasted. The sight of white bread with butter was too much for some of the hungry travelers who could hardly wait to eat normally but crammed whole sandwiches into their mouths.

While waiting for the arrival of the second train members of the Mennonite churches and not a few Waterloo citizens mingled with the new arrivals chatting with them and the keynote of their conversation was deep thankfulness to the Almighty for their safe arrival in the land of liberty, opportunity and a new hope. The men, women and children, without exception, spoke the German language, so that the language proved to be no drawback, although naturally their 150 years in Russia could not but affect their speech, but withal their speech was excellent.

Mostly Young People

As a body the new arrivals leave little to be desired. The party which came to Waterloo for distribution among Waterloo Mennonite farmers is composed of nearly all comparatively young people. Here and there the features of an old member of the colony could be seen. Usually these old people traveled with their married sons and daughters who were seeking the new land and whom they could not leave to the persecution of the Bolsheviki. The men are of well built proportions and appear to be ideally suited for farm work. The women and young ladies are a cheery lot and appeared especially so after they had partaken of the lunch and had exchanged a few friendly words with their hosts. However on the faces of all of the immigrants from the small children to the oldest are written the marks of privations, sufferings and heartaches which they have undergone in the last few years. They all have a sad look and are very shy. Generally speaking they appear undernourished. Not one member of the entire immigrant party could by any stretch of imagination be classed as stout. They were invariably spare and some were even gaunt. The very small children, however, were bright looking and in some instances quite chubby. Above all there was not the slightest semblance of squalor or dirt which is usually associated with European immigrants. Every person was clean and the women, particularly, were quite neat though their clothing had seen better days. Some of the dresses were distinctly North American in their style and came from relief boxes which the Mennonites on this side of the water sent to them during their first period of want. The men were strangely clothed, some wearing the remains of Russian and German army uniforms, while the familiar British khaki was also worn. Practically all wore army style caps. Some wore high Cossack boots while others had only wooden clogs fashioned in Japanese style. Many wore simple sandals.

The peasant costumes usually associated with the Russian people were in evidence very little. The men showed these more than the women. They wore their shirts outside their trousers, fastened with a belt. The women's peasant costumes were only to be seen in a few instances and then only in a skirt or shawl.

Speak Two Languages

Of the entire party only two or three could speak English although they are without exception bilinguists, speaking both Russian and German. Russian, it was explained by one of the English speaking immigrants, must be learned in the Russian schools, because it is Russia, while the children were taught German in the Mennonite Sunday schools and homes.

Speaking of the life in Russia one of the party referred to their former home as a place where it is "impossible to live and impossible to die." During the last four years, the Russian Mennonites have been at the complete mercy of the Soviets who have seized practically everything they owned.

"If we tried to save a little, it would be taken away from us," said one of the party in German. "If we had a cow in the stable at night we were never sure that it would be there in the morning."

"We were almost afraid to talk at times," said another, "they didn't want us to worship any God and tried their best to prevent it."

The party of about 1,100 left their homes to the south of Moscow near Keiff on June 23, arriving in Libau, Lativia, on July 3. From there they sailed to Antwerp where they transhipped to the C. P. R. steamship Minnedosa. They crossed the ocean in six days after touching at Cherbourg and Southampton. At Antwerp another touch of sadness was added to the grief of the party when 64 of their number were forced to remain behind owing to sickness contracted enroute from Russia.

Daily Devotions

"All the way we had daily religious services," said one of the party, "conducted by one of the three preachers in the party and these meetings were a source of great encouragement and help to us."

After the arrival of the second train the officials in charge in Waterloo soon organized the work of allocating the various families to the places of employment which had been promised them. Prior to this two of the Russian preachers spoke, thanking the Canadian brethren for the splendid reception accorded them.

Quota Larger Than Expected

Both speakers referred to Canada as the land of hope and liberty. Both spoke in excellent German, tears of thankfulness glistening in the eyes of many of the immigrants as their leaders expressed audibly the sincere thanks to the Almighty and their Canadian brethren for the safe journey to their new land. They referred to the fact that they had covered the entire journey from Russia to Canada in two days less than four weeks without a single serious accident to mar their 8,000-mile journey to a new home.

Following the various families and individuals were united with the future employers as quickly as possible but it was midnight before all were on their way to what will be their home for some months at least. It is very unlikely that all of these immigrants will remain in Waterloo County, the general plans of the colonization board of the Mennonite church being to have them settle on land near Rosthern, Saskatchewan next spring.

Originally about 600 were expected and local Mennonites, after a careful canvass, had made plans to take care of these. When 875 came the officials were worried regarding their dispositions. The Mennonites responded generously many taking half a dozen and in one instance one home volunteered to take care of a dozen. Despite this there were about 100 uncared for and generous Waterloo citizens quickly took care of them until the Mennonite plans are further matured. The generous action on the part of all denominations is greatly appreciated by the Mennonites.

The party consisted of farmers, store-keepers, artisans, doctors and ministers, many of whom were comparatively wealthy until adversity occurred.

Hundreds of Twin City citizens witnessed the allocation of the county's newest settlers and it was indeed a busy scene and an inspiring one. Practically every Mennonite in the county was in Waterloo and their rigs and autos were crammed to capacity with humans while baggage was tied on in every conceivable place.

REPORT OF THE 29TH ANNUAL SESSION OF THE PACIFIC DISTRICT CONFERENCE HELD AT ABERDEEN, IDAHO, JUNE 15-18, 1924

Sunday morning at the First Mennonite church at Aberdeen, Idaho, were assembled the delegates, friends and members of the two churches in and near Aberdeen. Rev. M. J. Galle heartily greeted and welcomed the Conference guests in the name of the two churches. Due to the absence of Missionary Petter on account of illness, Rev. H. J. Krehbiel of Reedley, California, rendered the mission sermon at that time. Rev. Albert Claassen followed with a sermon on the same theme in the English. Upon invitation by the Presbyterian and Methodist congregations in Aberdeen, Rev. M. M. Horsch, and Rev. D. D. King delivered sermons in English in the respective churches.

Sunday afternoon Bro. C. F. Mueller and Rev. P. R. Aeschliman and Mrs. J. C. Haldemann of Reedley, gave interesting and instructive talks for the young people. Since Dr. Langenwalter also could not be present on account of illness, Rev. Krehbiel spoke on "Christian Stewardship".

The combined choir of 42 voices under the direction of Rev. Galle with the help of the organ, piano and orchestra, rendered a very fine cantata, "The Kingdom of God", Sunday evening. The various parts were beautifully rendered, making the entire program an inspiring, up-lifting song service.

Rev. D. D. King opened the Conference proper Monday morning and delivered the Conference Sermon. Then followed the division of the time which set morning meetings from 9:30 to 12:00; afternoon meetings from 1:30 to 4:00; and evening services beginning at 8:00.

The certificates of the delegates showed that 16 groups with 166 votes were represented. They are as follows:

First Mennonite Church, Aberdeen, 14 votes: H. C. Wiebe, M. J. Galle, J. P. Wedel, B. B. Wiebe, I. J. Wenger, O. G. Risser, P. F. Funk, D. J. Becker, J. E. Toevs, M. Wenger, J. H. Banman, Mrs. M. J. Galle, Henry Toevs, Elizabeth Funk.

Emanuels Church, Aberdeen, 9 votes: Rev. John Toevs, John Jantzen, F. L. Wenger, C. Gossen, John Becker, H. Giesbrecht, Peter Isaac, John J. Friesen, David Schmidt.

Mennonite Church near Colfax, 7 votes: Rev. P. R. Aeschliman.

Zion Mennonite Church near Dallas, 6 votes: Rev. P. R. Aeschliman.

Mennonite Mission Church, Los Angeles, 7 votes: Rev. Albert Claassen, Mrs. A. Claassen, Mrs. Katherine Isaac.

First Mennonite Church, Paso Robles, 5 votes: Rev. P. R. Aeschliman.

Emanuels Mennonite Church, Pratum, 16 votes: Rev. S. S. Baumgartner.

Escondido Mennonite Church, Escondido, 2 votes: Rev. M. M. Horsch.

Mennonite Church, Schrag, 10 votes: Rev. D. D. King, Edward Franz, and John, Jacob, Harry and Dan Krehbiel.

Salem Mennonite Church, Ruff, 6 votes: Rev. D. D. King.

First Mennonite Church, Shafter, 4 votes: Rev. B. H. Janzen.

First Mennonite Church, Monroe, 8 votes: Rev. P. A. Kliewer.

San Marcos Church near Paso Robles, 7 votes: Rev. P. R. Aeschliman.

First Mennonite Church, Reedley, 34 votes: Rev. H. J. Krehbiel, Mrs. J. C. Haldemann, E. P. Ruth, C. F. Mueller, J. H. Enns.

First Mennonite Church, Upland, 27 votes: Rev. M. M. Horsch.

Mennonite Church at Woodlake, 4 votes: Rev. H. J. Krehbiel.

Mrs. P. A. Kliewer and Bro. C. F. Mueller were each granted one vote.

The following committees were appointed by the chairman.

Revisions Committee: Jacob Krehbiel, G. A. Bartel, H. C. Toevs.

Resolutions Committee: Rev. Albert Claassen, Rev. S. S. Baumgartner, Rev. B. H. Janzen.

Then followed the reading and approval of the minutes and also the reading of the financial report which was accepted, having been found correct by the Revisions Committee. It shows as follows:

On deposit June 20, 1923	$309.42
Received June 20, 1923 to June 10, 1924	412.81
	$722.23
Paid out during the year	465.39
On deposit June 10, 1924	$256.84

The Brethren Aeschliman, Galle, Krehbiel, Toevs and Horsch reported as Evangelization Committee that they have all visited various congregations throughout the year and that it is necessary to carry this work farther. It was decided that this should be continued as far as our ministers find it possible and that the problem of serving our new fields at Newport and Ruppert be left at the disposal of the committee.

Rev. Horsch who is a member of the Board of Directors of Bethel College told of the spirit of cooperation which exists between the Faculty and the Board. Edgar Schowalter brought greetings from Dr. J. H. Langenwalter. He also gave a brief review of the building of "Science Hall" showing that student donations amounted to about $1000 in labor, and that altogether, the work done gratuitously for the new building amounted to $5000.

The following resolutions were then presented and accepted:

1. Resolved: That ten dollars be paid monthly during the coming year to the church at Dallas for rental.

2. Resolved: That this Conference give ten dollars each month toward the support of Rev. J. M. Franz of Dallas, Oregon.

3. Resolved: That this Conference encourage the Woodlake Congregation to extend a call to Rev. D. B. Hess to take charge of the pastorate work and that the Conference assist the Congregation in the undertaking to the extent of two hundred dollars a year.

The remaining time Monday forenoon and afternoon was given over to the Brethren Krehbiel, Aeschliman, Toevs and Horsch during which time they gave interesting presentations of important problems. Rev. S. S. Baumgartner spoke Monday evening, and Rev. Krehbiel delivered his fine address on war.

The S. S. and C. E. Program took place Tuesday morning and afternoon under the leadership of Bro. Mueller. Miss Funk opened the program with a devotional reading. "Efficiency in S. S. Administration" was given by H. C. Wiebe of Aberdeen in which he pointed out that organization, divine power, consecrated workers and vision are essential for efficiency in the work. Mrs. J. C. Haldeman followed with "Evangelization in the Sunday School", making (1) intimate relationship with God as Father, and (2) acceptance of Christ as a personal Savior, her two big points. Then followed a topic, "Incorporating the Spirit of the Master into the Social Life of Our Young People", by Katherine Krehbiel; "Definite Missionary Projects for the C. E.", by P. C. Jantz; and "A Year's Program and How to Build It", by Margaret Giesbrecht. Discussions of these topics were conducted by Dora Bartel of Aberdeen. At this time, Bro. Mueller also gave his report as field secretary of the S. S. and C. E. Organizations.

Tuesday evening was given over to the Missionary Program. The local society served with a program by the children under the direction of Mrs. Galle. Mrs. J. C. Haldeman read a report of all the societies of the General Conference prepared by Mrs. S. S. Haury. Mrs. P. A. Kliewer gave a very interesting discussion of Indian characteristics, and told of some of her experiences with the Cheyenne Indians in her work. Together with her daughter, Esther, she rendered a song in the Cheyenne language. Mrs. Albert Claassen spoke about the work in the field at Los Angeles, and Mrs. Galle read a poem composed by Mrs. P. R. Aeschliman of Almota. Songs were rendered by the Menno and Ruff societies.

At the Monday morning business meeting the following motions were accepted:

1. That we publish and place on record the Field Secretary's Report of the S. S. and C. E.

2. That the entire Statistical report of the Secretary of the Pacific District Conference be published as a supplement to this yearly conference report.

3. That we accept with thanks the greetings of the Northern District Conference then sitting at Henderson, Nebraska, and that we return these greetings with I Cor. 15:58.

4. Believing that war is in utter and direct opposition to the teachings of Jesus Christ and the principles of the Christian Religion, Resolved: That we, the Pacific District Conference of Mennonites of North America, in session at Aberdeen, Idaho, reaffirm our adherence to the doctrine of nonresistance and opposition to war, and that we humbly request our President and all our officials to do everything in their power to keep our country out of war and use their influence for the establishment of an enduring World Peace, and that a copy of this resolution be sent to his honor, the President of the United States.

5. That the position of Field Secretary of the S. S. and C. E. be continued for another year, and that the chairmen of the organizations in Idaho, Washington and Oregon assist Bro. Mueller with his work. There being no one available from Idaho, Rev. King of Washington and Elmer Steiner of Oregon were appointed.

6. That the chairman appoint at the beginning of the session a nominating committee whose duty it shall be to nominate all candidates for the various offices.

Invitations for the next Conference were given by the Reedley Church, the Mission Church in Los Angeles and the Church at Colfax. The one from Reedley was accepted.

The following officers were chosen for the coming year.

D. D. King, President; J. M. Franz, Vice-President; Dan Krehbiel, Secretary; S. R. Aeschliman, Treasurer.

Evangelization Committee — Rev. D. B. Hess, 1925; Rev. H. J. Krehbiel, 1926; Rev. P. R. Aeschliman, 1927.

Program Committee—M. J. Galle, 1925; M. M. Horsch, 1926; John R. Toevs, 1927.

Trustees—L. M. Ledig, 1925; Dan Krehbiel, 1926; J. J. Eymann, 1927; J. C. Jantz, 1928; S. S. Baumgartner, 1929.

The Resolutions Committee presented the following resolutions which were unanimously accepted:

Resolved, That this Conference appropriate $50 toward the traveling expenses of our representative to the Bethel College Corporation Session.

Resolved, that the Conference take grateful notice of the efforts put forth by Sister Anna Stauffer, 5019 Echo St., Los Angeles, Calif., to edit the Mission activities of the General Conference designed to stimulate interest in our congregations, and encourage her in the great work by giving her all possible assistance.

Resolved, That we encourage our C. E. Societies, Sunday Schools, Classes, Missionary Societies and Congregations to participate in the furnishing of our new Los Angeles Mission Church. The opportunities and needs consist in the supplying of eleven Sunday School rooms, a pulpit, lights, pews, etc., in which the individual societies may choose their part.

The Conference calls attention to the fact that our Conference Treasury has increased expenses to carry out its program of work in the coming year, and that for this cause our congregations are asked to contribute accordingly.

Resolved, That we show our gratitude to the Lord for the innumerable spiritual and temporal blessings and for the spirit of fellowship which prevailed during the Conference by singing: "Praise God from Whom all Blessings Flow."

Resolved, That we thank the choir and all who had a special part in the program in making this Conference a success.

Resolved, That we thank the local congregations for the Christian love and hospitality in the entertaining of the Conference.

Immediately after the close of the business session, Bro. Aeschliman conducted a very interesting Bible study. In the evening Bro. Janzen of Shafter addressed the Conference. Likewise did Missionary Kliewer, who, together with his family, is enroute from his former field amongst the Indians in Montana to his new field at Monroe, where he has accepted a call from the congregation at that place.

Respectfully submitted,
Sec. Pacific Dist. Conf.

CORRESPONDENCE

West Swamp, Pa., Greetings—In looking back over the last few months we find that the Lord has wondrously blessed us. Our church is active all the time in all the different departments.

On April 13 we had our spring communion, and on the following Sunday morning which was Easter, our Young People's Society held an Easter dawn service in the church. For the occasion we invited the different societies of the neighboring churches. The meeting was very interesting and well attended.

The lectures given by Dean Byers of Bluffton College are well attended. They are all very interesting and helpful. The first lecture given in this charge was on Monday night, June 23. This lecture was given in the West Swamp church. The second lecture was given in the Bethany church, Quakertown, and the third in East Swamp church.

On June 29 Dean Byers spoke to the Sunday school and gave a brief outline of the preceding quarter's work.

That evening the children in the Sunday school gave a very interesting program. The children can present the message of Christ in a very simple and helpful way.

For the last several years we had been accustomed to have special prayer meeting leaders to conduct the prayer meeting before the regular young people's meeting. Now we decided to make the prayer meeting a regular part of the Y. P. meeting which we expect will be more helpful.

At the last annual business meeting of our Y. P. Society we decided that the constitution should be revised.

On Saturday, July 26, our Sunday school held its annual picnic. The picnic was enjoyed by all.

Amos R. Bauman, Corr.

BOOK NEWS

The Person of Christ. His Perfect Humanity a Proof of His Divinity. With Impartial Testimonials as to His Character. By Philip Schaff, D.D., LL. D.

The republication of this remarkable characterization of Christ will win grateful appreciation from its admirers as well as many new readers.

Rev. Cortland Meyers, D.D., formerly Minister at Tremont Temple, Boston, says in the Introduction: "The one interrogation pushing its way persistently into the hearts and minds of men is 'What think ye of Christ?' A clear, concise and convincing answer is given to the world in the pages of this volume. No man can afford to miss from his library or his life the ripened fruit of Dr. Schaff's mind. He has entered the Holy of Holies and brought back to his fellowmen a divine message. For the man who desires to know Christ and desires to be more like Him, and desires to lead others to Him, this book is one of God's choicest gifts."

One Thousand Best Bible Verses. With practical helps for memorizing them. Compiled and arranged by J. B. Smith, D.D. with introductions by James M. Gray D.D. and Griffith Thomas D.D. Published by the Bible Institute Colportage Association, Chicago.

All of the above works may be secured through The Mennonite Book Concern, Berne, Indiana.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

In a statement addressed to the editor of "The American Friend" relating to a protest voiced by him against the proposed "Defense Test" for September 12, 1924, the Secretary of War, Mr. Weeks, makes the assertion: "The promotion of peace is not secured by the denial of the lessons of history. Our country has always refrained during peace from adequate preparation against the possibility of war. Nevertheless, the wars came and the result of our peace-time nonchalance has been the increased hardship caused to those of our citizens who rallied to the defense of our Nation."

What, we ask, is the preparation for war but the denial of the lessons of history? Preparation for war did not keep Germany at peace, though it had been the boast of that nation that its thorough and extensive preparation for war was the best guarantee it had that peace would continue. Its troubles began decades ago, when Bismark introduced the policy of universal military service. Could we, on this side of the water, have maintained peace had our northern borders been converted into a long line of fortresses and if the Great Lakes had been made to bristle with armed fleets? We firmly believe that had there been active preparations for war along these lines the more than 3000 miles of unfortified borders would sooner or later have been the scene of numerous and bloody struggles.

History only teaches one thing about war, and that is, which of the two sides participating is the stronger. War establishes nothing that demonstrates the righteousness, or the justice of the conflict. We seriously question the Secretary's conclusion that, in the wars in which the United States was involved, the defenders of the nation would have suffered less had there been greater preparation. He surely could not have had the Mexican War or the War with Spain in mind. A preparation for the war would surely not have prevented the War of the Rebellion, and a long drawn out preparation for the War of 1812 would have brought the foe upon us earlier and at a time when there would have been little chance of maintaining our national independence.

Without quibbling over the terms "Defense Test" and "Mobilization Day", which in practice mean the same thing, we predict that, should it be carried out, as there is every indication that the Administration is determined to carry it out, its political value to the party on power will be found to be a liability instead of an asset. Already party leaders are trying to tone down its significance by insisting upon the use of a milder term that will change the words but not the things behind them. We are also certain that the attitude of friendly nations toward the United States will never be the same after we have put the chip on our shoulders and gone off into a mobilization "jamboree".

The world is sick of war. It realizes that the Great War actually began, years before the first shot was fired, when the powers built their forts, trained their armies and left military officials conduct wars on paper for practice.

It is interesting, but not convincing, when we must listen to those who say they are for peace but insist upon securing it with the instruments that are designed for war. They remind us of that one of Mark Twain's characters, the bully who would have peace in that town even if he had to lick every man in it.

MINUTES OF THE 5TH ANNUAL "OPEN DOOR" S. S. AND C. E. CONVENTION OF WASHINGTON

Held in the Onecho Church, Almota, Washington, June 9, 1924

The convention was opened by a song service led by Ira Aeschliman of Onecho.

Rev. P. R. Aeschliman led the devotionals, using the Scripture passage found in the 15th chapter of St. John.

Welcome address, by Sam Aeschliman of Onecho.

Rev. P. A. Kliewer not being present the response was given by Brother C. F. Mueller, Field Secretary, Pacific District.

Minutes of the previous "Open Door" Convention were then read by the Secretary.

Music—Anthem by the Onecho Choir.

Topic—"The High Calling of the S. S. Teaching," by Peter Jantz of Ruff, Wash.

General song by congregation —"I Love To Tell the Story."

Topic—The Past, Present and Future Influence of the S. S. in the Church of Community, discussed by Dwight Ensley of Onecho.

Music, by Onecho Quartet.

A Sunday school report was read by the Secretary of each S. S. represented. After these reports it was suggested that each S. S. gets "Class Books" and "Wall Board Registers", to enable the S. S. workers to do more accurate and efficient work.

Since all members of Menno mixed quartet could not be present the old and familiar song, "Victory Through Grace", was sung by the congregation.

We were very fortunate to have Rev. C. F. Mueller, Field Secretary of the Pacific District with us to talk on, "The Standardization of Our S. S." He stressed especially the Spiritual and Educational Standard of our Sunday schools. At this time Brother Mueller also brought to us the greetings from the California S. S. and the Oregon S. S. and C. E. Conventions.

The following were appointed on the Nominating Committee by the President, Rev. D. D. King:

Miss Swartz, Monroe, Miss Jennie Jantz, Ruff, E. A. Aeschliman, Onecho, Julius Franz, Menno.

The morning session was closed by singing "Lead Me Savior", and prayer was offered by Bro. C. F. Mueller.

The afternoon session was opened by a song service led by Leslie Rubin of Onecho.

Rev. P. R. Aeschliman substituted for Rev. P. A. Kliewer in leading the devotionals, using a passage in I Cor. 13. Alvin Rubin led in prayer.

Music—Anthem by Menno Choir.

Topic—"The Advantage of Organization in a C. E. Society." This topic was written by J. D. Stucky of Monroe and read by Miss Swartz of Monroe.

Music—Duet by Violetta King and Josephine Jantz of the Ruff C. E.

Topic—"Planning and Leading a C. E. Meeting." The topic was written by Gertrude Krehbiel and read by Katherine Krehbiel.

Music—Song by Miss Swartz of the Monroe C. E.

A most interesting pageant was rendered by the Junior C. E. of Onecho. They also favored us with a song.

Twenty minutes were allowed for Round Table questions. The following were very thoroughly discussed:

1. How secure interest and cooperation of parents?
2. What methods are best to secure lesson preparation?
3. What can be done to encourage regular attendance?
4. What do I as a Sunday scholar owe to my teacher and superintendent?
5. To what extent does the child's future as a Christian rest upon the Sunday school teacher?
6. What is meant by "making the lesson interesting"?
7. Is Sunday school work easier or harder because of the auto, the movie and the radio?
8. Why should there be a junior society in every church?
9. What makes a successful worker?
10. Why is it best to take the Christian Endeavor pledge?

Very interesting reports were given from each C. E. represented, stating some strong points and weak points of their society.

Music—Anthem by the Menno Choir.

This concluded the afternoon program and the remainder of the time was devoted to a business session.

A collection was held and it was moved and seconded that the amount, $22.59, be sent to the new Mission Station, "Phuljhar", in India. The motion was carried.

A resolution was adopted instructing Brother Mueller to extend greetings to the California Sunday schools.

Ruff C. E. extended invitation for the next S. S. and C. E. Convention. The invitation was accepted.

By a rising vote the visiting churches showed their thanks for the friendly hospitality of the Onecho people.

The result of the election for the officers of the next convention were:

President, Rev. D. D. King of Menno.

Vice-President, Dwight Ensley of Onecho.

Sec.-Treas., Miss Jennie Jantz of Ruff.

Program Com., Mrs. Peter Jantz of Ruff, D. J. Stucky of Monroe and H. F. Aeschliman of Onecho.

The convention was closed by singing, "Sweet Bye and Bye", and the prayer of the President, Rev. D. D. King.

E. Krehbiel, Sec.

There is no better channel through which one may render service than the C. E. organization; but leaders sometimes divert the channel.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

The First Church, Geary, Okla., had a Vacation Bible school in conjunction with the Methodist Church of that place.

* * *

The Souderton, Pa., church agreeably surprised its pastor, Rev. G. T. Soldner, by placing a new automobile at his disposal. The membership of this church is scattered almost from Allentown to Philadelphia, having no less than eighteen postoffice addresses.

* * *

The C. E. Union of the Eastern District elected Ralph Berky, of Bally, Pa., as president for this year. This organization has contributed over $500 for the "Dr. Bauman Hospital Fund." Dr. Bauman is an accepted medical missionary candidate who is to be sent out by our Board as soon as soon as funds will permit.

* * *

Upon the inquiry for communion sets, song books, library books, musical instruments, church seats, or the like, that churches may have, but not need and be disposed to give to other small churches or mission stations, I have had several responses and wish to thank those who responded.—C. E. Krehbiel, Newton, Kansas.

* * *

LITTLE HOUSE

By Edgar Daniel Kramer

I would build a little house
Beside the winding way,
A little house of happiness
For ever and a day.

I would build a little house,
A little inn of ease,
A haven for the wanderers
Amid the fragrant trees.

I would build a little house,
A little house of rest,
And Love would ever live therein
And Christ would be a guest.

* * *

The Vacation Bible schools were very popular this summer. Even in towns of 1200 to 1500 there were five or more teachers at places. Well, but who paid the salaries? There were none! At least in some places we visited this was the case. Ministers and ladies of churches participating, gave their services free of charge. And why should they not do so? Sunday school teachers do so all the year round; why should not others be willing to do something prompted by love also? Love and devotion are some of the things that are to be taught, and it would seem that those who are willing to serve without being paid "stiff prices" for it, had caught the spirit of the words, "It is more blessed to give than to receive." We are assuming, of course, that they would not be losers themselves by so doing. It certainly would be a worth while service if such persons could be found who without harming themselves could give, say 2 hours of a morning for 5 days a week for even a month, to teaching the children in their church.

If you live in an isolated community and the people cannot well afford to pay and you can afford to do so, it certainly would be a fine service if you would consent to give your time for the good cause. Doubtless you would gain more than any of your pupils.

* * *

The First Church, Philadelphia, recently received seven new members and this brings the membership of this church over 500. This church also had a Children's Day program which packed the church building. It's always thus, when the children perform. If the parents will not come, try a Children's program. Let a "child lead them". The church also has a Vacation Bible school cooperating with the Evangelical church.

ATTENTION S. S. SUPERINTENDENTS

Do you have any kind of a Memory Course for your Sunday school? If you do not, we are certain that you wish you had one; for out of your own experience you will know that a certain Christian Stock-in-Trade is an absolute essential for effective work. And Effective Workers is what you, by the grace of God, would like most to make out of all who are in your Sunday school.

Here is such a Memory Course. It is short. Possibly you will say it is too short. All right, you are at liberty to add to it as seems good for your Sunday school. You may have a better one. Well and good; if you do, be sure to send us a copy at once by return mail, as The Sower is very anxious to serve all of our Sunday schools by passing on to all of them the best that any one of them has to offer.

This Memory Course was adopted by the Eastern District Conference Sunday School Convention and Bro. A. J. Neuenschwander was good enough, upon our request, to supply us with a copy.

Primary Department

Psalm 23.
Matthew 7:12 (The Golden Rule).
The Ten Commandments, in simplified form.
John 3:16 (Love verse).
John 14:2 (Heaven verse).
Matthew 6:27-30 (Nature verse).
Matthew 19:14 (Invitation verse).
Acts 20:35, last part (Giving verse).

Junior and Intermediate Department

Psalm 1.
Ecclesiastes 12:1.
Matthew 5:16.
Luke 10:27.
Romans 12:1, 2, 19, 20, 21.
Ephesians 4:25, 26, 28, 32.

Adult Department

Psalm 34:15.
Psalm 91.
Psalm 145:15, 16.
Matthew 11:28-30.
I Corinthians 2:9-10.
I Corinthians 10:13 (Temptation verse).
Galatians 6:2 (Burden bearing verse).

How to Do Memory Work

1. Make a beginning.
2. Keep at it.
3. Emphasize the worth-whileness of it.
4. Utilize the enthusiasm of those who believe in it.
5. Encourage by rewards and otherwise.

How do you like it? Try it out, and report to us on it. If we had the funds, we should like to offer a dollar to every child in the Primary Department who this year would learn and recite before the Sunday school without prompting the passages given for that department. There was a time when too much stress was laid on memorizing, possibly, but it seems to us, that in our day, we have gone to the other extreme.

CHAPEL TALK No. 8

By an Italian

What Are You Reading?

The war stories have run their course. Novels have held the field against all comers. And yet, in a list of best sellers we were greatly surprised in two ways, and that very pleasantly. First, the writer made the claim that the public is reading more along the religious line and books of that nature are naturally selling in larger editions. In his list of best sellers, further, he had none other than Papini's Life of Christ, and we will let Papini speak briefly to you on the great principle of Non-Resistance as propounded by our Master. Here is the way he puts it:

But Jesus had not yet arrived at the most stupefying of His revolutionary teachings. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

There could be no more definite repudiation of the old law of retaliation. The greater part of those who call themselves Christians not only have never observed this new commandment, but have never been willing to pretend to approve of it. For an infinite number of believers this principle of not resisting has been the unendurable and inacceptable scandal of Christianity.

There are three answers which men can make to violence: revenge, flight, turning the other cheek. The first is the barbarous principle of retaliation, now smoothed over and emasculated in the legal codes, but nevertheless prevailing in usage: evil is returned for evil, either in one's own person or by the means of intermediaries, representatives of our tribal lack of civilization, called judges or executioners. To the evil committed by the first offender are added the evils committed by the officers of justice. Often the punishment turns on the punisher and the terrible chain of violence from one reverge to another stretches out interminably. Wrong is two-edged; it fails even if inflicted with the desire of doing good, in nations, or families, or individuals. A first crime brings after it a train of expiations and punishments which are distributed with sinister impartiality between offenders and offended. The law of retaliation can give a bestial relief to him who is first struck, but instead of lessening evil it multiplies it.

Flight is no better than retaliation. He who hides himself doubles his enemies' courage. Fear of retaliation can on rare occasions hold back the violent hand, but the man who takes flight invites pursuit. He who hides invites his adversary to make an end of him. His weakness becomes the accomplice of the ferocity of others. Here also evil begets evil.

In spite of its apparent absurdity the only way is that commanded by Jesus. If a man gives you a blow and you return another blow, he will answer with his fists, you in turn with kicks, weapons will be drawn and one of you may lose your life, often for a trivial reason. If you flee, your adversary will follow you and emboldened by his first experience will knock you down. Turning the other cheek means not receiving the second blow. It means cutting the chain of the inevitable wrongs at the first link. Your adversary who expected resistance or flight is humiliated before you and before himself. He was ready for anything but this. He is thrown into confusion, a confusion which is almost shame. He has the time to come to himself; your immobility cools his anger, gives him time to reflect. He cannot accuse you of fear because you are ready to receive the second blow, and you yourself show him the place to strike. Every man has an obscure respect for courage in others, especially if it is moral courage, the rarest and most difficult sort of bravery. An injured man who feels no resentment, and who does not run away, shows more strength of soul, more mastery of himself, more true heroism than he who in the blindness of rage rushes upon the offender to render back to him twice the evil received. Quietness, when it is not stupidity, gentleness, when it is not cowardice, astounds common souls as do all marvelous things. They make the very brute understand that this man is more than a man. The brute himself when not incited to follow by a hot answer or by cowardly flight, remains paralyzed, feels almost afraid of this new, unknown puzzling force, the more so because among the greatest exciting factors for the man who strikes, is his anticipated pleasure in the angry blow, in the resistance, in the ensuing struggle. Man is a fighting animal; but with no resistance offered the pleasure disappears; there is no zest left. There is no longer an adversary, but a superior who says quietly, "Is that not enough? Here is the other cheek; strike as long as you wish. It is better that my face should suffer than my soul. You can hurt me as much as you wish, but you cannot force me to follow you into a mad, brutal rage. The fact that some one has wronged me cannot force me to act wrongly."

WONDER, LOVE AND PRAISE

(A Meditation)

N. A. Maceachern

Readers of the "British Weekly" were some time ago uplifted in mind and heart by three meditations of great beauty and deep spiritual insight, entitled "Wonder", "Love", and "Praise." The themes are suggested by the first stanza of Joseph Addison's great hymn.

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

The writer of these beautiful and tender articles declares these three attitudes of soul to be primary and fundamental to the religious life.

With that thought, let us step reverently across the threshold of that Upper Room, whose door the Gospel Story has left invitingly open for us, where Jesus and His disciples have foregathered for their last Passover, the supper which He made the symbol of true union and communion with Him. And being witnesses of that moving scene let us behold these deep spiritual fires of the "burning heart" reflected in the faces and words and attitudes of those upon whose souls that night broke the secret of their Lord's coming Passion.

Wonder. What wonder, evoking at first consternation and shame, when He girded Himself to the servant's task which they had thoughtlessly neglected, or wilfully despised! And then these effects of wonderment are transformed into eager loyalty and desire as the gracious meaning of that humble service steals into their hearts. Not my feet only, but my hands, and my head, cries Peter, and the same desire is in the faces of all. What a wonder surged through their souls when He said—one of you shall betray Me! A wonder which wakened in them a terrible fear, and they whispered each to himself or to Him, Is it I? Oh, the depths of fear and misgiving born of wonder in those three briefest words! What wonder too when He gave thanks as He brake bread. That thanksgiving was so wonderful that they were wont afterwards to call the Lord's Supper the Eucharist—the "Thanksgiving." And what hushed wonder and amazement fell upon them as He said—My broken body, My shed Blood!

Love. And if we behold wonder in their faces, and hear it in their words, we surely see it passing swiftly and softly into that deepest and tenderest love to which wonder is always the handmaiden. The very atmosphere of that room was charged with a love that beat from Him to them, and returned to Him again to sustain His soul in its travail. The very confidence with which His farewell command is given to them—This do, in remembrance of Me—given to them in the face of betrayal and desertion, proclaims the sweet consciousness in the Master's heart of the love they returned to Him that night, a love which the terrible events of the morrow would not break, nor the years defeat. Did not John in the tenderness of that hour lay his head upon His bosom like a little child? Did not Peter in the passion of the love born that night defend Him with an unaccustomed sword? Did not Judas thrust himself into the dark, his guilt no longer able to bear the judgment of the love which pervaded every heart but his own? That love has been at once the hallowed joy and the encompassing guard of His Table in every generation of disciples, a love which none can fully express, and which none dare violate, a love "that glows within the ravished heart" of every true child of God.

Praise. "And when they had sung a hymn." Whatever it was, that was the first Christian hymn. Was it the 121st Psalm, "I to the hills will lift mine eyes", and did His soul for a moment see its midnight travail in Gethsemane on the slopes of Olivet just there underneath the stars, and the midday larkness of that other Hill to which His face was set? Or was it the shepherd psalm, with its table spread "in the presence of mine enemies", or did a new song, the precursor of all Christian praise, waken in their hearts, and break forth in measures new to the lips of man, with the urge of "the wonder of that night"? Whatever were the words in which they poured out the praise, it was the first Christian hymn, because the Cross, with the wonder and love of it all, was the theme of their song. Who has not marveled that they were able to raise that hymn at the conclusion of a feast which symbolized the most tragic hour they should ever know? But it would not have been complete without the hymn. Their wonder and their love must find expression in praise. For that one hour each "rising soul" had seen beyond the Cross, and beheld the Feast set in His Father's House of which this was the foretaste—and wonder fused into love, and love broke forth into adoring praise.—Selected.

THE NEEDS OF SOUTH AMERICA

South America has long been called "The Neglected Continent." It has received scant attention from North American churches in comparison with missionary efforts put forth in other parts of the world. Neither in force of workers nor in money has it been considered with due regard. It is expected that the Montevideo Congress in April of next year will properly evaluate South America as a field for missionary effort by the churches of North America and Europe, although of course the greatest responsibility will fall on American churches, both because of proximity and because the missionary societies of Europe have not sufficiently recovered from their losses caused by the world war. The churches of the United States and Canada must largely assume the responsibility for work in South America. Business syndicates are exploiting the material and human resources of South American countries for financial dividends and to place the wealth of those countries at the disposal of the world, without regard for the spiritual development of our Latin American neighbors. It remains for the Church to carry the Gospel of Christ there as an antidote to crass materialism, and that the purpose of God may be fulfilled in giving those peoples abundant life, both for this world and for that which is to come. All Christian people are requested to put South America, the Montevideo Congress, and the several Conferences on their prayer lists for the coming year, and thus help to make the gatherings powerful in spiritual vision and in the determination of plans for the complete evangelization of our neighboring Continent, for whom Christ gave Himself as well as for us.

THE S. S. LESSON

Aug. 17

Jesus Cleanses the Temple
John 2:13-22

Golden Text—"My house shall be called a house of prayer." Matt. 21:13.

There are two cleansings of the Temple at Passover mentioned in the Gospels. The one of our lesson occurred in the beginning of Christ's ministry, the other in the last Passover he attended. It is sometimes asked whether these two accounts might not have been confused, but there need be no difficulty about this. Our Lord was accustomed to repeat some of the striking assertions He made before different persons and on different occasions and it is altogether probable that this cleansing was repeated since the occasion for it was also repeated.

Some years ago there was uncovered a stone sign on the site of the temple that warned the Gentile that he must not pass beyond that on the pain of death. The court of the Gentiles was the only place in the sacred enclosure in which the non-Jew was admitted. Here then we discover a striking abuse. The traders had filled the space with their stalls and crowded out the Gentile worshippers who might want to come near in the service. In Mark 11: 17 Jesus refers to this abuse and those who were profiting by it as a "den of thieves". Those who had so polluted the temple might have argued that they were there for the convenience of the worshippers, but they were there for their own profit and there is no doubt that sharp practices were indulged in. The House of God is holy. It is never the place for bargaining, for making money, or for giving to some the opportunity of personal profit to the disadvantage of the many and for the benefit of the few. The traders were not there to worship and their presence stood in the way of some who might want to be there for the purpose of worship.

There is much in modern Christianity that our Lord could not approve and there can be little doubt that He would frown in disapproval at some of the uses to which churches are put in our day. Entertainments that have nothing in them but an imitation of the way the world amuses itself are not worship and the fact that money is made out of them does not justify them. God's house is a place of worship. Anything that is not worship does not belong there, degrades it and separates it from the atmosphere of sanctity that should be always associated with it.

In clearing the temple of its traders and merchandise Jesus took up a thong of small cords, but there is no evidence that He used it either on man or creature. He was acting as Judge and the thong became an emblem of authority which He took upon Himself. It also added to the terror that must have overcome the consciences of the evildoers. Not only were the offenders guilty of degrading the Temple, but

the authorities who permitted it, were just as guilty. They had no proper regard for the Father's house. As a dutiful son Jesus could do nothing but be zealous for the sanctity and honor of His Father's house. We should always remember that our places of worship are our Father's houses. Having this in mind we will, if we do right, maintain a proper respect. There is nothing but just condemnation in store for such whose attitude in the House of God is not a reverent and worshipful one.

The Jews did not question the righteousness of the cleansing. They only challenged the authority of Jesus to do it. Had He been accepted as a prophet they would have let the matter go without challenge. In answering the demand for a sign Jesus gave proof of His prophetic authority which they would not have questioned had they admitted that He was a prophet. His prophecy was symbolical. He spoke of His resurrection. If His body was to be destroyed He would rise up again after three days. Another way of understanding the assertion of Jesus may be explained: If they, the Jews, would destroy the holiness of the Temple by their pollution in a short space of time He would raise up another worship to take its place. This was the Christian worship that was established after the Jews had by their wickedness had broken down the old.

God's house calls for peculiar respect on the part of His people. It is the evidence of His presence among His people and all men should act as in His holy presence. It is the place where spiritual things are to be the uppermost. Worldly things and thoughts have no place there. There should be such a love for pure worship that all distracting things would be shut out.

THE C. E. TOPIC

Aug. 17

What I Find in Romans 12

In the first eleven chapters of the Book of Romans Paul is presenting a great argument which he brings to a close with the words, "To Him be the glory forever. Amen." After this he makes practical applications of the doctrine he has been setting forth. "I beseech you therefore, brethren" because of all that has gone before he therefore presents that which follows as the most reasonable thing to do. He is able to assume that they (his readers) will undertake to do as he recommends "By the mercies of God." Here is the whole secret of our redemption, our being made members of the family and household of faith, and our eternal hope. It is by the mercy of God that they are ours. It is well that we give much thought to the fact that we are the objects of God's mercy. Were it not for that we would not have a claim on any of the mental, physical, material and spiritual things that are within the possibility of our possessing. It is a mercy that we live, enjoy life and its comforts, but the greatest mercy is the salvation through Christ that is ours for the exercise of our faith.

It is, according to Paul, a reasonable thing that we present our bodies a living sacrifice. He had in mind the living offering that was laid upon the altar to die for the sins of the one offering it. The figure illustrates the duty of sacrifice. It is a reasonable act because Christ died a sacrifice for our sins and, if He was willing to take our places in making atonement for our sins, nothing could be more reasonable than that we be willing to endure the little sacrifices we are called upon to make. In the words of the old hymn we can imagine Him saying, "I gave My life for thee. What hast thou given for Me?"

Some people seem to be of the opinion that to be a consistent Christian they must wear a distinctive garb. Not to be conformed to this world is something vastly more than not to wear the kind of clothes that most of the people of the world are wearing. Modesty and simplicity are becoming to any sensible person when the matter of dress is concerned. But not to conform to the world means not to conform to the fashion of its pleasures, its lust for wealth and power or its disregard of God and the duties clearly defined in His word.

The cure for conforming to the world is a transformation. A change that makes one different. And we are not in the dark concerning how this change is to be brought about. There is to be a renewing of the mind. A renewing is a new creation—a regeneration. As the heart, or we will say, the mind, is the true index of the man. It is from the heart that we show our endeavor to be good, to show the acceptable will of God. Let it here be noted that the reasonable service makes provision that the acceptable will of God is to be shown. That is whatever our life manifests should be such that God can approve and bless.

The third verse recommends humility. Humility is a virtue that God sets forth in Scripture through command, through the example of holy men and through the inspiration that comes from the Christ-life which should be the ideal and pattern of every one who believes God. With humility there will come sober thinking that is consistent with the faith that God implants in the heart of the disciple.

The unity and harmony that should exist in the family of God is illustrated in the body whose every members work together coordinately and without discord. If once we have a church that works as smoothly as do the members of the body we will have approached near to the perfect church. Nevertheless this must be our ideal. With this in view we must plan and work in all our relations with one another as Christians.

Prophecy, ministry, teaching, exhortation and giving are all functions of the Christian. Not all have all of them. Some have only one of these and other gifts, nevertheless, these gifts bear a relation to the others and must be made to fit rightly into the work. It is not all of Christian work to be teaching and there is a great deal more than giving to be done. Yet these must be done with a recognition of the fact that individually these gifts are not always the most important and recognition must be given to those who have differing gifts.

Like the red thread in the rope, the idea of love runs through the whole chapter. It is a love that must express itself in reasonable service to God and in sacrifice but it is also a love that calls for affection, for liberality, for forgiveness, for charity and for diligence.

On the whole, this chapter is its best interpretation. One who reads it will find no difficulty in discovering his plain duty. One who lives it will best show in his life the Christ-spirit that is included to the renewing of the mind.

BOOK NEWS

The Cause and Cure of Infidelity. Including a Notice of the Author's Unbelief, and the Means of his Rescue. By Rev. David Nelson, M. D. Published by G. H. Doran Co.

"Nelson on Infidelity" has long been recognized as one of the most original and powerful documents in the field of Christian Evidence. Its re-appearance in this well made edition will be greatly appreciated by the Evangelical World.

The President of Centre College, Ky., has well said in reference to this work: "After all the learned, eloquent and argumentative treatises on Christian evidence, something was still needed which should bring down abstruse argument to the apprehension of men in general. In this book facts drawn from history, science and observation are placed in a strong and often startling light, and there is an earnestness, a personality, a warm life-blood of reality which gives to the written argument much of the interest and power of an oral address."

The Christ of the Bible. By Rev. R. A. Torrey, D. D.

No one speaks more clearly regarding Christian fundamentals than Dr. Torrey. In "The God of the Bible" he stands firmly for the conception of God as revealed in the Scriptures, as opposed to man-made theories. In this new book he insists as forcefully on the reasonableness of accepting Christ as prophesied in the Old Testament, and as His personal life, teachings and work are set forth in the Gospels. It is a powerful and constructive appeal for adherence to the basic principles of the Christian faith—a convincing argument for the doubter, confirmation and assurance for the believer, and effective material for the use of workers in opposing destructive criticism.

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JOTTINGS

The Middle District Conference is to be held in the St. John's Church, Pandora, Ohio, this month.

The Ebenezer Congregation of near Bluffton, O., recently extended a call to Rev. Elmer Neuenschwander of Marion, S. Dakota. He is to succeed Rev. W. S. Gottshall, who is to go to Marion.

The brethren of the (Old) Mennonite congregation at Salford, Pa., are erecting a new meeting house. It has been found that the old building is entirely too small for the accommodation of the worshippers.

The Institute Lectures, hitherto given in the First Church, Philadelphia, by Dean Byers, of Bluffton College, will be continued in the Second Church for the rest of the course, which will include every Tuesday in August.

The new Bulletin of Freeman Junior College and Normal School, Freeman South Dakota, appears in quite an attractive form. Besides containing the usual information concerning the school and its work a number of very interesting illustrations appear in the book. The picture of the interior of the newest of the group of buildings, the "Gym", is specially interesting to those who visited Freeman during the time of the General Conference when this building was used as a dining hall. Besides its equipment, Freeman College has an endowment of $40,000.00 and should have $100,000.00 which it hopes to raise in the near future.

Rev. J. B. Epp, of the Meno Bible School was recently in Carnegie, Okla., enrolling students and collecting money for the new dormitory soon to be erected on the school grounds.

From an article in The Mennonite Weekly Review, of Newton, Kansas, it appears that because of the rivalry of land agents and the personalities in which some persons are indulging the work of placing Mennonite refugees in Mexico is being seriously handicapped. It is exceedingly unfortunate that personal interests are permitted to interfere when the lives of so many of our unfortunate brethren are at stake.

The Bethel College Summer School had an attendance of 90. Four-fifths of the students were school teachers. A good representation came from the city of Newton. There were three post graduate students and all the surrounding counties were represented. Many of those attending expressed their determination to attend the school next summer. An interesting arrangement by which some of the students were able to prepare their own meals in the basement of the dormitory was successfully carried out. The ladies took turns at preparing meals and the men divided up on the dish-washing and general cleaning up. In this way the board problem was solved and the cost amounted to less than $2.50 per week.

According to the Gospel Herald, Axtell Hospital, Newton, Kansas, has been offered to the (Old) Mennonite Board of Missions and Charities, under certain conditions to be operated as a general hospital and nurse's training school. The Executive Committee of the Board has the proposition under consideration.

Rev. Isaac Epp, Didsbury, Alta., one of the Russian brethren who came to Canada yast year, made a visit to brethren living between Sunny Slope and Swalwell and conducted service with them. 41 persons, all immigrants, participated in the Lord's Supper and two marriage ceremonials were performed. While some of the newly arrived brethren have already established homes for themselves, most of them are still enjoying the hospitality of others with the hope that they too may soon establish their own homes.

Rev. Franz Albrecht of Beatrice, Nebraska, church, who had the misfortune of having his home destroyed by fire last winter, has again moved to his farm and is occupying the new home that has been erected.

The Conference of the Middle Canada District, held in Drake, Sask., July 6-9, was a noteworthy gathering. The mission festival was attended by about 1000 adults and the other meetings were proportionately large. Besides the church building a large tent had been erected for the accommodation of the Conference. About 30 ministers were in attendance. Nine new congregations, representing about 3000 members were admitted into membership of the conference. Other congregations not belonging to the Conference were also well represented and many Russian brethren, lately located in the country, were present. The next meeting of the conference will be held in Rosthern, Sask.

The Mennonite Mission on the Island of Java conducted by the Dutch Mennonites receives large support from other European Mennonites. Missionary J. Thiessen, now on furlough, has been visiting Mennonite churches in Germany and has completed a tour of the Dutch churches covering 40 days during which time he visited 30 places. While the Dutch society is the oldest Mennonite missionary organization, Bro. Thiessen is able to report a growing missionary interest in Holland. The mission in Java has a membership of 1250 with 1000 children. To this number is added about 2000 more persons who come under the influence of the work of the mission through preaching and other activities. There are 20 mission schools with 46 teachers and over 1000 pupils. The Leper colony of the mission numbers about 150 patients. The mission also has a large hospital in Kelet with accommodations for 200 patients and two smaller hospitals with beds for from 50 to 60 patients. Forty native nurses are needed to care for these sufferers. There is at present a great need for younger missionaries. Missionary Janz, the oldest, is 71, having served 46 years. Missionary Fast has given 36 years of service, Missionary Hubert 31, Missionary Claassen 25 and Missionary Thiessen 18. The yearly budget of this work in Java calls for an expenditure of about 200,000 gold marks.

Right now is the easiest time to do that disagreeable duty that is facing you.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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"THY KINGDOM COME"
Matt. 6:10

M. M. Horsch

It is a great privilege that we may pray for the coming of Christ's Kingdom. When we look about us in the world, when we see how the laws and principles of Christ's Kingdom are trampled under foot, we are constrained to pray: "Thy Kingdom come!"

There may be some who say: "Why pray for the coming of His Kingdom? It will come anyway!" He has all things in His hand, and these things will come to pass whether we pray for them or not. This is true, certainly, but the prayers of his people may hasten the coming of His Kingdom. Or, perchance, if we have not interest enough to pray for its coming, we might not be in it when it does come.

As children of God we are constrained to pray that the Kingdom of Christ may come into the hearts of men. God knows this prayer is needed. We are constrained to pray that it may come into our families. It is needed there. We are constrained to pray that it may come among nations for it is barred out by the powers of darkness and evil. Yes, we are constrained to pray, that it may come to our own nation and homeland. God knows, we need it. May the coming of the kingdom be preached instead of politics and science often falsely so-called, or social service, or what not. May our American people listen to the message concerning the Kingdom instead of foreign propagandists in the service of the international money power, who make our nation the stamping ground of their nefarious propaganda.

Let us ask first: "What is the Kingdom of Christ?"

Much has been spoken and preached and written concerning the kingdom of God or Christ and yet that are a great many misconceptions.

Some think the church is the Kingdom. The church is only a part of it. The church is the gate or the entrance, we might call her the vestibule of the kingdom. Upon the threshold of this gate, or entrance is planted the cross and no one, wishing to enter dare ignore it.

In a very unrestricted sense, the kingdom comprises all the visible and invisible world, the heavens, the earth, nature, the whole universe. For God is the supreme Ruler over all, and has absolute authority, even over the powers of darkness. This, however, is not the kingdom for which we are bidden to pray. We pray that the authority of the King may be established in the hearts of men and in the world.

This kingdom of God may be compared with an earthly kingdom, or nation. A kingdom has definite boundaries, north, east, south and west. It has one ruler or king. There is one code of civil law, one constitution. There is one official, or national language, there is one army of defense. Lastly there is a body of patriotic and loyal citizens, who love their country; its government and institutions.

Now compare these things with the Kingdom of God. It has boundaries. Yes, very definite boundaries, that separate it from the world. Still, every human being may become a citizen. It has a Ruler and King, Christ the Son of God, sitting at the right hand of God, our crucified Lord. It is not a democracy, so called, it is a kingdom. Democracy today is held up to man as a panacea for every social, political and national ill. Yes, if every man's heart, or at least the majority of men's hearts were right democracy would be the thing. As it is, it's nothing but a mockery and will fail just as monarchies and autocracies failed.

The Kingdom of God has a code of law, or a constitution, which is God's Word and particularly, the Sermon on the Mount. It has one official language, the language of Canaan, understood by every citizen. We are glad for the time to come, when the vexing language question and languages shall be no more and the confusion of tongues shall cease.

The kingdom of God also has a force or power, both for offensive and defensive purposes. This force or power is the power of love, wielding the two-edged sword of the Spirit, the Word of God. Its citizens are all twice born people; born into the world by physical and natural process and by supernatural and spiritual process, born into the kingdom.

At present this kingdom is not yet visible. It does not come with outward observation, it is within the heart. It does not consist in outward ceremonies, in observing certain forms or rituals. It is not eating and drinking, but righteousness, peace and joy in the Holy Ghost. At the end of this blood-soaked, sin- and war-ridden age, or dispensation, according to Daniel's prophetic image, this kingdom will appear in great power and glory. The king himself, our glorified Lord, will usher in His kingdom at His coming.

Now, we will note the present status of the kingdom of God. Here we might paint a dark picture, if we chose to do so. The god of this world has fearful power over nations and peoples and individuals. He has his insidious and devilish agencies everywhere, to draw into evil, the bodies and souls of men. Men of fore-sight, politicians, statesmen, religious leaders, are greatly alarmed over present conditions. Taking a general survey of the world, you also note the fact, that in those countries, where at the beginning the Gospel light shown brightly the crescent and not the cross still holds sway. Slowly and painfully only, the cross is making headway in those countries.

Then, there is no need to speak about Catholic apostacy. There is fearful apostacy among Protestant people and in Protestant countries. The late war was possible only and conditions that cry to heaven today are possible only in the light of that fearful apostacy. Not God Almighty in heaven, but mammon is the god of nations. Money-madness, pleasure-madness, fashion-madness, creep even into the sanctuary and to the very altars of God.

Let this be sufficient, for it is a bright and pleasant picture that we may paint, on the other hand. Yes, this fearful darkness of the world has a very bright side for the Christian. Do you hear the voice of the Master: "When you behold all these things lift up your heads, for your redemption draweth nigh." Mid-night darkness precedes the glorious dawn of the morning. There are more men and women today than ever before. God's people who pray for the coming of the King. The sore travail and distress of the world leads people to toil and labor in behalf of the kingdom to pray: "Even so come, Lord Jesus!" There are great revivals here and there, as in Russia and Germany now. Revivals not ushered in with trumpets and advertising and exploiting, but a wind from the Holy Spirit blowing into and taking hold of the hearts of men and women. God's people are bestirring themselves to save men from sin. There is one bright side for Russia as an outcome of the horrible war. Hundreds of prisoners of war in Germany were converted and returned home as missionaries. Their lives and words are a living testimony for the power of the Gospel. The missionary outlook today is brighter than ever. Yes, the King is gathering in His people. Let us have a part in this great work.

Now let us also note the final and glorious consummation of the kingdom. This will be when it takes visible form at the coming of the King. When will He come? We do not know, but we feel that we are in the latter days of the last world empire, according to Daniel's great image. The toes are of iron and clay and iron and clay does not mix. Autocracy and democracy does not mix. International money, power and protetaniate does not mix. Capital and labor does not mix. Soon it may be the stone cut without hands may begin to roll and smash the toes. Earthly kingdoms will fall and Christ's kingdom will be established. Present conditions, so chaotic, will lead to the despotism of Anti-Christ. But Christ will come to make an end of it all. He will change the hearts of men. We would despair if we would have to depend upon men to bring in the kingdom What an awful mess men make of it, we have witnessed again the last ten years. Our King, our Master, whom we love, and whose we are, He will do it, and this blessed certainty gives happiness and peace and joy.

When He comes, Satan will be deprived of his power and even nature will be changed. In this connection I love to read Paul's

words in that sublime chapter, the Eighth of Romans, verses 18-23. I believe that all those glorious prophecies and promises concerning the millennial kingdom will literally be fulfilled.

In conclusion it is interesting to compare the process of building the kingdom of God, to the process of building an imposing structure, or building. First comes the plan and blue-print. This God made before the world was. Then comes the foundation consisting of deep excavations, for it must be laid deep and strong. This is represented by the old dispensation from the dawn of history to Christ. Next comes the basement, which is represented by the church of Christ. The time, between Christ's first and second coming or advent. Lastly, the structure in all its beauty, splendor and glory, the millennium, or kingdom of peace. The time may be reckoned from Christ's second advent, or the fall of Antichrist, till the last and final judgment. Now the full and final and all-including completion and consummation, after the final judgment when time shall have merged into eternity and shall be no more. When the new earth and new heaven have appeared, eternity has begun. Now the kingdoms of the world are our Lord's, and His Christ's and He shall reign forever and ever.

S. S. AND C. E. ANNUAL REPORT

To Pacific District Conference, June 15-18, 1924.

It was with considerable misgiving that the task of Field Secretary for the S. S. and C. E. work of our conference was undertaken. It was only by going to the source of all power and imploring the Master for wisdom and strength that even this small service could be rendered of which a report will follow.

Often, while on this trip visiting the Oregon, Washington and Idaho conventions did the Field Secretary feel keenly his utter inefficiency and lack of training to be of such help and inspiration as might be expected of him. This comforting thought came to him again and again that if no more is accomplished during this trip than to establish a closer fellowship among S. S. and C. E. Workers in this Pacific District and a realization is effected that we are primarily engaged in serving our Lord Jesus Christ and that our objective is to win every boy and girl for the Christian life then the effort may be justifiable.

Two regretable facts stared the Field Secretary in the face constantly, first, no instructions were given him by the Conference as to his duties, and secondly, no information was available as to what was needed and wanted in the various fields. Thus the whole project became the project of the pioneer. Whatever mistakes the first Field Secretary of this Pacific District has made may prove stumbling blocks for all succeeding Field Secretaries; or should the conference see fit to discontinue the services of such an officer it may be because of his lack of vision: because he fails to present the needs of our S. S. and C. E. work in such a way as to justify the employment of a field worker.

The Field Secretary attended and spoke at the following S. S. and C. E. Conventions:

Pratum, Oregon, June 8th.
Colfax, Washington, June 9th.
Aberdeen, Idaho, June 11-12.

The California S. S. and C. E. Convention slated for May 25-26-27, has been postponed till fall. According to the minutes of the preceding Conference the Field Secretary was to bring in a report and make recommendations for more intensive work in S. S. and C. E. The former is easy enough, but the latter is more difficult. Though we have visited three conferences and taken part on the program, yet we are still so close to these new experiences that time has not had a chance to chrystalize the needs. There are needs, even urgent needs, both, to harness the powers manifested of this virile people of our churches, but also to release, under proper direction, this power for the accomplishing of righteousness.

There is need practically everywhere of a better statistical standard. It may seem insignificant to keep an accurate record of every pupil. Guess work in Church Work has brought about a leakage which threatens to destroy the whole structure.

Our observation convinces us of the advisability of adopting graded instruction at least up to the intermediate age inclusive. We would advise that the leaders both in S. S. and C. E. go thoroughly into the matter of graded instruction at the very earliest opportunity. We are convinced of the results if the examination is made unbiased.

The social life of our young people is considerably influenced by outsiders. Our young people keenly appreciate and are aware of the fact that much of the social life as expressed by other young people is not in harmony with what we profess as Mennonites. We shall have no serious difficulty in working out a Christian Social Program if we start now; but danger lurks where no provision is made.

We would recommend that the Evangelization committee cooperate with the Field Secretary in the future, conferring with him as to the status of each S. S. and C. E., making known what problems confront certain churches and offering helpful suggestions in approaching the problem.

The Secretary's work could be simplified and, therefore more effective if the Conference would adopt a Standard for both S. S. and C. E. similar to the one adopted by other District Conferences. Thus, each organization can gauge itself and determine how nearly it meets the requirements. An honor S. S. or C. E. would be such one which comes nearest to the Standard.

We would suggest that the Conference propose a common project in which all the S. S. and C. E. could and would participate. The benefit of such a united effort can be clearly foreseen. Whenever we get the virility of our young people on this coast hitched up to one common Christian task we shall witness the dawn of a new day in real cooperative work. Let us pray for that day to come speedily.

The statistical report is a summary of 13 S. S. in the Conference. The statistics are as follows:

Enrollment	1762
Teachers	137
Teacher Training	84
Catechism	62
D. V. B. School	124

There are nine S. S. with Cradle Roll Departments, three Home Departments, eleven have missionary instructions and collections; five conduct teacher training; four participate in D. V. B. S.; one has graded instruction.

The statistical report of the C. E. reveals the following, namely,

Enrollment	760
C. E. Comrades	87
Tithers	56
Experts	23
Life Recruits	6
Study Classes	2
Contribute to Mission	11

C. F. Mueller.

DEFINITE MISSIONARY PROJECTS FOR THE C. E. AND HOW TO HANDLE THEM

Whenever we speak of missionary work every Christian should be interested in the subject and be willing to help along in this great work, for it was our Master's last request made to His disciples and also to us. This missionary work was continually upon our Heavenly Father's mind. We see in that familiar passage John 3:16 that it led the Father to give His Son and the Son was willing to leave His glory and to humble Himself for man, who was struggling in sin.

The reason why so many Christians do so little for the mission is lack of knowledge about our mission fields and to many the need and duty for help is not presented strong enough; so that they will feel with the needy ones and sympathize with them as the good Samaritan did to the unfortunate traveler.

In order that any missionary project in a C. E. may be worked and carried out successfully there must be a missionary committee. Every C. E. large or small should have a missionary committee, for it is the duty of the C. E., as a branch of the church, to prepare young workers for God's vineyard by giving them information and letting them render service from youth which will increase as they pass through life. The missionary committee must have a part in helping to make the mission C. E. programs. In the last week of the old year or the beginning of the New Year the program committee and the missionary committee with their pastor, should hold an all-day meeting in planning programs for the whole year. In a very small C. E. some of the missionary committee members could be in the program committee. The missionary committee should especially be interested in the missionary programs and suggest topics and leaders and speakers. The success of the programs will depend to a great extent upon the planned program.

Missionary programs should at least be held once a month and an evening should be devoted to them. The C. E. programs given out by the interdenominational C. E. committee for prayer meetings and daily readings do not contain enough missionary programs and many of them are not suited for every C. E. on mission, therefore, it would be better for the program committee to plan mission programs for their Christian Endeavor societies. In mission programs great stress should be put on the needs for mission and give information and acquaint the C. E. members with our own mission fields and workers of our denomination. By special programs planned with this in view about our mission much greater interest will be taken and things will be better understood and fixed in the minds of the C. E. members, than if mission programs are given regardless of denomination. This may sound selfish, but listen what the Apostle Paul says on this idea as recorded in Gal. 6:10. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who

are of the household of faith." Our church papers contain splendid reports and information about our mission fields. Are these papers read by as many C. E. members as could be read? Maybe not, and the reason most likely is lack of interest and information. The writer does not want to be misunderstood by not having any information upon other denominational fields. This information may easily be brought in by heading the main topic on some of our mission fields.

By planning programs great care should be taken in not having topics on two different continents in one program unless it is a program in giving a general idea about our mission work. If special information can be received it might be well to consider only part of the field, as, for instance, China, and take up only phases of the work. In speaking about our work along a certain line it would also be advisable to mention what other denominations are working near our fields and what they have done along the same line as our fields. Our mission work in some continents is growing so rapidly that it would almost be too much to give all the information in one evening. Topics could be treated on spreading the Gospel, saving souls, hospital work, educational work teaching methods in farming and living. Many of our churches have workers from their church in the mission fields or friends and such topics will indeed arouse interest in the C. E. to have information upon these fields. In the programs planned for the whole year the programs should be posted somewhere so that everybody may read it and start to prepare for it in time writing for information to our mission boards and also to our workers in the mission fields, for they will be glad to give information about their work. The leaders especially should know in time upon what field they shall speak so that they can help the different members on the program in getting information. This has been done and is being done in some of our C. E. societies and it would be advisable for those C. E. societies that have not tried it to begin at once.

In every mission program prayer should always be an important number on the program. Our workers when they come home tell us that our prayers have helped them in carrying on their work and that they need our prayers if the work is to make progress as well as our money. At these mission meetings the leader should not fail to call for any additional information upon the field treated, for there might be some splendid information in the audience which might not be given unless asked for. In giving mission programs it is wise to alternate the programs on the home and foreign mission fields. In some C. E. societies they even give more mission programs than once a month. If possible it would be wise to give a short review in the form of questions on the mission program the Sunday following and the person to give the review would be the pastor or one of the missionary committee members. This review need not take over fifteen minutes, and the value gained in it would be to fasten the information given the Sunday before. In these meetings it is fine to bring charts, maps, photos and graphs about the mission fields, for these all awaken interest and are helpful. We must have these missionary meetings to awaken more interest in mission and "in fact, it is the only means, save the missionary sermon, of reaching many who will neither pray nor read nor give."

As we have seen some will neither read nor give. In some of our C. E. societies there might not be any access to any reading material. There might not be any library, or if there is one there might not be material on mission. It is the work of the missionary committee to see to it that their C. E. society has a good missionary library. How can we get the C. E. members interested in mission work if they cannot get any information for themselves. Youth is craving for reading and we must supply them with good reading material, or else they will read poor literature. New missionary books upon the different mission fields are coming out of the press every year. The question might be how to obtain these books. Plan for a special missionary meeting and bring before the meeting the importance of these new books. After the talks on these books pass slips of paper through the audience asking for persons who will donate one book to the library or another way make up a list, say of twelve books, and get persons that will sign up for one of the books and be willing to read it and exchange it with the other members. In the latter way the books would not belong to the library, but knowledge will be received on the various mission fields. In some C. E. societies they have good mission books, but are not read. Maybe these books are on the wrong shelf and should be brought out, put upon the bookcase with a sign to attract readers. Some readers do not like to see the librarian and trouble her to unlock the bookcase for a book, and therefore it might be a good plan to leave the bookcase unlocked leaving the members take a book whenever they please only asking them to sign their names upon the book slip with the date and leave the slips in a certain place. The librarian should pick out the mission books and at the close of a mission meeting ask members to read these books and be willing to give a short report within a month upon the book to the society.

To get members interested in some special books it might be well for some good reader to pick out just parts of the story, reading it at the meeting up to the climax and stop. Many of the members will be anxious enough to know the rest of the story by reading the book. Every library should keep some mission periodicals. As long as there is ignorance about mission in our C. E. societies little interest will be taken to help along the mission work.

As soon as the above projects are started and knowledge is received of the need and how necessary it is for every Christian to help win souls the C. E. society will be thinking of helping along and also have a chance in carrying out Christ's last command. In "The Mennonite" of April 10, 1924, No. 15, we have a very nice illustration in Special Supports List of India. A number of our C. E. societies of The Pacific District Conference are on this list. Every C. E. society small or large should take the responsibility in a similar way in supporting a child or a native helper. By being responsible to raise the money for a helper more mission interest will be awakened. Maybe some C. E. societies would rather raise money to support a certain station where some of our missionaries are located who are from their home church; if they do this so much the better only every society should be willing to help even if the members must sacrifice to raise the money. Every member must take the responsibility to raise a certain share.

It is a very good plan for the society to have a systematic method of giving. The pledge system is a very effective system of giving. The officers or persons responsible for raising missionary money should make a list for pledges for monthly payments at the beginning of the year or pledge cards to sign up from $1.00 down, or if there are members that would like to give more, let them do so. On a meeting before signing the pledges arrange for the pastor to give a sermon some Sunday morning on mission asking him to stress our duties to help, sacrifice, give and pay. We people are often forgetful and must be reminded sometimes of our pledges and duties. It might be a good plan to remind the society as a whole about their monthly payments, or it might be better as the monthly pledges are due to write a note on the blackboard, as for instance, if twelve have paid before due, on the Sunday due write: "Monthly pledges due. Twelve paid before due. Have you paid? Who will be the next to pay?"

The same project will not work in every society. It is, therefore, up to the missionary committee to plan some project suitable for their C. E. There are many more projects that can be worked out in the C. E. society from what are stated above. In all our planning and working may God guide and direct the meetings and give His blessings upon the work so that the C. E. societies may mean more and more to our mission work as our opportunities and duties increase.

Peter C. Jantz.

PROGRAM 50TH S. S. CONVENTION OF THE EASTERN DIST. MENNONITE CONFERENCE SAT., AUG. 23, 1924, ZION MENNONITE CHURCH, SOUDERTON, PA.

Convention Theme—Training for Service

MORNING SESSION
(10:30 Daylight Time)

Song Service
Devotional Service—Rev. G. T. Soldner
Introductory Remarks—H. M. Detwiler
Singing
Business Session—
Reading of Minutes
Report of Officers
New Business
Special Music—Souderton School
Topic:—The Importance of Missionary Education for Children—Eleanor A. Temple
General Discussion
Special Music
Topic:—Goals to Be Reached for S. S. Work—Rev. F. Swartz
General Discussion
Appointment of Committees
Announcements
Singing and Offering.

AFTERNOON SESSION
(2:30 Daylight Time)

Song Service
Quiet Hour—Rev. A. M. Fretz
Business Session
Question Box—E. Y. Fretz
Special Music
Topic:—Prohibition and Sabbath Observance—Rev. Neuenschwander
General Discussion
Offering
Special Music
Announcements
Address—Dean Byers
Closing Prayer and Benediction—P. E. Frantz.

THE MENNONITE

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EDITORIAL

At a recent meeting of the Alberta-Saskatchewan (Old) Mennonite Conference the question: "What attitude does this Conference take toward the present prohibition movement?" was presented. To this the Conference replied: "We absolutely condemn the liquor business as unscriptural and demoralizing in every way. Prov. 20:1; 23:31. We consider it our duty to testify against intemperance in every form, both in the church and upon moral issues. Moreover we owe submission and support to our government in all points where there is no conflict with the teaching of the Gospel. Rom. 13:1; I Pet. 2:13; Acts 5:29. But as the prohibition movement is a political issue and leads to entanglement with the world, we therefore advise our brethren to have no part in any political movement involving the public ballot box or liability in state government."

Now, it has been the boast of many of the Canadian brethren that their fathers migrated to Canada after the period of our Revolution because of their loyalty to the Crown. Does this mean that their children have found their Government so utterly unworthy since that time that they must regard it utterly inconsistent for a Christian to exercise his franchise? We are glad to note that the brethren of the Alberta-Saskatchewan Conference regard the liquor business unscriptural and demoralizing in every way, but we are convinced that were all the churches of Pennsylvania, or any other state for that matter, to pass a resolution like the one noted it would be worth $25,000,000 to the liquor interests and every rum-seller would brush up his discarded beer and whiskey signs and have them ready to hang out again in a little while, for without the active support of the church people the breakdown of prohibition would follow immediately and hell would be loose again on a rampage such as we never had before.

It is well to say that a "Christian owes submission to the Government in all points where there is no conflict with the teaching of the Gospel," but observation teaches us that where the Christians deliberately take a position of political inactivity there can be no Government to which one can submit with a clear conscience. Government with the Christian left out has, time and again, resolved itself into a government by the rum forces. How any one can sincerely believe in a prohibition without the support of Christian votes is something beyond our understanding. We have serious doubts as to whether those taking an attitude toward an evil such as this one, which is one of the worst with which humanity has ever been cursed, would want to bring up his children and live in a community that left the solving of this problem and others like it to those who are non-Christians and in many instances anti-Christian.

CORRESPONDENCE

Donnellson, Iowa, August 1, 1924. On Sunday morning, July 27, Rev. Elmer Basinger delivered his farewell sermon to his congregation here at Donnellson. Immediately following, the morning services a basket dinner in honor of Rev. Basinger and his family was served on the church lawn. In the evening Rev. Basinger brought the message to an out-door assemblage of the four churches of the town. He gave his farewell remarks to the town and community, at this time, and Rev. Stoerker of the Evangelical church responded, expressing the regrets of the people of the community at losing one out of their midst who was not only repected and loved by his own congregation but by all who came into contact with him.

Rev. Basinger and his family left Monday morning, driving by auto, to Freeman, South Dakota, where he has accepted a call as pastor of the church, and also as teacher of the Bible in the Freeman Junior College.

During the four and one-half years that Rev. Basinger was with us he accomplished a great deal in the advancement of the different organizations of the church. He re-organized the Sen. Christian Endeavor, organized a Junior Endeavor, held mid-week Bible Study during about nine months of the year, organized and taught a Teachers' Training class in Sunday school, helped the Supt. of the Sunday school to get our school up to the requirements of a standard Sunday school, and in many other ways filled both old and young with enthusiasm to carry on the work of the kingdom more willingly.

Mrs. Basinger also was a faithful worker in the Ladies' Aid Society, the Beacon Light S. S. class and as Superintendent of the Cradle Roll in Sunday school. The children leave gaps everywhere, especially in their different classes in S. S. and in Junior and Senior Endeavor.

As much as we regret to lose them all, we realize that Rev. Basinger was too loyal to his Master not to go when he was called to a wider field of service. So he and his family take with them our best wishes and we hope they will receive many blessings in their now home.

A call was sent the Rev. William Kauffman of Moundridge, Kansas, and was accepted by him. Word has been received that he is on his way, by auto, and hopes to be with us by Sunday.

We shall be glad to welcome him and his wife into our midst, and hope that the Lord may be with them and bless them in their new home.

Correspondent.

THE APPEAL OF MORBIDITY

Several weeks ago, a man in London confessed voluntarily that he had a personal part in the Wall Street explosion of September, 1920. Ever since that ghastly day, the keen-minded detectives have been trying to round up those who were responsible for the plot. It was not long, however, until the self-confessed criminal retracted what he said, and claimed that he had no participation.

One is inclined to ask why a man willingly confesses that he is such a criminal. This is nothing new in criminal annals. Whenever a particularly tragic affair occurs, and its news spread over the nation, and it has an appeal of morbidness, persons here and there throughout the country will confess to having had a part in the business, or perhaps have acted the principal part. Those who have had experience in running down such clues always take a confession with several grains of salt. There is a certain abnormality of the human mind which attracts it to a case of this kind, and which induces men to claim some connection with it. This may be for the sake of notoriety, but the psychologist has not ferreted out the cause, nor has anyone decided on the purpose. One may desire to get into court, to draw upon himself the eyes of a curious crowd, to see his name and picture in the daily press and take some sort of satisfaction from it. But the pay one gets seems entirely too little for the hypocrisy and the risk.

Then, this morbidity appears in other ways. If a particularly ugly divorce case is in progress, the court room is crowded with a preponderance of women. Why do they want to frequent the place? Officers are necessary to keep such a court room from being crowded to suffocation. Do the lives of so many persons feast upon the unclean, upon the vile, upon that which wrecks and ruins homes and the people therein, upon stories of lust and unfaithfulness?

It appears that the more abnormal a life or a life's occurrence, the more unclean or wicked one can become, the more spectators one draws. This is the next thing to personal participation. If one cannot control himself enough to keep away from such things as an observer, there is a good deal of risk in the observation. It is time for men to take a new grip on themselves. The tragic in the theater commands too many men. The greater the nudity the greater the crowds, is pretty true all over. All these traits of character and yielding thereto are related in a general way to the traits which lead to false confessions of criminality. All are attached to men whose minds are warped in some way, whose souls are undeveloped or perhaps shriveled, who have no particular desire to do good—men who are living on the surface of things and carried along by the current. It is a good deal better for men to be rooted and grounded somewhere, so that they will not be drawn by every such appeal.—Religious Telescope.

GOD BLESS YOU

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know, that far or near,
My loving thoughts attend you.
I cannot find a truer word,
Nor fonder to caress you,
Nor song, nor poem I have heard,
Is sweeter than God bless you,
God bless you! So, I've wished you all,
Of brightness life possesses,
For can there any joy at all
Be thine, unless God blesses?
God bless you! So I breathe a charm,
Lest grief's dark night oppress you,
For how can sorrow bring you harm,
Since 't's God's will to bless you?
And so through all thy days,
May shadows touch thee never
But this alone, God bless thee friend,
Then art thou safe forever.
—Harry Work.

Incessant talkers are sure to say some things that ought not to have been said.

Any habit that hinders is harmful.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

CLEARING HOUSE

Song Books Wanted

I have an inquiry for 4 dozen song books, "Joy to the World," "Songs of Praise" or the like. Might be a few more or less. Who can supply?

* * *

Has any one an Acousticon that he does not need and would be willing to put to good use in one of our Mission fields?

* * *

Where is the church that could use a Communion Set composed of Flagon and two cups? Let me hear from you.

* * *

Is there a Sunday school that could use a small Library of either German or English books? Will you state what you could use?

Christian E. Krehbiel,
Newton, Kansas

* * *

Mrs. R. A. Goerz recently took her Sunday school class out to the Hutchinson, Kansas, Mission and participated with them in a Children's Day program. Fine inspiration for the Mission as well as for the Sunday school class.

DALTON, OHIO

Something is being planned which will be novel for the Mennonite church. In the Middle District Conference, which is to be held in St. John Church near Pandora, Thursday evening, August the 28th will be Christian Endeavor night. At this time the young people will be given an opportunity to express the results of their clear thinking.

The committee in charge is planning a discussion meeting, somewhat on the plan of the recent Louisville and Indianapolis Student Volunteer Conventions. Various topics, dealing with world problems, the advances our church and mission programs should make, the possible contribution of our present day young people, and others will be discussed. These topics will be opened by five-minute speeches given by members of various societies. This will then be followed by rapid-fire open discussion from the floor.

The young people of our denomination are quite active and enthusiastic and they need an opportunity to transform their zeal and enthusiasm into action. Notice detailed program in later issue and plan to be present if possible.

* * *

Salem Mennonite Church near Dalton is having a special Missionary day on August the 3rd. A special program is arranged for this time. The church is fortunate to have with them at this time three missionaries. Those who are expected are Dr. Rosella Biederman who has full medical preparation and is booked for China in September, Mrs. Adah Burkhalter and Miss Martha Burkhalter.

A. R. Keim.

"PRACTICAL WAYS IN WHICH OUR CHRISTIAN ENDEAVOR SOCIETIES CAN AID OUR MISSIONS"

J. J. Plenert, Hutchinson, Kansas

Dear workers and representatives of our various Christian Endeavor Societies.

Let us first paint a picture in our minds of a desert, where we see faithful people working hard every day under a great number of difficulties, such as disease, famine and pestilence, all for the sake of digging down for the precious gold—for Jesus Christ. And then we turn our eyes to a beautiful valley where we see ever so many people enjoying the freedom and the fresh air, these far outnumber those in the desert. Their work and hardships are entirely different. But you see very little cooperation between the two. It seems those in the valley feel themselves sometimes superior to them in the desert. Often you see that some one comes out of the desert for a vacation in the valley, and then they present their work to the people as best they know how. Everybody seems to have enjoyed their visit and all are sorry to see them go back to the desert. But in the space of nine years these desert people come back again to these in the valley and to their surprise and the shame of the people, they find that they have almost been forgotten and even seem strangers to quite a number. They make calls at some homes and say we are from the desert where we have searched for precious gold, for Jesus Christ, and are your representatives. Then they must listen to that answer. We never knew that there were any by your name in the desert.

Let us call this desert our Missions and those workers our Missionaries, and those in the valley our Christian Endeavor Societies. How is the cooperation between the Missions and Christian Endeavors? How can our Christian Endeavor Societies aid our missions, is a very important question. We shall try with the Lord's help to look at a few ways in which our Christian Endeavor Societies can aid our Missions.

First, our Christian Endeavor Societies can aid our Missions in getting acquainted with the Missionaries and their work.

How can we help any cause along satisfactorily, if we are strange to the cause? How can we expect great aid from our Christian Endeavors if they are not acquainted with our Missions and Missionaries? Yes, I hear some one say, our society is acquainted with all our Missions and Missionaries, for which we are all thankful. But I am not afraid to say that about half of our young people of today are not acquainted with our Missions and thus it is impossible for them to aid them in any way. Then the question arises how can they get acquainted?

First I would say, by having the different members of the society take it upon themselves to write to all our Missionaries and kindly ask for some pictures of themselves and their work. Then put up a nice board in the Christian Endeavor room somewhere where all these pictures can be displayed with the names of the Missionaries and the place they work written over them so every member of the society can see their Missionaries and their work they are doing. By this they will learn to know them and will have a greater zeal to aid them. Of course, let me here make an explanation; this would cost the Missionaries quite a sum of money if all Christian Endeavors should ask for pictures. So I think it would be well for the society to be willing to defray the expenses connected with that. Or a better way yet might be to have some member of the Christian Endeavor Societies of the Western District Conference to be appointed who would take it upon him or herself to get the negatives from the Missionaries and then have them printed, and sent out to all our Christian Endeavor Societies and they could pay him or her. Of course I think the more people we can get to work of the societies towards the cause of Mission the greater interest we will have from their part.

Another way to get acquainted and thus aid our Missions would be by having the different members of the society draw a name of some Missionary and write to them a letter asking for information as to their work and special need. And you have no idea what it really means for a worker to receive a letter from some young folk and seeing that they are interested in their work. The workers will go on with a greater zeal knowing they have the sympathy and uplift of the Christian Endeavor Societies backing them up.

Secondly, when I mention prayer I mean systematic prayer. For I am convinced that this is the only way that real aid can come from the societies through prayer. In systematic prayer I would suggest to get a prayer list in your society of all our Missionaries, that is, having each worker's name, place, and special need on a list and then set a regular time, as would seem convenient for every society, for prayer for each worker and their need. I should judge every week one missionary would be very suitable. (Let me mention in connection with this that such a list can be had at the Mennonite Book Concern, Berne, Indiana, and is arranged for this year.) But to keep it in the minds of the societies that they have a Prayer Cycle it might be well for the Secretary or President to announce on Sunday that on our prayer list for this week, for example, we have Missionary P. A. Penners, India. I should think it very nice for that member of the society who has drawn Missionary P. A. Penner's name to write to them relating that their society is having this week a week of prayer for them and their work. This will mean so much for the missionary and should not be forgotten.

Thirdly. This one applies mostly to home missions. And the reason that I make mention of this is, that ever so many of our people are moving into cities and seem strange to our Missions and the workers. The Missionaries do not know of all those that move in the cities and thus are unable to call on them. Now if the Christian Endeavor societies would follow up their people from their societies and write the Missionary worker that Mr. or Miss so and so has moved into your city would you please call on them. This way I am sure we could save many of our people before they go somewhere else or get negligent. It is often rather embarrassing to the Missionary worker if some one comes and ask him if Mr. or Miss so and so are coming to church, and he has to say, I never knew that they were there. This could be avoided if aid came from the Christian Endeavor societies.

Then another way the Christian Endeavor Societies could aid our missions in working with them would be in visiting them whenever opportunity prevails. Don't do as some who came to Hutchinson and were asked by there friends to go along to the church with them, and this is the answer they received. "Da gehören wir doch nicht hin, das ist ja doch eine Mission." Those dear friends had just forgotten that that was their work, to which, I hope they were contributors, and thus should have been glad to pay it a visit. I am sure there are not many that have that feeling towards our missions. If there are, we certainly can't expect much aid from them. No, friends, feel that this is your work and you ought to be glad to aid by paying it a visit. Also if your society is near enough a Mission make it an aim to go there and give a program.

Fourthly. This seems to be mentioned first in nearly everything today so I have placed it last so as not to scare any one. But I feel that no one can be satisfied who is a Christian and does not give, give, and give. "Give, give, be always giving; who gives not is not living. The more you give, the more you live." Here is another little verse in giving.

"Give as you would if an angel awaited your gift at the door.
Give as you would if tomorrow found you, where giving would be no more.
Give as you would TO THE MASTER, if you met HIS searching look;
Give as you would of your substance, if His hand your offering took."

Of course, I don't want to be understood that the Christian Endeavor societies have not given; they have. But I wouldn't doubt it a particle that they could give more.

Listen to this; Since 1910 the girls of the Presbyterian church have been supporting ten foreign missionaries at $1,000 each, and are raising $3,000 in partial support of three of their Home Mission Institutions since the same year. Which puts it to $13,000 for the girls of the Presbyterian church for one year.

Why couldn't the Christian Endeavor Societies of our Conference do something like that? It need not be so great at first. But let's say, come to the aid of our Missions in India who have long been wanting a doctor there. This year we are having two doctors graduating who are ready to go to India. But the Mission Board

feels that they hardly can send any more at present. Why not have the Christian Endeavor Societies say, we will support our first doctors to India. This certainly would be a great step for the Christian Endeavor Societies to aid our Missions. And I for one feel that this could be done by our societies without having it become a burden.

Listen how Wm. Carey felt when he was called to go to India in Mission work. He said, "I will go, weak as I am, I will go in His strength," but, if I go down, you Fuller, Ryland and Sutcliffe you will hold the ropes."

Dear friends, all our Missionaries went out as weak as they are depending on His strength. And placing their fullest confidence in every one of us that we would hold the ropes. Let us hold on and the Lord will bless.

THE C. E. TOPIC

Aug. 24

How Selfishness Shows Itself; How Overcome It?

Gen. 13:1-8

Abraham once had forgotten the promises of God and went down into Egypt. While he was there he was without a revelation from God. He was thinking of his own safety when the famine came and made the journey that got him into trouble. The unselfish person will first of all rely upon what God says concerning taking care of him. Knowing that he is safe in God's hands he wil take no concern for the things of the day. Had not trouble come upon him it is hard to estimate how long would have been Abraham's stay in Egypt. Troubles sometimes are the best things to bring us away from our own selfish thoughts. The most unselfish people in history have been those who have had to pass through great trials. When troubles come upon us they are not always a curse. They may lead us to think of others who like ourselves are in trials and need our assistance.

When Abraham returned to the Promised Land he went straight to the altar he had created. There is a connection between one's unselfishness and one's relation to the altar. Worship is closely associated with unselfish lives. Those who find no time to turn aside from the world and its cares and get close to God seldom find time also for being unselfish. The unselfish mother is the praying mother. The unselfish nation is the nation that fears God and honors him with its worship. The church that exalts Christ and lives in the closest possible communion with Him will not be idle and will devote its energies toward helping those who stand in need of its help and it will help to the limit. There is more to religion than costly buildings and strong organizations. For a church to make these its chief aim means that it misses the greatest source of blessings, namely serving in the spirit of love and sacrifice. It has not been the wealth or the culture of the Christian church that has led multitudes of devout souls into the mission fields. Every mission, every benevolence and every charity is a testimony to the power of unselfish devotion to the service of the Lord and the ministry to His little ones.

The picture of Abraham and Lot brings out in contrast the loving unselfishness of some people and the mean selfishness of others. Abraham was unselfish to Lot though he had every right to demand that Lot leave to him the first choice because Abraham was a child of God. He believed God's promises and knew therefore that no matter what would be taken away from him God would still take care of him. Then Abraham already had plenty. It was a spirit of being satisfied with his lot that possessed Abraham. Some people seem to be wanting more and more when they already have all that they can possibly need. We wonder if, when we wish we had as much as we see others have, we do not already have as much as we can use wisely. Ambition to be rich, to have more power than others, to get honors that others do not have is bad for the spiritual life. Then Abraham was unselfish to Lot because he loved him. It was an act of love that led Abraham to take him along and thus become a sharer in the promises God had made. The fact that Lot was unworthy of the privilege did not enter the mind of his uncle. He was willing that Lot should become wealthy on the promises that God had revealed to him, knowing that there are always enough of the blessings of God to go around. Lot placed material things first and that made him a selfish person as it will anyone. The first things to select are those that are included in the advice our Saviour gave when He said: "Seek first the kingdom of heaven." Abraham was seeking spiritual things and the best way to enjoy spiritual things is to be willing that others may benefit to the fullest extent.

Again, Abraham was unselfish for the sake of peace. Peace and selfishness cannot go together. Where there is a lack of peace one will always find that selfishness is at the bottom of it. In the family where there is peace there will be unselfishness. Among nations the chief cause of wars and jealousies have always been their selfishness. Had the nations tried to be reasonable and unselfish the Great War could never have occurred and when the nations assembled to make peace after there remained nothin worth fighting for been a little less selfish the present unsettled state of affairs that may again break out into war would not exist.

It might be asked what is the cause of selfishness. Some would have us understand that it is a fear of poverty, others that it is greed, others it is envy, others again it is the meanness that possesses the human race. In a sense all these and many other reasons lie at the base of selfishness, but in two words, the underlying causes of selfishness are a lack of love and a lack of dependence upon God.

THE S. S. LESSON

Aug. 24

Jesus' Talk with Nicodemus

John 3:1-17

Golden Text:—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

The introduction that John gives us to Nicodemus in a few words tells a long story of a remarkable life. He was a Jew and came under the covenant that God had made with His chosen people. It was his privilege to know the oracles of God and to have been brought up in an atmosphere where there was at least great reverence shown to the true God. He was a ruler of the Jews. This means that he was a member of the Sanhedrin, the ruling body in the spiritual and material concerns of his nation. To this body, beside the High Priest, only the highest type of Jew was eligible. He had to be distinguished for wisdom, had to have arrived at an age when mature judgment could be expected and he had to come of one of the best families. No governing body was ever selected with greater care. Then, he was a Pharisee. This made him one of the sect whose Judaism was intense, and one who was thoroughly orthodox in his beliefs and who was particularly committed to the literal acceptance of the Holy Scriptures, particularly the doctrine of the Resurrection.

Jesus had already attracted attention outside the circle of His disciples. Nicodemus makes particular mention to the miracles that He had performed. He shows an open mind for he came to Jesus directly about these wonders He had done. There is no suggestion in the narrative that Nicodemus doubted the divine power by which these miracles were performed.

He came to him by night. Some pretend to see in this a cowardly act by which Nicodemus did secretly what he would not do openly. His later conduct shows that he could be fearless of public disapproval. He came to Jesus at that time because that was the best time for the interview and best suited the convenience of both himself and the Master. Perhaps he came to Him at night because he thought the matter so important that He would not wait until morning to settle the matter. The remarkable thing is that he should have come to Jesus at all.

Nicodemus addressed Jesus as "Rabbi"—teacher. This was a high honor coming from one of such a high station. It further shows the open mind, but the honor was insufficient. We do not know if Nicodemus had ever thought of Jesus as the Messiah, if he did, he did not honor Him as such. The fact may be that he needed further instruction before such a thing would occur to him. However, be that as it may, he came to Him respectfully and recognized Him as One from whom he could learn. There are plenty of men and women in high stations who, no matter what their character otherwise might be, would not be ready to show such esteem to a young and hardly known teacher.

Jesus immediately begins with the new birth. A man must be born anew before he can understand the things that Nicodemus mentions in connection with Jesus. Nicodemus takes the materialistic point of view, How can an old man be born again. Jesus points him to the spiritual understanding of the figure he uses. The Spirit like the wind is an unseen force, but its power and action is easily noted. Mystery enters here. No man can explain the mystery of the wind but that is no reason why its existence should be denied and so no one can deny the presence and power of the Spirit even though he cannot explain it. Jesus was here to make clear the mystery. He is the One who has come from heaven, though there have been multitudes who have gone there, He is the One who has come from there.

The mystery of His power and of His person is explained then in the reference to the serpent in the wilderness. It was lifted up that unworthy ones might, by an act of obedient faith, live. He explains that He is to become the One who lifted up is to offer life to all who will exercise the act of looking upon Him in faith. Life eternal is the reward of the faith that will be shown in Him.

Finally He comes to the most familiar passage in the Gospel that every one knows as John 3:16. It reveals the motive behind the giving of this Christ whose power was so great and who was to be the sacrifice that was to pay the penalty for every dying sinner. The motive for Christ coming from God, living for men and dying for men was love. No other motive could have accounted for the coming of this Teacher sent from God.

POINTED PARAGRAPHS

Christian vocations travel every channel of the universe.

A good imagination is better than an idle mind.

A Christian ought to treat the world as a friend rather than as an enemy.

Hasty words can break the heart of the truest friend.

After you have learned to live then live to learn.

An idea is the first stepping stone to a reality.

TENTATIVE PROGRAM

For the Middle District Conference to Be Held at St. John's Church Pandora, Ohio, August 27-31, 1924.

Wednesday Evening, August 27th

Conference Sermon—Rev. J. M. Regier

Thursday, August 28th

S. S. and C. E. Convention.

Friday, Aug. 29th—Forenoon Session

Morning Prayer Service at 8 A. M.—Conducted by Rev. M. M. Lehman

Fifteen-minute Devotionals—Rev. W. S. Gottshall

Organization (a) Reception of Delegates' Certificates; (b) Minutes of last Conference; (c) Order of the day; (d) Granting of complimentary votes to visitors; (e) Appointment of temporary committees

Forty-minute Bible Study—Rev. C. H. van der Smissen

Topic: Congregational Bible Study—How, when and why—Rev. W. W. Miller.

Afternoon Session

Fifteen-minute Devotionals—Rev. W. S. Gottshall

Forty-minute Bible Study—Rev. C. H. van der Smissen

Topic: The present needs of Bluffton College—Dr. S. K. Mosiman

Topic: The ministry of music in church worship—Prof. G. A. Lehman.

Friday Evening

Ladies Missionary Society program.

Saturday, Aug. 30th—Forenoon Session

Morning Prayer Service at 8 A. M. Conducted by Rev. M. M. Lehman

Fifteen-minute devotionals—Rev. W. S. Gottshall

Forty-minute Bible Study—Rev. C. H. van der Smissen

Business Reports; (a) Evangelization committee; (b) Educational committee; (c) Forward Movement committee; (d) Witmarsum Seminary; (e) Trustees; (f) Other reports; (g) Resolutions committee; (h) Election of officers.

Afternoon Session

Fifteen-minute devotionals—Rev. W. S. Gottshall

Forty-minute Bible Study—Rev. C. H. van der Smissen

Topic: Evangelism in Our Congregations, (1) Its Purpose, (2) Its Practical Application.—Rev. P. R. Schroeder.

Time will be given for general discussion of each topic on the program.

PROGRAM TO BE GIVEN BY THE WOMEN'S MISSIONARY SEWING SOCIETIES OF THE MIDDLE DIST. CONFERENCE

1. Opening Song—Congregation
2. Devotionals—President
3. Roll Call—Each society represented respond with a Bible verse
4. Song—Ebenezer Society
5. Talk—Dr. Rosella Biederman
6. Talk—Mrs. E. B. Steiner
7. Music—Grace Society
8. Talk—Miss Martha Burkhalter
9. Offering—In charge of St. John's Society
10. Talk—Mrs. P. J. Boehr
11. Song—First Mennonite Church, Bluffton
12. Benediction.

Program Committee,
Mrs. M. M. Lehmann,
Mrs. E. J. Hirschler,
Mrs. P. R. Schroeder.

CONTRIBUTIONS

FINANCIAL REPORT OF EX. COM. OF MISSION SEWING SOC. FOR JULY, 1924

Sewing Soc., Meno, Okla., for Bible Woman, $36; Do., Ft. Cobb, Okla., Do., $10; Do., Lehigh, Kan., China Bldg. Fund, $9; Mission Soc., Bethel College, Newton, Kan., Do., $50; Do., Ebenezer Ch., Bluffton, Ohio, Do., $100; Sewing Soc., Lehigh, Kan., for Postage, 65c; Mission Soc., Wisner, Nebr., Kaufman School, $14; Sewing Soc., Bethesda Ch., Marion, So. Dak., P. A. Penner Mission, $27.31; Mission Soc., Trenton, Ohio, Home Mission, $15; Do., Foreign Mission, $15; Bethel Sew. Soc., Fortuna, Mo., Do., $50; Bergtal Sew. Soc., Corn, Okla., Do., $10; Sewing Soc., Partridge, Kan., Do., $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS

For July, 1924.

General Fund

S. S. Bethanien ch., Kingman, Kan., $1.85; S. S. Bethel ch., Inman, Kan., $34.80; S. H., Newton, Kan., $20.00; Friend, Woodlake, Calif., $20; S. S. Schanzenfeld, Nieversville, Man., $14; Friedenstal ch., Tampa, Kan., $33.54; Mission Boxes, Berne, Ind., $45.30; Sr. C. E. Soc., Berne, Ind., $41.75; Friend, Berne, Indiana, $20; Birthday Money, Berne, Ind., $.65; Albert Zuercher, Berne, Ind., $2; Male Choir, Berne, Ind., $59; Menn. ch., Nowata, Okla., $25.25; C. E. Soc., Hoffnungsfeld and Hoffnungsfeld-Eden ch., Moundridge, Kan., $10; Bergtal ch., Pawnee Rock, Kan., $25.40; C. E. Soc., Beatrice, Nebr., $25; Mission ch., Los Angeles, Calif., $92.64; Bethanien ch., Lost River, Sask., $4; Sewing Circle, First ch., Philadelphia, Pa., $52.50; Gnadenberg ch., Whitewater, Kan., $40.35; David G. Tschetter, Carpenter, S. Dak., $30; Math. J. Hofer, Carpenter, S. Dak., $10; Menn. ch., Lehigh, Kan., $10.73; Bethanien ch., Kingman, Kan., $7.27; Menn. ch., Inman, Kan., $9.02; Salem Zions ch., Marion, S. Dak., $113; Hebron ch., Buhler, Kan., $21.85; Aganethe Fast, Mt. Lake, Minn., $5; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $194.75; Tabor ch., Goessel, Kan., $38.49; Bethesda ch., Marion, S. Dak., $66; S. S. Monroe, Wash., $29.80; San Marcos ch., Paso Robles, Calif., $50; Anna Andreas, Beatrice, Nebr., $25; First Menn., ch., Upland, Calif., $36.76; H. T. Neufeld, Canton, Okla, Auto refund, $45.90; Emmaus ch., Whitewater, Kan., $680.-50; S. S. Johannestal ch., Hillsboro, Kan., $52.71; Menn. ch., Ruff, Wash., $7.62; West Zion ch., Moundridge, Kan., $46; Menn. ch., & S. S., Pratum, Oregon, $9.75; New Hopedale ch., N. W. Meno, Okla., $3.16; Menn. ch., Deer Creek, Okla., $16.28; Menn. ch., Pulaski, Iowa, $23.36; First Menn. ch., Aberdeen, Ida., $64.47; Salem ch., Marion, S. Dak., $285; Karl Friesen, Orabi, Ariz., $5; S. S., Upland, Calif., $117.98; First Menn. ch., Newton, Kan., $566.51; B. F. Welty, Tacoma, Wash., $25; Anna E. Unruh, Great Bend, Kan., $10; Selma Friesen, American Falls, Ida., $17.50; Insurance Loss at Cantonment and Funds paid, $13; J. P. Habegger, Berne, Ind., refund, $150; Hoffnungsau ch., Inman, Kan., $26.50; First Menn. ch., Mt. Lake, Minn., $62; Menn. ch., Canton, Kan., $21.08; Menn. ch., & S. S., Wadsworth, Ohio, $11.04; Menn. ch., Hillsboro, Kan., $40.10; Bergtal ch., Pawnee Rock, Kan., $21.82; George W. Tschetter, Freeman, S. Dak., $10; Joseph G. Tschetter, Freeman, S. Dak., $10; S. S. Munich, N. Dak., $48.91; First Menn. ch. & S. S., Mt. Lake, Minn., $100; Bethesda ch, Henderson, Nebr., $156.13; Zoar ch., Goltry, Okla., $17; Bethel ch., Hydro, Okla., $30; S. S. Bethlehem ch., Bloomfield, Mont., $143.30; Nordstern ch., Drake, Sask., $150; Menn. ch., Buhler, Kan., $33.68; Bethel ch., Mt. Lake, Minn., $450; Zoar ch., Langham, Sask., $17.38; S. S. Class, Upland, Calif., $29; Children Collection, Langham, Sask., $13.64; Bergtal ch., Pawnee Rock, Kan., $22.-21; Ebenezer ch., Mt. View, Okla., $19.75. Total, $4,849.58.

Special Fund

Gleaners S. S. Class, Wayland, Ia., Orphan, $30; Dorcas Soc., Wayland, Ia., for Lockmath, $50; J. A. Schowalter, Halstead, Kan., for Girls Home, India, $1,000; Sisters, Menn. Hospital, Beatrice, Nebr., for Orphan, $30; Alfred Sprunger, Berne, Ind., Kaufman's School, $40; Friendship S. S. Class, Upland, Calif., Orphan, $30; Member of Bethel College ch., Newton, Kan., for Orphan, $25; S. S., Avon, S. Dak., for Orphan, $40; G. B. Regier, Inola, Okla., for Orphan, $45; S. S., Grandview, Lustre, Mont., Brown's Mission, $35.35; Y. P. Soc., Quakertown, Pa., Orphan, $12.50; S. S. Classes, Summerfield, Ill., for Boy, China, $18.50; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., for Kaufman school, $25.20; J. J. Mendell, Freeman, S. Dak., for J. J. Schrag, China, $25; S. S. Munich, N. Dak., for Helper, $67.34; Children Collection, Mt. Lake, Minn., for Kai Chow, $39.71; S. S. Pretty Prairie, Kan., for Kaufman's School, $75; S. S., Mission ch., Chicago, Ill., for Orphan, $20; Hiebert Sisters, Mt. Lake, Minn., for China, $5; S. S. Bridgewater, S. Dak., for Lohrentz, China, $100; Hospital Society, American Falls, Ida., for Hospital, China, $6,000. Total, $7,858.60.

India's New Station

C. E. Soc., Avon, S. Dak., $24.36; C. E. Soc., Bergfelder ch., Mt. Lake, Minn., $10.61; C. E. Soc., Menn. ch., Buhler, Kan., $25.96; C. E. Soc., Garden Twp. ch., Moundridge, Kan., $14.-57; C. E. Soc., Grace ch., Pandora, O., $40.10; C. E. Soc., Ebenezer ch., Mt. View, Okla., $17.84; Y. P. S. Quakertown, Pa., $10; Jr. & Sr. Sisters, Bethel Hospital, Newton, Kan., $9; Jacob Meschberger, Upland, Calif., $25; C. E. Soc., Mt. Lake, Minn., $9.53. Total, $186.97.

Kuhlmann's Mission

J. H. Schmidt, Gotebo, Okla., $10; Swiss ch., Bluffton, Ohio, $32.42; Menn. ch., Berne, Ind., $76.61. Total, $119.03.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

July 1, 1924, balance in bank	$1,987.12
Receipts during July:	
Treasury for General Gifts	$4,849.58
Treasury for Special Gifts	7,858.60
Treasury for China Building Fund	644.42
Treasury for India's New Station	186.97
Treasury for Kuhlmann's Mission	119.03
Total amount received	$13.658.60
Borrowed during the mo.	2,500.00
Receipts, balance and amount borrowed	$18,145.72
Amount paid during the mo.	18,076.01
In bank on Aug. 1st	$ 69.71

On August 1st, 1924, our Board has a debt of $10,200.00.

Gratefully acknolwedged,
J. G. Regier, Treasurer,
Newton, Kansas.

Witmarsum Theological Seminary
Bluffton, Ohio.

Opens its next year's work, Sept. 16, 1924.

Prepares young people for Christian service in
1. **The Pastorate, 2. Home and Foreign Missions,**
3. **Religious Education.**

Courses designed for three classes of students:
1. **College graduates 2. High school graduates.**
3. **Young people of limited training.**

Degrees granted
1. **For college graduates, A. M., Th. M., B. D.**
2. **For high school graduates, Th. B.**
3. **For those of limited training, Bible School Diploma.**

For catalog and further information write to
President JOHN E. HARTZLER,
Bluffton, Ohio. 33

JOTTINGS

The lectures that Dean Byers is conducting in several centres in the Eastern District during the summer continue in interest and those attending them feel that in doing so they have added considerable to their equipment for Christian work.

While on an extended auto trip, Rev. and Mrs. Emanuel Troyer and Rev. and Mrs. Allen Miller of the Central Mennonite Conference held a week's meetings in Michigan with some of the brethren residing there. The result of these meetings was the organization of a new congregation.

Music and Mission Day was a special feature of the Carlock, Ill., Mennonite church on June 17. The church was filled. A call for pledges to be paid by August 1, to meet the missionary budget met with hearty response and a total of $500.00 was secured which added to the funds from regular sources amounted to $900.00. Addresses were made by the pastors, W. S. Shelly, Rev. Amos Eash and Mr. Emil Rediger. The special musical program was also greatly appreciated.

Numerous small groups of Russian Mennonites, on their way to Canada and Mexico, take passage from Rotterdam, Holland, where there is a flourishing Mennonite congregation. In order to be as helpful as possible to these brethren the Rotterdam church besides opening the church to them has provided two free beds in the local hospital for such who may need them. Preaching services in the German language have also been provided regularly for the groups detained in the city until the departure of the ships on which they have secured passage.

In a communication from Rev. David Toews, of Rosthern, Sask., Chairman of the Canadian Mennonite Board of Colonization, the editor is requested to bring to the notice of the readers of The Mennonite the following: "We have received from the Salem congregation, near Freeman, S. Dak., the sum of $581.50, and from Brother Jacob Claassen, Beatrice, Neb., $50 to be applied to the special needs of our immigrants. We have endeavored to do this intelligently and we consequently report having provided for 8 orphans, 9 widows, 2 very old couples and a sister who was compelled to undergo a severe operation in the hospital. We wish herewith to express our hearty thanks. We received this money as special contributions and used it in particular cases. To see the joy that these gifts brought would amply repay any one for the gifts given. May the Lord richly reward the givers. At present we have a great many orphans and widows. Also a number of our immigrants have had to have hospital treatment whom we would gladly have assisted had there been the means at hand for doing so. Are there others in our churches who are ready to follow the example of the above? "Let us not weary in well doing: for in due season we shall reap, if we faint not."

The Carlock (Ill.) Times gives the following interesting announcements relating to the local Mennonite church of which Rev. W. S. Shelly is pastor:

In commemoration of the Tenth Annual Anniversary of the World War, the Carlock Mennonite church is participating in a program adopted by the Christian churches of America in using this occasion to help organize the World for Peace. The pastor will use two special sermon themes entitled, "Organizing for Peace or Hell", and "C. C. C. or Cross, Cannon and Cash," for the morning and evening services respectively. Special vocal music at the morning service and instrumental music has been arranged for the evening service.

The dates of the Central (Illinois) Mennonite conference that had been fixed for August 19-22nd have been definitely changed to Sept. 2nd to Sept. 5th on account of various reasons. Due to the belated season for farm work, this will give a larger number of delegates and visitors a chance to attend the daily sessions that will occur at Congerville, Illinois, at the Mennonite church at this place on the dates now selected.

Neighboring Mennonite churches will help the local congregation to care for this Conference. Offers of assistance have also come from a few of the Old Order Churches that are close by. This indicates a good spirit.

The adherents of this Conference include about 3,000 members scattered for the most part through Central Illinois, but reaching as far west as Nebraska and Kansas and east to Indiana.

A large brown tent of the chautauqua style is always secured to house the Conference, as the churches are generally too small to care for the large audiences that come. A carefully worked out plan of feeding all that come cafeteria style, and at nominal expense, provide the necessary material and social requirements for this occasion. Crowds that come to participate often number 1,000 at a single program.

Special efforts are being made this year in the training of a group chorus that will provide music under the leadership of Prof. Shertz of Washington, Ill. Some of the most prominent Mennonite leaders and educators from Bluffton College and Witmarsum Seminary will appear on the program.

The annual sessions of the Middle District Conference are to be held this year in the St. John Church near Pandora, Ohio, from August 27-31. The congregation wishes hereby to extend a hearty invitation and assurance of welcome to all who are planning to attend the conference as delegates or visitors.

To those who are planning to come by rail, we suggest coming to Bluffton, Ohio, where you will be met with automobiles and transported to the church and entertaining homes. The entertaining committee would be very much pleased to be informed as soon as possible by those who are planning to come so that adequate preparations for entertainment can be made. It would also be of advantage if those coming by rail would inform the committee as to the time they plan to arrive in Bluffton. Connections are maintained between Lima and Bluffton over the Western Ohio Elec. Railway with service every two hours. All information should be sent to Hiram Kohli, Pandora, Ohio.

May we remember this conference in our prayers so that it may prove a source of blessing to all.

A delegation of the Souderton, Pa., church motored to Lancaster, Pa., on Aug. 9 to attend the Peace Conference in session on that date.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅜x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅜x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅜x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¼x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5½x3⅞, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x **French Morocco,** divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x **French Morocco,** divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BLUFFTON, INDIANA, AUGUST 21, 1924. No. 33.

NOTICE TO YOUNG PEOPLE

The young people of the Middle District Conference are going to show Mennonites what young people can do. The Annual Conference will be held in St. John's Church near Pandora, Ohio, on August 27-31. Thursday evening, August the 28th will be Young People's Night. A carefully planned program is being arranged. It is desired that a large representation from each society will be present for this service. Each society group is requested to be prepared to answer to the roll-call.

The topics given below will comprise the subject of discussion. The various societies are supposed to familiarize themselves with the questions by a discussion meeting in the local society. Then on the evening of Young People's Day at the Conference there will be several speakers discussing the various topics after which there will be a rapid-fire discussion by the young people present.

Let us have a frank discussion on these vital topics and then unite on a constructive forward program in order that we may promote God's Kingdom here on earth. The activity of our present day young people will to a large extent determine the future of our church.

The following are the topics to be discussed:—

1. Other denominations have their youth movements, are the young people of our church willing to do something big and constructive?

2. If the Mennonite church has any right to exist, what definite contribution can the church make to the Christian life of the community and nation? (Almost all churches are taking a stand against war; when the next war will come, probably most of them will fall back, will we with our history behind us?)

3. How can the program of the church be planned so as to challenge the best the young people have to give?

4. Is there any way in which the young people in our schools and colleges may give more active support to our denomination or conference activities?

5. Is there a more definite way for our mission boards to get behind our Missionary Enterprises? (Is it necessary to have large debts and to continually hold back willing and consecrated workers on account of finances?)

6. What definite help could we give, could we start a hospital fund or something of like nature?

PEACE CONFERENCE AT LANCASTER

The third conference of the Pacifist Churches was held in the Church of the Brethren, 341 N. Charlotte St., Lancaster, Pa., Saturday and Sunday, August 9th and 10th. The Mennonites and Brethren of the local community attended the sessions in large numbers. The Friends were also well represented, many driving per auto from Philadelphia and vicinity to attend the conference. The attendance gave proof that the interest and desire to know more about the peace principles, was keen among the three above named churches, but the interest shown by others, not members of Pacifist Churches, was also definitely manifest. The weather was fair and the sun seemed to shine at her hottest, but this did not keep the visitors away. It is always thus, when a topic of deep conviction grips men, they forget other things and give time and attention to the one thing at hand.

The Basis of Our Peace Testimony

The Saturday afternoon session was opened by Rev. H. B. Yoder, pastor of the local church. Romans 12:9-21 formed the basis for our meditation during the period of worship. William B. Harvey then briefly reviewed the Peace Conference movement as it was developed during the two previous conferences, and urged as the aim for this one, more aggressive work among the Pacifist Churches as a unit toward peace. Bishop Noah Mack showed clearly how definitely the Scripture gives us the basis of our peace messages. He brought out the clear thread of peace as it runs through both the Old and New Testaments. Men must learn the Christ way even as Peter had to learn it, he said, and although it may be a slow way still it will be the best way because it was the way the Master chose to teach the principle. Bishop Mack laid much stress on the fact that God had all the illustrations and principles incorporated in Holy Writ and hence need to be followed. That God was still speaking and that His messages need to be obeyed was shown by Francis R. Taylor, when he spoke on the subject: "The Inward Light as a Basis for Peace." The speaker pointed out how this Inward Light is not a negative, but a positive factor in a true Christian's life. He said that this Light is Christ's Substitute and hence it will tend to alleviate hardness and harshness by substituting Love. Mr. Taylor showed how this Inward Light will change situations that may be rather grave if men will follow its leadings.

The subject: "What Is Implied in Our Peace Testimony, And What Are We Doing about It?", was treated by Wilbur K. Thomas. Mr. Thomas briefly reviewed what had been done; 1st, the government of the United States did listen to our requests during the war and actually did exempt the conscientious objectors from bearing arms; 2nd, in a small way we have shown the world and our young people what real service is in the form of Relief Work. Now we need to drive these wedges in farther and farther, he said. We must make room for others who likewise cannot fight and kill men, so that our government will recognize them also. Further he said, we must absolutely refuse to hate or think with contempt about other nations and people, i. e., Jews, negroes, Germans, etc., because such thinking has always in the past, bred war. Look for the good in men, he said, and the spirit of brotherhood will come nearer to being realized.

The Growing Sentiment for Peace

We wish that we could give all the points that Fredrick J. Libby made in his masterful address in the evening, but this is impossible. He showed us a sample primer that is being studied by the great host of little children of France in which hate vs. Germany is planted deep in the tender hearts of the growing generation of France, but what is worse he said, was, that France was not the only nation doing this, but that almost every nation in Europe is doing the same thing. One can well see that such a spirit of hate will never make for peace. To counteract this he produced a series of posters designed to teach regard and appreciation, to little children, for the children of other lands. Mr. Libby is undoubtedly the foremost advocate for peace, but he is willing to take time and care to build a strong foundation for lasting good-will in the hearts of boys and girls.

Thomas Q. Harrison spoke on the subject, "The Crowning Movement of Peace." Many men have said, "War is inevitable", but Mr. Harrison, who represented the Youth Movement of America, said that young men say, "War is not inevitable." He briefly reviewed the situation as it has recently developed among the various nations and in each one, he said there are the young people who are working for Peace and Brotherhood. Mr. Harrison said, "The Youth Movement against War is on the march. Will you help?" The help that Christian people can give is the Spiritual Power that comes from God by prayer.

Applying Our Peace Testimony

On Sunday forenoon speakers were assigned to the local churches, where appropriate messages were given. In the afternoon a well filled house gathered for the last session. The general theme for this meeting was: "The Application of Our Peace Testimony." Rev. A. J. Neuenschwander brought a message on Peace as it is found in the Old Testament teachings. A careful study showed that the law, poetry, and the Prophets all teach a definite Peace Doctrine. H. K. Ober, president of Elizabethtown College, treated the subject: "Promoting Peace Through Our Schools and Colleges. "He also emphasized the fact that we must teach our youth as well as our adults, the awfulness of war, and the blessedness of peace; this can be done, he said, in four ways: 1st, Emphasize the Universal Fatherhood of God; 2nd, Universal Saviorhood of Christ; 3rd, The Uni-

versal Brotherhood of man; and 4th, Spread the Church as a Missionary of Peace. J. Augustus Cadwallader spoke on, "Other Methods of Promoting Peace." He mentioned five points: 1st, Know **why** Peace is desired; 2nd, Utilize large gatherings to spread peace messages and literature. For example, he described a 'Peace Auto Truck', that he will use to visit county fairs and by posters, speeches and literature, he hopes to reach outsiders and if possible, win them for peace; 3rd, Use Farmers' Asso. and Grange meetings, as well as Business Men's Organizations to bring to them Peace addresses; 4th, Use the Newspapers. There ought to be an organization that keeps peace in its various applications before the public continually; 5th, Write personal letters to public officers, such as governors, legislators, and the President, voicing our ideas for peace. The following resolutions that were adopted give evidence that we mean to keep on in the great work:

At a Conference of representatives of the Mennonites, of the Church of the Brethren, and of the Society of Friends, held at Lancaster, Pa., August 9th and 10th, 1924, and representing some 450,000 people from many parts of the United States, it was

Resolved, that we believe that war is contrary to the example and teaching of Jesus Christ, and that His followers should take no part in it.

We believe that under this principle, loyal Christians are called upon to do all that they can, individually, in groups, and in cooperation with other groups, to prevent war, by removing the causes of war and promoting a spirit of goodwill.

We, therefore, deplore the National Defense Test proposed for Sept. 12, 1924, as calculated to increase reliance on the threat of force. As a defense measure, the Defense Test is tragically misdirected. We urge the President and the War Department to consider whether the defense of our country and the well-being of the nations of the world will not best be advanced by the permanent withdrawal of this plan.

Signed on behalf of the above named Conference,

John H. Mellinger, for the Mennonites.

I. N. Taylor, for the Church of the Brethren.

William R. Fogg, for the Society of Friends.

Considerable literature on peace was on display for free distribution. Many persons availed themselves of the opportunity, and it is well so, but when one looked at the denomination that was putting it out only one branch of the Pacifist Churches seems to have put their principles in print—the Friends. They were liberal and generous. Is it not about time that we invest in paper, ink and the time and energy of some of our best Mennonite minds to get some literature and pamphlets out on this great subject? To an outsider it seems as though we had the Peace Principle handed down only by word of mouth. Let us get busy, send your Peace Sermons and Addresses to Rev. C. E. Krehbiel, Newton, Kansas, and thus start Mennonite Peace literature.

The continuation committee that was appointed at the Juniata Conference is still in force and hopes to serve the cause further. Will you do your part, to write, pray and keep on working for peace?

A. J. Neuenschwander.

OUR WOMAN'S WORK

WORK AMONG THE WOMEN IN OUR CITY MISSION

By Mrs. Albert Claasen, Los Angeles, Calif.

If Christianity is to be effectual it must be lived and developed in the home. Therefore the personal touch there goes hand in hand with the preaching and teaching of the Word of God. The fact that we are asked time and again to tell something about the work among the women in our city mission reveals to us your interest in this phase of our work. I hardly know how best to give you a right picture of our work in this respect. In many ways we find common needs in every home wherever we go, such as you also are familiar with. At the same time each has their own peculiar troubles and conditions to meet. And we often have occasion to praise the Lord that in His Word we find the universal remedy, comfort and guide for every need. Some of the best blessings have been experienced in the hours when a small group of women could be gathered for simple Bible study and discussions of spiritual problems and needs. Let me also tell you briefly of just a few individual incidents and experiences that may interest you.

For some time an elderly couple lived in our neighborhood, who had been confessing Christians. Their grown daughters, school teachers, died with the flu, leaving the helpless father dependent on what his wife could earn. She cared for him as faithfully as she could, doing house work or taking in washings whenever possible. Occasionally she attended services at our church. Often she found it impossible to make ends meet and had to ask our mission for material help, which she received as long as funds for such purpose were at our disposal and the Lord led so. About 2 months ago the husband was taken to the county hospital for treatment, while the woman found a place to stay where she can still earn a little for her maintenance. Their home of course is broken up. Both of these old people greatly appreciated the personal touch and visit of our workers, and we can assure you that the Lord is sustaining them through these days of trial. They need our prayers.

Another home is that of a young woman from the district, who became converted and was united with our church by those who were in the work before we came to L. A. Later, influenced by her mother, she married a man who is not a Christain. He seldom permits her to come to any of our services, yet we feel that she still has a desire to live a Christian life. We try to keep in touch with her and encourage her as much as possible. She confides sad tales of her home relationship when we go to see her. Were it not for the grace of God, Satan surely would have her in the depths of sin long ago. The struggle is severe. Is it not our duty to uphold her in prayer, extend Christian fellowship to such?

Another woman lived close to our church several years ago. She got into desperate circumstances, her husband forsaking her with three boys before the fourth one was born. The encouraging visits of Miss Burkhalter helped her to find a hold in God's Word and a right perspective of her position. She was also brought to the attention of social service from whence she received material aid. This spring she was moved into a plain little home in one of L. A's. suburbs, where we took occasion to look her up recently. You should have seen how she just bubbled over with delight at seeing us, being quite happy in her new surroundings and little garden, that she can tend to now.

You may know that about the only work we can do among our Italian Catholic neighbors, who are steadily taking possession of our present district, is to gather the children on week evenings, where they gladly learn to sing Gospel songs and hear Bible stories. They were also given some Testaments and Bibles to take home. It is interesting to hear them tell what these gifts mean to them. One little girl sadly related that her big brother had burned her book and she could not read in it any more. She promised to guard her New Testament more carefully if given a new one. Here also the personal touch of the workers is the only means of bringing them the Word of God.

One little white girl living close by has faithfully attended our Sunday school for years. She is now 13 years old. This spring we missed her. Upon enquiring her mother said, how her daughter was beginning to form a degrading friendship with the neighborhood girls and boys. Things happening there are simply beyond telling in public. Not being able to make friends in our Sunday school because our folks live so scattered, the mother after much persuasion induced her daughter to leave our Sunday school and attend another one. Were it possible the mother would like to go and live elsewhere for her children's sake and we can fully sympathize with her. So I could go on, but let me close with just one more incident. A German Catholic family came into our neighborhood and was invited to come to our services. The man and wife soon came under conviction and gave testimony as to their realization that Jesus alone can save. The only reason they gave for not confessing Him openly and severing their connection with the Catholic church, was, that their old mother's heart would break should they become thus unfaithful to their church. They sent their two little girls to our Sunday school who soon felt quite at home and endeared to all there. A year ago the mother's health rapidly declined, and she passed away without desiring or asking for any Catholic prayers or priest. We have reason to believe that the Lord called her home, trusting in the salvation of Jesus Christ. We were permitted to close her broken eyes and conduct a funeral service, though unknown to the Catholic priest, who performed her ceremonies later to satisfy their Catholic friends. The father now had the sad duty to find a home for his two motherless little girls. We prayed earnestly that they might not have to go to a nunnery, but that the Lord might lead them into a true Christian home. He heard and opened the hearts of Brother and Sister Schmidt, formerly from your midst here to receive them. These certainly have undertaken a great

task in the name of the Lord. The oldest girl, now ten years of age, was subject to epileptic attacks, and as they increased, united prayer again opened the way, so that she was recently received into a Christian institution. Olga, the younger, is still in the Schmidt home and some of you may learn to know this sweet and lovable child. Now is this phase of ours and your work worth while, insignificant as it often seems? Dear friends, Jesus Himself has given loving and careful consideration to all human needs and anxieties and He has promised that even a cup of cold water given in His name shall not be without reward.

Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labors are not in vain in the Lord. I Cor. 1:58.

BUILDING A YEAR'S PROGRAM OF EXPRESSIONAL AND SERVICE ACTIVITIES FOR THE C. E. SOCIETIES

We agree that it is desirable that all C. E. societies over the whole earth prepare and discuss the same topic the same time, do we not? There are spiritual as well as more feasible advantages to this plan. We love to think as we are expounding our various thoughts that other C. E.'s, those in beautiful, sunny California, those up in busy Maine and, yes, those far away in foreign lands are all working toward the same ideals. It binds us a bit closer this fellowship, this brotherhood of man.

More feasible advantages are: (1) needed information concerning present day topics is more easily obtained. We may be asked to dismiss some particular mission phase and really know little or nothing about it. By means of this information, we become interested and quite able to do our part. Another good advantage is the matter of organization. We need this cooperation. Do not farmers and politicians recognize this power? Our C. E. work must be pushed, must be backed by all loyal adherents. Every member must do his part. Our Christian Endeavor topics are adaptable, so the respective leaders will wisely and masterfully modify the topic or the plan of approach to suit the needs and habits of the various communities. For once drop all church, or denomination lines. Stand for the Old Book in its entirety. Battle for the Deity of Jesus Christ in the completeness of that doctrine. Surely it is good that we stress having a uniform, universal C. E. plan.

Our second consideration becomes: Of what is our C. E. work supposed to consist? Some may think the church and the Sunday school cover all vital Christian work. When we consider the time when no Sunday schools existed, we think it must have been quite deplorable, true it must have been. As times change, needs change. I suppose after a time people after us will wonder how we as Christians did without C. E. organizations as long as we did. We need our church, our Sunday school and our C. E. Neither will, or should one duplicate the work of the other. All organizations should be deeply affiliated with the church. We must not even try to make our society superior to any other organization. To make it the best of its kind, to help the Sunday school and to win friends for Christ and the church is our ideal. In short, then, the work of the C. E. is: to apply facts learned in Sunday school to modern times; we shall acquire facts concerning the progress of everything Christian and Biblical of today; to be able to discuss our Christian and church fundamentals—to apply them to ourselves; to apply Bible knowledge to the history of tomorrow; to cheer others by testifying for Christ; to talk, work and finance for Christian activities; to win many souls for Christ. Very briefly, our C. E. shall be the training school for our church. Participating in the above mentioned bits of Christian service will be splendid exercise for young souls that have just been won for the cause. A C. E. is also the means of harnessing the abounding energy of young people. Unless something worthy is given into their hearts for the worldiness that has been taken away, it will be hard for them to stay true. They must have a chance to express their love and devotion for their newly-found Saviour. The president of our United Society of C. E., Rev. Francis Clark, pleads strongly and again and again to give these young people a chance. So we need both the expressional and service activities. Most of us need to **learn** to express ourselves. If we search in the Scriptures, study our topic, read our C. E. paper, we will fit ourselves to have something to express. Having thoroughly **discussed** your topic, take the next step: put it across. If the topic has been relief work, put it over, relieve the poor somehow, but actually. Unless you do this follow-up work, your program is not quite complete.

Our third consideration is then a tentative outline. Rev. Clark's and Rev. Robert Anderson's writings both offer some splendid suggestions. I have gleaned from them and others. There should be a thread of continuity throughout a year's work. Hence it might be best to offer but one main topic for the month and discuss the subdivisions at each meeting. Besides a judicious amount of inspiring music, suitable stories, apt quotations and testimonies and otherwise profitable means. I would offer this: the work for January might be the organization of training classes in missions, personal evangelism, Expert Endeavor, and leadship. February might be a Christian Endeavor month, as such. The enlistment of Comrades of the Quiet Hour and talks on life-service opportunities might be urged. March might stress the pledge, the history of the C. E. and its activities in foreign lands. How wonderfully interesting Dr. Clark's articles in the "C. E. World" always prove to be! April might be a mission month in different phases. Of course it would be impossible to discuss very many fields in just four or five meetings. Besides devoting one whole month, Missionary meetings should be held at various appropriate times during the year. Church loyalty might be stressed in May. In June we should study the Bible as a book; its history; its volumes and inspired authors; how it came to be, etc. In July we might study the Bible as God's Book—His commands and His promises—how literally these promises have become fulfilled history. August might turn our attention to our community—to the various ways in which we as Christians can be of immediate service; we might include our Christian citizenship. In September "Everyday Blessings" might be our topic. Include those common, generally taken for granted gifts of God, such as sleep, health, life and property. We might discuss Christian virtues, such as love, hope and charity in October; the Christian fundamentals, such as sanctification, atonement and rewards in November; and, as a crowning blessing international and interracial friendship in December. A consecration might be held at least bi-monthly; we should, especially in those meetings, strive for the earnest renewal of vows for our Christ. There are many other interesting topics. Always stress the important and the true. Never expound Modernism, Atheism and other such cults in your C. E. meetings. Rather emphasize the Bible, Godliness and other worthy topics to the exclusion and utter annihilation of all untrue. Rather repeat your Christian principles. As long as the interest is there, repetition is only wholesome. And be sure everyone has an active interest or an interesting activity in your C. E. There is individual responsibility and we can't get away from it. It seems God is not so much concerned with the crowd as with the individual. If our C. E. work has fitted each one of us to do our part, particularly in our church, generally in this world, a bit better, our C. E. has been a success. Then let us serve Him more efficiently and more joyfully. In the face of the present overwhelming need, we must witness more than ever "For Christ and the Church."

Margaret Giesbrecht.

THE C. E. TOPIC
Aug. 31
The Importance of Keeping Promises
Josh. 9:3-21

The sacred word of a man or a woman is his or her promise. We cannot get along without promises. The money we use in our business is the promise of the government to respect its value. When the business man accepts the check of another man it is his promise to pay. When a merchant advertises to sell an article at a certain price, it is his promise that he will make good what he offers. When a school bids young people to enter its classes it is the promise of the institution that it will give instruction that will be of value to the pupil. When the government makes laws with penalties attached it is a promise that these penalties will be executed in case there is disobedience. Should any of these just named default on their promises they would lose respect and prove themselves unworthy of any confidence whatever.

God has always made promises. Some of these were of blessings, others were of punishments. Most men would welcome the blessings and few would relish the punishments, but, as God is perfect, His word must be perfect and so, when He promises to visit the iniquity of the evil-doer, He is only consistent with His nature. With God's promises of punishment for the sinner there comes the note of mercy. He, in His grace, promises a way of escape from His wrath to all who will conform to His requirements. It is the greatest mercy of God that

(Continued on page 6.)

THE MENNONITE

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THE SPIRIT OF THE MASTER IN THE SOCIAL LIFE OF OUR YOUNG PEOPLE

Just what should constitute the social life of our young people is continually perplexing the minds of those who are interested in the welfare of the younger generation. Now especially as never before it seems to have come to the fore as a problem which needs some sort of solution. This applies not only to the social life during the high school age, but also when our young people leave for the higher institutions, or whatever they may enter.

Evidence of such consideration is being shown throughout the country. At our colleges and universities, the Y. M. and Y. W. C. A. have concerned themselves with it. Sunday school classes have taken it up as a specific problem, trying to adapt it to their particular communities. Church conventions have given it consideration. Recently, at a Methodist church convention in the east, definite measures were taken to better the situation, therefore, this problem is evident, is in existence everywhere, in fact is universal.

In what recreation, what amusements, what activities and play are we going to permit our young people to participate? There is the everlastingly and richly criticized movie, the dance, parties and the activities of secret and social organizations. Many of these do have degrading influences, we know. Immorality and many of our social evils have their foundations laid at this very source. All the same, these very things make a particularly strong appeal to the youth of today.

But we ought not be surprised that our young people are attracted to these forms of amusements for the reason that they do serve as an outlet for certain inate tendencies. By nature we possess instincts, for instance, the instincts of playing, laughing, gregariousness, and self-assertion along with others. These are native, inborn, inherent tendencies which are constantly tending toward expression. They cannot be outrooted or suppressed, but they may be directed. This being the case, why not harness these instincts and direct them along the channels of a more wholesome form of amusement, directing them along a higher level. Psychologists tell us that these instincts when directed, may become the very greatest force for good.

One way to incorporate the spirit of the Master into the social life of our young people is through instruction. This should come from the work of the church and the home and incidentally from the school and community. Training should begin with the small child while it is yet in its mother's arms, continue through its youthful days, and on through young manhood and womanhood.

The mind of the rapidly growing youth is especially ready to receive this instruction. It is plastic, spontaneous and receptive. During this period the learner becomes especially sensitive and highly responsive to moral and religious appeals. Personal and social idealism run high and permanent moral and religious attitudes are likely to become fixed. It is at this time that ideals must be set before them. It must be understood here that Christ has a part in our lives every day of the week, every hour of the day, in fact, every minute of our existence. It must be stressed here that He is needed in our social life as much as at any other time.

Another means of incorporating the spirit of the Master into the social life of our young people is a realization of the situation in the light of our own instinctive nature. How, then, shall we proceed? Shall we set down before our young people a list of activities and say to them, "In these and only these can you participate?" This would never do.

In the first place, there is a concensus of opinion on the matter, and in the final analysis, it stands out as being entirely an individual problem. In the second place, the attitude in which we participate in any form of amusement really decides whether we rightly should take part or not. For example, recently I heard a very influential and religious woman on the campus say about a certain girl, "It is true she dances, but I cannot think her any worse for doing it. By her charm of personality and fineness of character she impresses all with whom she comes in contact so that they can not help being finer and nobler young men and young women for having met her." This perhaps is a far-fetched illustration of the point, but nevertheless, it serves to show that attitude is of importance in social life.

But now for something to fall back upon—a criterion, or perhaps a line of demarcation between what we consider the right and the wrong. Let us meditate for a moment and consider what Jesus would stand for. We have His wonderful promise in which He says, "I will be with you, even to the ends of the earth." Why not accept this privilege, for with Him we have the assurance that we cannot go far astray. As a bit of advice which is never to be forgotten we were once told, "When temptations shall come over you and you are in doubt as to the decision, ask yourselves these questions, What would Jesus have me do? Can I truthfully feel in my own mind that I can take Him with me wherever I wish to go? " A moment's meditation and the voice of the Spirit will bring forth its answer to these questions. It seems that these should control our very life itself.

As young people we need willpower to live up to this criterion, and if we listen to the voice of the Spirit we shall find it at work in our social life as well as in our professional and religious life. The sentiment is very beautifully expressed in the little poem:

Laid on Thy altar, O my Lord divine,
Accept this gift today, for Jesus' sake,
I have no jewels to adorn Thy shrine,
No far-famed sacrifice to make.
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.

Katherine Krehbiel.

CORRESPONDENCE

Salem Mennonite Church, Dalton, Ohio, August 7, '24. Another season of spiritual refreshment was ours over last Sunday. Miss Martha Burkhalter, on furlough from Janjgir, India, Mrs. Adah Burkhalter with little son from Bluffton, Ohio, widowed wife of Noah Burkhalter, deceased, in the Mission field in India a few years ago, and Miss Rosella Biederman, M. D., of Bluffton, Ohio, prospective medical missionary to China, were with us over Sunday and served us with several interesting, instructive and spiritually refreshing talks on missionary and Bible topics. Miss Burkhalter very vividly explained her work as teacher of children, and had the happy faculty of interesting the children, who had gathered in masses on the front seats of the church. She certainly succeeded to lay her special work as well as that of the whole India field earnestly to our hearts, and we certainly are grateful for her presentation of the subject so vividly to our mind and hearts. Miss Biederman dealt chiefly upon her prospective work as medical missionary, and impressed upon our mind the great importance of that branch of mission work and its great needs on our fields.

Mrs. Burkhalter's little son aroused our interest to a high level. He was repeatly dressed in Hindoo style to show the children what little Hindoos look like.

We herewith extend our heartiest thanks for the visit of the three missionaries.

N. G. Fankhauser, Corr.

WHAT GREAT MEN SAY ABOUT THE BIBLE

When the Bibles were presented to the graduating class, Children's day, the pastor read the following quotations from great men about the Bible. He reprints them here that all may have the opportunity of pondering them at their leisure:

1. There is a Book worth all other books which were ever printed.—Patrick Henry.

2. The Bible is the best Book in the world.—John Adams.

3. The Bible is the Word of God, with all the peculiarities of man, and all the authority of God. —Prof. Murphy.

4. Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to a friend: "That Book, sir, is the rock on which our republic rests."

5. "Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our Guide in the future."—U. S. Grant.

6. The grand old Book still stands, and this old earth—the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Prof. Dana.

7. All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the Scriptures.—Sir John Herschel.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy, Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WHO'S WHO?

The readers of The Sower may be interested to know who the superintendents of our Sunday schools and the presidents of our Christian Endeavor Societies are. At the recent conventions in Kansas we asked the secretaries to have a roll call and to call for this information at the same time.

As a result of this they handed us the following lists. Now these lists are not quite complete, but you can make them so by sending us any additions or corrections that should be made.

Recently we had a request from the State Sunday school office for a list of Superintendents and pastors but were not in a position to give it at that time.

We should be greatly obliged to other district secretaries for lists of their Sunday school and Christian Endeavor officers.

To be able to do our work more effectively we should have some funds. Not that we are asking for any pay for preparing copy for The Sower or other work we may be doing, but to take care of necessary expenses in the way of office supplies, features in The Sower, extension and convention etc.

Many of our Sunday schools and Endeavors are contributing to State and County work for these same purposes and we feel that they will gladly do something for their own denomination in this line. We have therefore asked Arthur Unruh, Newton, Kansas, to act as our treasurer and if Sunday schools and Endeavor societies will contribute a few cents per member and send it to him they will help their own cause greatly.

Our request for copies of the Constitution and By-Laws of the General Conference brought us 10 copies a few days after the announcement appeared in The Sower. Brother H. D. Penner, Beatrice, Nebr., was kind enough to send them.—Thank you!

* * *

The Editorial Committee for the Mennonite Year Book is busy gathering its copy for the 1925 issue. It is hoped that henceforth this book may be the Year Book not only for the Eastern District but for The General Conference, just as the Bundesbote Kalender is.

* * *

Missionary P. A. Kliewer and family have left Ashland, Mont., and are now living at Monroe, Washington, where they likely will make their home in the future. Brother and Sister Habegger are to move to Ashland and Mrs. Habegger is there now with her girls while their son is with Bro. Habegger 45 miles away.

* * *

The little group of Mennonites belonging to our branch of the church that started a settlement at Hydro, Montana, about eight or nine years ago has practically been dissolved. Brother P. J. Schroeder and family are the only ones left there and he writes us that they meet with about 6 or 7 families of other branches in Sunday school. The crop prospects are not good and likely not all wheat will be cut.

Rev. Daniel Gerig, Claysburg, Pa., preaches at two places, Union Chapel and Smith's Corner. In the Union Chapel the Brethren also have meetings occasionally. Recently they closed a series of meetings there. Brother Gerig's work there is largely pioneer work. Gerigs are quite well, but their boy is troubled some with cutting teeth.

* * *

Rev. H. H. Ewert, Gretna, Man., paid his old friends in Kansas a visit recently. He was on his way to California to get his wife and daughter who have been on the coast for over a year on account of Mrs. Ewert's poor health.

FIRST CHURCH, PHILADELPHIA

The Christian Endeavor Society of the First Church, Philadelphia, has joined other societies in conducting open-air services in Fotterell Square on Sunday afternoons.

* * *

On July 27, the Daily Vacation Bible School rendered a sacred program at St. John's Evangelical Church. Since the two churches are cooperating this year it is desirable to have a program in each church. Further we feel that the St. John's people ought to see and hear what the pupils have learned during the last three weeks. Since the pastor is principal of the school it was decided that he should go along to assist in the program.

The Memory and Bible Story work is progressing nicely. Sometimes one hears more about the hand work in the Bible schools than about anything else. We give much more time to this work than to hand work since the Bible work is so necessary. Whenever possible we seek to relate the hand work with the Bible Study, for instance the older boys are making a wooden map of Palestine cutting each province out by itself and fitting them together.

Dean Byers gave his last lecture in the First Church on July 29. The remaining lectures before the Sunday School Institute will be given in the Second Church in the city.

* * *

The Teachers' Training Class has completed the three-year's course, and appropriate graduating exercises are planned. The course required 120 recitation hours. (What text did you use and how do you like it?—K.)

DO YOU SWEAR?

Mennonites—some of them at least—do not believe in swearing. Most of them do not believe in taking an oath. Often young people and that includes some of the gentler sex, seem to think that a certain laxity in profanity is sure evidence of maturity. Oh no, they don't swear "like troopers", but they indulge in "polite profanity", the imagined earmark of eligibility to the "best society". It's a parallel to smoking, chewing, face-painting, dancing and the many other habits that youth copies unasked from its elders.

Dear indulging father and mother! If you want your son or your daughter's husband or their better halves to do these things, just continue doing them yourselves. Blame the school associates, or the neighbor's brats, or the luring advertisements; but don't ever even dream that if you yourself would STOP IT your example would be a sermon ten times more effective than all your precepts.

Two Witnesses

That's the one kind of swearing, but how about taking an oath? Did Jesus really mean what He said in the Sermon on the Mount? "But I say unto you, swear not at all, etc. . . ."

1. Listen to what Papini says in his Life of Christ, that wonderful new book, one of the tent best sellers:

"He who swears to the truth is afraid, he who swears to the false is a traitor. The first believes that the power invoked could punish him, the other is an imposter who profits by the faith of others the more readily to deceive them. In both cases swearing is wrong. For us impotent men to call on a superior power to bear witness or to be judge in our miserable quarrels of opposed interest, to swear by our heads or by our sons' heads when we cannot change the appearance of the smallest part of our body, is an absurd challenge, a blasphemy. He who always speaks the truth not through dread of penalties, but through natural desire of his soul, needs no oaths. Oaths can almost always be called in question, and never serve to give perfect security even to those who seem to be satisfied with them. In the history of the world there are more stories of broken oaths than of oaths kept, and he who uses most words to swear is precisely the man who is already thinking of breaking his oath."

2. Or listen to another witness, a conservative Canadian Mennonite, not versed in the ways of courts of justice, but not needing to be put under oath to tell the court the truth. He was called to Winnipeg as a witness and as he spoke and understood Lowdutch better than English the court gave him an interpreter. Being called upon to testify, the court recited the usual, "You do solemnly swear to tell the truth, the whole truth and nothing but the truth. . . ." The brother, noticing that the words were addressed to him, turned to the interpreter and asked in Lowdutch, "What did he say?" He was told; whercupon—with just a flush of righteous indignation and without answering the question—he told the interpreter to "ask the court, whether he thought the witness had come all the way to Winnipeg to tell lies!—" It took some time till the customary dignity could be re-established in the court room.

What say?
"Eschew the creed?'
All right—
Sow good seed!

CHRISTIAN ENDEAVOR

Senior Societies

Alexanderwohl Church—A. R. Duerksen, Pres., Hillsboro, Kansas.

Bergtal Church—Max Smith, Pres., Pawnee Rock, Kansas.

Brudertal Church—Herman Nickell Hillsboro, Kansas.

Bethel College Church—Benj Bargen, Newton, Kansas.

Buhler Church—Paul Voth, Buhler, Kansas.

Burrton Church—L. F. Regier, Burrton, Kansas.

Christian Church—Jonas Voran, Moundridge, Kansas.

Emmaus Church—Henry M. Wiebe, Whitewater, Kansas.

First Menn. Church Newton—Sam Unruh, Newton, Kansas.

Garden Tp. Church—Milton Vogt, Hesston, Kansas.

Gnadenberg Church—Gerhart N. Harms, Whitewater, Kansas.

Goessel Church—J. J. Buller, Goessel, Kansas.

Halstead Chr.—Miss Katie Schmidt, Halstead, Kansas.

Hillsboro Church—P. A. Hiebert, Hillsboro, Kansas.

Hoffnungsau Church—J. A. Ratzlaff, Moundridge, Kansas.

Hoffnungs and Hoffnungsfeld Eden Church—Jac. A. Wedel, Moundridge, Kansas.

Inman Community C. E.
Albert Balzer, Inman, Kansas.

Lehigh Church—Edw. J. Warkentin, Lehigh, Kansas.

Pretty Prairie Church—Jac. Kaufman, Pretty Prairie, Kansas.

Tabor Church—Albert Klassen, Moundridge, Kansas.

West Zion Church—E. H. Schmidt, Moundridge, Kansas.

Junior Societies

Alexanderwohl Soc.—Mary Schmidt, Canton, Kansas.

Halstead Society—Orville Haury, Halstead, Kansas.

Goessel Society—J. M. Jantzen, Goessel, Kansas.

Newton Society—Teddy Claassen, Newton, Kansas.

Hillsboro Society—G. F. Friesen, Hillsboro, Kansas.

Hutchinson Society—Albert Graber, Hutchinson, Kansas.

Bethel College Society—Paul Kliewer, Newton, Kansas.

West Zion Society—Carl Rupp, Moundridge, Kansas.

SUNDAY SCHOOLS

Tabor—Peter J. Frey, Goessel.

Alexanderwohl—W. B. Unrau, Moundridge.

Goessel—Carl Schmidt, Canton.

Friedenstal—A. A. Ewert, Tampa.

Johannestal—Edw. W. Bartel, Hillsboro.

Brudertal—A. J. Nickel, Hillsboro.

Hillsboro—Frank Penner, Hillsboro.

Elbing—Herman Dyck, Elbing.

Schweizer—D. H. Rutschman, Whitewater.

Emmaus—John Harder Jr., Whitewater.

Gnadenberg—P. P. Schmidt, Whitewater.

Newton Erste Mennoniten Gem.—J. H. Richert, Newton.

Bethel College—G. A. Haury Jr., Newton.

Halstead—C. F. Haury, Halstead.

Garden Township—Milton Vogt, Moundridge.

Christian—J. H. Schrag, Moundridge.

West Zion—E. B. Schmidt, Moundridge.

Canton Gem.—Peter Unruh, Canton.

Hoffnungsfeld—Daniel Schrag, Moundridge.

(Continued on Page 8)

Statistics of the Middle District Conference for the Session of 1924

Church	Elders	Membership: Increase: Baptism	Membership: Decrease: Letter	Membership: Decrease: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Total Membership	Blessing of Infants	Contributions: Congregational Purposes	Contributions: Foreign Missions	Contributions: Home Missions	Contributions: Sunday School	Contributions: Mission Society	Contributions: Y. P. Society	Contributions: Education	Contributions: Other Charity	Services: Preaching	Services: Y. P. Meeting	Services: Prayer Meeting	Services: Mission Society	Sunday School: How often	Sunday School: Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Sunday School: Teachers' Training Class
Apostolic, Trenton, O.	J. E. Amstutz	12	4			2	244		$2,381.92	$ 155.00	$ 87.00	$ 257.57			$ 750.00	$ 121.51	Twice weekly Ex. July, Aug.	Bi-weekly	Weekly Ex. Jul., Aug.	Monthly	Weekly	10	125	Workers' Conf.	Yes
Bethel, Fortuna, Mo.	P. P. Hiby		2			2	160		1,622.88	324.46	42.50	120.99					Weekly Sun. mornings Alt. Sun. eve.	Weekly		Monthly	Weekly	17	185		Yes
Ebenezer, Bluffton, O.†	W. S. Gottshall	11	4	8	1		437		2,707.14	1,101.80	870.00	724.75					Weekly	Weekly		Monthly	Weekly	27	485	Yes	
Emanuel, Nobl'e, Iowa First Mennonite Berne, Ind.	P. R. Schroeder, Springer, Joel L. Lehman (not active) S. M. Musselman	34	1	9			979	47	3,565.62	9,846.11	1,460.78	1,195.69				1,859.19	Twice weekly	Interm. & Sen. 1st weekly	Every Wed. in mo. ex. conf. 1st Sunday **	Monthly	Weekly	49	1054	Yes	
First Mennonite Bluffton, Ohio	S. M. Musselman and Jacob Quiring (not active)	14	8	1		6	330	3	3,697.40	1,423.94	500.00	622.28				104.58	Twice weekly	Weekly		Monthly	Weekly	26	401	Workers' Conf.	Yes
1st Mennonite Chicago, Ill.	M. M. Lehman	11	4			1	42			65.45	500.35	1,320.64	$ 94.14	123.00			Twice weekly	Weekly		Monthly	Weekly	18		Yes	
Grace, Pandora, O.	J. M. Regier	13	10		2	10	387		3,279.10	2,080.74	572.36	439.48			854.75	970.33	Twice weekly	Weekly		Monthly	Weekly	30	392		
Pulaski, Iowa	W. W. Miller	3	1		2	7	218		1,666.00			211.12			83.37	139.76	Twice weekly	Weekly		Monthly	Weekly	15		Yes	
Salem, Dalton, O.	A. R. Keiser	8	6	3	5		175	6	1,124.74	634.25	226.33	708.23	100.00		100.00	75.00	Sun. mornings Alt. Sun. eve.	Weekly		Monthly	Weekly	13	184		
St. John, Pandora, O.†	A. S. Rosenberger Jacob Haas (not active)	3	16			1	295		1,473.55	425.00	200.00	210.00			50.00		Sun. mornings Alt. Sun. eve.	Bi-weekly		Monthly	Weekly	18	282		
Summerfield, Illinois Swiss*	A. S. Bechtel		3		3	4	147		1,449.00	313.44	60.00											10	118		
Bluffton and Pandora, O.									1,779.30																
Wadsworth, Ohio	L. L. Miller	12	13	4		4	202	7	1,780.95	178.50	110.63	395.60			136.00	33.00	Sun. mornings Alt. Sun. eve.	Weekly		Weekly	Weekly	9	170	Exc. Com.	Yes
Wayland, Iowa		13	2	1			282	3	1,531.76	538.18	50.00				130.00	217.46	Weekly	Weekly		Monthly	Weekly	16	250	Yes	
Zion, Donnellson, Ia.	John E. Kaufman	7			4	2	210		2,442.82	897.47	327.38	242.98				253.65	Twice weekly	Weekly		(8 months)	Monthly	14	186	Yes	

(Cong. Report for 9 mo. (April-Dec., 1923). *Report for 3 mo. (Jan.-March, 1923). **Temperance society first Wed. each month.

THE C. E. TOPIC

(Continued from page 3)

He has promises of better things to all who will believe Him. Should He withhold the promises that make it possible for all of us to become His acceptable children we would be miserable beyond our ability to estimate our miseries. One of the most blessed ways of reading our Bible is to go through it and seek out the promises that God makes, by which we may benefit. On nearly every page there are promises. His messengers are His authorized agents whom He has sent to offer us and all men the benefit of His promises. If the promises of God fail it is not His fault, but the fault of His children, who will not avail themselves of them.

As Christians we make many promises. We promise one another many things. We will help, we will sympathize or we will give. It is becoming that brethren should be true to their word to everyone, but especially to one another. Our promises are often therefore, more than promises to support the services with our means and our work. We promise to be faithful in attending. These promises are made in connection with God's work, and are, therefore more than promises to one another, they are promises to God. Here is our pledge as Endeavorers. We set a high standard of faithfulness, and in doing so we preclude all frivolous excuses. Our consciences are, in the light of God, the standard to which we must conform. To be untrue to a promise is to be guilty of a lie. In all of God's word there is nothing that can be brought up to excuse a lie of any kind. What makes a Christian a superior person in the world, if he is a true Christian, is the fact that his word is as good as his bond. As Mennonites we set a high standard on truth. We declare we will not swear and this means that we will live so righteously that the oath is absolutely unnecessary.

One of the things that must be impressed upon our minds is that the promises we make to God are to be kept absolutely. When we unite with the church we declare that henceforth and forever we will be at enmity with the "world, the flesh and the devil". We, by this act, declare that we have altogether broken with them. It is on the ground of this surrender to God that we become identified with the work of the church. We are redeemed because God has kept His promise and given us a Savior. There is nothing more reasonable than that we be true to the promises we make to Him, when we benefit by what He by all that our redemption means.

Broken promises are at the bottom of much of the world's miseries. They dragged the body of a beautiful young woman out of the river. Evidently she had taken her own life. When the investigation was made it was found that a broken promise, that involved a life of shame because of it, was the reason for it, which, rather than face, prompted the terrible act of self-destruction. A ragged young man broke into a store and stole. His captors afterwards learned that he was driven to it by hunger. His employer had not kept his promise with his creditors and could not pay his bills. As a result the youth went unpaid, became hungry and committed a crime. We do not excuse the crime that led the youth to take the law into his own hands rather than suffer, but, the man who did not keep his promise must share a portion of the guilt. The world has been terribly cursed by wars that have drenched the world in blood. An investigation of most wars would reveal the broken word of those responsible for the wars. A minister solemnly pledged himself to bring the word of life to such as God throws into his way. He neglects that promise and a soul goes into death unconverted. A Christian pledges himself to take the yoke of service upon himself. He does not serve faithfully, and the result is that one of Christ's little ones is neglected, and perhaps a soul goes to meet his God unsaved. What will be the answer for this neglect before the judgment seat of the Great Judge?

THE S. S. LESSON

Aug. 31

Jesus Talks with a Samaritan Woman

John 4:7-14; 24-26; 31-35

Golden Text—"God is a Spirit: and they that worship Him must worship Him in spirit and truth." John 4:24.

It is said that Jesus "must needs go through Samaria". This was not the usual way that Jewish travelers took. They avoided the way if possible because they had no love for the Samaritans, neither could the Samaritan bring himself to an attitude of love toward his centuries old enemies. With Jesus the element of love entered. It was a love consistent with His statement that men ought to love their enemies. Wherever He came He had no one to hate. The door was open to Him on this account. If we maintain an attitude of love we will find larger fields opening to our ministrations of service. It has been said that today in several European countries the smallest children in school are being taught that the people of the neighboring countries are their enemies and are therefore to be hated. This is neither Christian or human. The first step in being a follower of Jesus is to love our enemies. Love led Him to Samaria and love will lead His followers to go where "angels fear to tread".

Again it was necessary for Him to go through Samaria because there was a soul there to be saved. This shows us the value of a soul. Our Lord always was surrounded by crowds to whom He passed out the Word of Life, but a life that is to be made right with God must come into individual relation with the Saviour. If the soul of an enemy, and an outcast woman's at that, was so important to our Lord that he went out of His way to treat with it we must realize that it is our duty to bring His message to every single one, good and bad. The world is still full of men and women in high states and low who have not yet come into intimate acquaintance with Jesus. Our duty is clear. We must realize that their souls can be saved and that it is even worth while to put ourselves to inconvenience that they may come to a saving knowledge of the truth.

Jesus opened the way for the woman to know more about Him by beginning the conversation. It is in keeping with His policy as He stated it at another time "The Son of Man is come to seek and to save that which was lost." Here He came and opened the way. If any of us will be eternally lost it will be because we wanted to go the wrong way in spite of all he did to save us, including His coming to plead with our souls and giving His life for our ransom.

The surprise of the woman that a Jew should ask her for water was natural. She knew what every Jew and Samaritan thought of such a thing. But we find her with an open mind. She was willing to listen. When once one will not listen to the truth there can be no hope for that one. Those who will not cannot. Even Jesus warns against throwing pearls before swine who cannot appreciate their value. For so much every reasonable is responsible.

The Jesus method was to take material things and make them convey truths. Here water is the subject. Water is the most necessary thing needed for sustaining life. Without water every living thing would perish. Jesus had the most important spiritual thing to offer. It was the one thing without which there could be no everlasting life. As the well is the factor in sustaining and giving life to the community, so He is the factor by which the world comes to receive its eternal life. The things of earth are unsatisfying and only create a desire that cannot be stayed, Jesus points out in His lesson to this woman. He here would have her understand that the only thing that gives perfect satisfaction is what He bestows. This only intensified her curiosity. She says in effect: The things of which you speak are mysteries, but when we once have the Messiah he shall reveal them to us. A true conception of the need of the Christ comes when we have our sins uncovered and realize that we need His forgiveness. Jesus in a word uncovered the wicked life of the woman. It brought from her lips a recognition that He was a Prophet. From this Jesus led her to a higher appreciation of Himself by revealing Himself as the Messiah whom she hoped for and who would make clear the duty she owed to God. The woman at first tried to stir up a religious discussion. This Jesus silenced by putting His finger to her sins.

The lesson shows us (1) The all-sufficiency of Jesus. He has the living waters to give, indeed He is the water of life. (2) In meeting with Jesus He revealed great truths about God. He assured her that the salvation she had in mind was for the Jew. She was without the covenant. Nevertheless, she had come to meet the Great Messiah and through Him eternal life was possible. She had to be taught that God is a Spirit and is not limited by location. That worship is a spiritual function. Those who worship God in the Spirit will be heard and received. (3) To the disciples the occasion brought out truths concerning the Saviour's "meat". It consisted in doing the Father's will. To Him the whole world was a harvest field.

PROGRAM OF THE SUNDAY SCHOOL CONVENTION

In Connection with the Middle District Conference at St. John's Church, Pandora, Ohio.

Thursday A. M., August 28th.
Prof. W. A. Howe, President.
William Geiger, Vice-President.
9:00 A. M., Opening Song Service—G. A. Lehman.
Devotional—Miss Estella Mosiman.
9:30, Music.
Appointment of Committees.
Addresses—Theme: The Larger Program of Christian Education.
9:45 1. Children's Division—Mrs. C. C. Sommer.
10:00 2. Young People's Division—Mrs. A. D. Krebill.
10:15 3. Adult Division—Miss Martha Hilty.
10:30 Music.
10:45 Address—Training the Leadership for Christian Education.—Prof. E. J. Hirschler.
11:00 Open Discussion of Christian Education.—Conducted by J. H. Tschantz.
Offering and Announcements.
Adjournment.
Thursday P. M.
1:45 Song Service.
2:00 Devotional—H. Kohli.
Music.
2:15 Address—Sunday School Evangelism.—D. W. Bixler.
2:35 Music—Miss Kathryn Frey.
Address—Importance of Records in the Sunday School.—Raymond Hilty.
Music.
3:10 Divisional Conferences.
Children's Division.
Presiding Officer—Miss Ruth Amstutz.
Topics for consideration—Who Are the Children? Lesson Material. Missionary Instruction for Children. Expressional Work. How to Teach Reverence. Promotion Day and Requirements.
Young People's Division.
Presiding Officer—Prof. B. D. Smucker.
Topics for Consideration—Grading the Young People. Training the Devotional Life. Leaders and Teachers. Class Activities and Week Day Programs. Getting and Holding the Young People.
Adult Division.
Presiding Officer—J. F. Lehman.
Topics for Consideration—Adult Division Goals. Training Personal Workers. What is the Purpose of "Opening Exercises"? Membership, How Increase and Hold? How to Obtain Better Attendance and Interest in the Workers' Conference. Training for the Task. Good Literature.

FALL CONFERENCE OF THE WESTERN MENNONITE CHURCHES

Of the Eastern District Conference, to be Held, Manns Choice, Bedford Co., Aug. 30, 31 and Sept. 1, 1924.

Saturday Evening, at 7:30 P. M.
Song Service.
Devotional Exercises—Rev. S. J. Hereline.
Conference Sermon—L. H. Glass.
Report of the Eastern District Conference—Samuel P. Synder, Secretary.
Appointment of Committees.

Sunday Morning, at 9:45 A. M.
Song Service.
Devotional Exercises—Asa Shaffer.
The Power of Jesus' Blood and Its Relations to Sin—L. L. Shaw.
The Necessities of Regeneration—Rev. S. D. Yoder.
The Value of Purpose (Daniel 1:8)—Clyde Snyder.

Sunday Afternoon, at 2:00 P. M.
Devotional Exercises—A. A. Snyder.
Children's Hour—Mrs. Daniel Gerig.
What Does God Require of Me?—S. P. Miller, Aden Kephart.
The Educational Program as Affecting Our Young People—Rev. Daniel Gerig.
Report of Resolution Committee.

Sunday Evening, at 7:30 P. M.
Devotional Service—Rev. S. J. Hereline.
Atonement—Rev. Jacob Snyder.
Adjournment.

DEATH

Nussbaum—On July 30th, at his home in Sonnenberg, O., Rev. Jacob Nussbaum, for 45 years minister and for 42 years bishop of the old Sonnenberg Mennonite congregation. Rev. Nussbaum was a native of Switzerland, where he was born at Chaluet (Tscheiwo) Bernese Jura, April 12, 1841, grew up in the Mennonite community there, joined that church through baptism in 1856, and immigrated to America in 1869, settling in Sonnenberg, Ohio, where he identified himself with the Mennonite congregation. Married in 1871 to Katherine Tschantz he was widowed through her death in 1891. The year following he was married to his now widowed wife, Maria Schneck. To this union were born three sons and one daughter. Notwithstanding his old age he continued to serve the church with preaching as much as he was physically able until his death. Even on the Sunday before his death he assisted in the services and taught his Sunday school class as usual. During his active incumbiancy as pastor of the congregation he baptized 386 persons into the church and married 127 couples and served at probably as many funerals. Besides his entire congregation the funeral on August 1 was attended by a great throng from neighboring and distant Mennonite congregations, especially ministers, a group of whom served as pall-bearers. Funeral services were conducted by the present pastor of the church, Cleophas Amstutz, in German and Rev. Albert Steiner, of North Lima, Ohio.

Witmarsum Theological Seminary
Bluffton, Ohio.
Opens its next year's work, Sept. 16, 1924.
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1. The Pastorate, 2. Home and Foreign Missions,
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3. For those of limited training, Bible School Diploma.
For catalog and further information write to
President JOHN E. HARTZLER,
Bluffton, Ohio. 33

JOTTINGS

The Home Mission Board held a meeting on August 13 at Pandora, O. The session was an interesting one, a report of which will appear at a later date.

In the Daily Vacation Bible School of the First Church, Philadelphia, there were children representing the following nationalities: American 66, German, 11, Italian 4, Scotch 1, Jewish 1, total 87. There were 47 girls and 40 boys enrolled. 23 were under 7 years of age and 64 were over 7.

On Sunday, August 24 a Sunday School Conference will be held at Smith's Corner Chapel, Pa. Subjects to be discussed are: "My responsibility in teaching and living the Message of Christ," "The Power of Intercessory Prayer," "What Does God Require of Me?" "The Holy Spirit, His Power and Work," "The Blessed Hope," "Present Day Opportunities of Our Young People" and "The Necessity of an Aim". The convention is to open with a sermon by Rev. S. D. Yoder. Others participating are Aden Kephart, Walter Kephart, Samuel Herline, Dalton Black, J. C. Diehl, Mrs. Daniel Gerig, A. P. Snyder, L. L. Shaw, Daniel Gerig and Clyde Snyder.

The Old Colony Mennonites who have been living in Manitoba and Saskatchewan since the early seventies are said to number about 1600. Of these many have left for their new colony in Mexico and numerous others are following as soon as they can dispose of their laud holdings. It is expected that by the end of 1925 all the Old Colony Mennonites will have left Canada for Mexico. A recent party that left Durango, Sask., was composed of 175 persons. A train of 18 freight cars, 3 passenger coaches and a baggage car was needed to transport the emigrants. For each man they took four horses, two cows, farm the new land. Each family carried enough flour and provisions to feed them for one year.

G. G. Hiebert who for two years was in charge of the "Tractor Work" in Russia recently arrived in Newton, Kansas, to meet with the Immigration Board to whom he brought a report. He says that the drought in Russia this year was so severe that there is a possibility of the people being again confronted with famine conditions.

Miss Dora Z. Schmidt of the West Zion Church, Moundridge, Kansas, left her home on July 28th for Chihuahua, Mexico, where she will teach in Palmer College, a Methodist Institution. Miss Anna B. Dyck, also of West Zion, who has been teaching in Roberts College, in Saltillo the past year, has been transferred to Palmer College. Miss McAllister, Spanish teacher at Bethel College, accompanied Miss S. to Old Mexico to spend a month in acquainting herself with the needs of the College.

The Gottshall family, the descendants of Rev. Jacob Gottshall, who came to Germantown in 1702 and conducted the first baptismal and communion services for Mennonites in America, will hold the eighteenth annual reunion in the Eden Mennonite church, Schwenksville, Pa., Saturday, September 6, 1924. Among the speakers on that occasion will be Mr. M. Hoke Gottshall, of Harrisburg, Director Bureau of Statistics and Information, Department of Internal Affairs. The history of the family by Rev. N. B. Grubb, is now being printed and will be on sale at the reunion. Rev. Grubb is the family historian.

Rev. John E. Kaufman the new pastor of the Bethel Church, Donnellson, Iowa, arrived at his new charge to assume the work on August 1. He succeeds Rev. Elmer Basinger who accepted a call to Freeman, S. D.

The Gospel Herald notes that the report for July, 1924 shows the second largest contributions to the various funds supported by the (Old) Mennonite Board of Missions and Charities in five years. On the other hand the amount contributed for relief purposes is the lowest in five years.

The next (Old) Mennonite General Conference will be held in the fall of 1925 on the grounds of the Mennonite Home for the Aged at Eureka, Ill. The conference will be the guest of the Metamora, Roanoke and Union congregations in Woodford County, Ill.

E. B. Schmidt, Supt. of the West Zion Sunday school, (Moundridge, Kansas,) and his wife had planned to celebrate their silver wedding (July 30) in a quiet way, but relatives and friends made other plans for them. Relatives began arriving early in the evening with well-filled baskets, later on the Berean Sunday school class came in a body to help them celebrate, a short program of music and a talk by Rev. Brand was given, after which refreshments were served. Mr. and Mrs. S. were the recipients of several fine gifts of silverware.

Dr. J. E. Hartzler, president of Witmarsum Seminary, visited seven different churches in South Dakota during the latter part of July. His lectures were greatly appreciated. The churches were all filled. One of the largest meetings was held Sunday night in the College Auditorium when Dr. Hartzler lectured on "Building Your Nest High." In all his lectures he emphasized the importance of religious education and encouraged our people to support our own denominational schools. Our Mennonite people begin to appreciate what Witmarsum is doing for our churches. It needs our whole-hearted support.

SUNDAY SCHOOLS

(Continued from Page 5)

Hoffnungsfeld Eden—E. E. Flickner, Moundridge.
Inman—D. V. Unrau, Inman.
Buhler—F. F. Matthies, Buhler.
Hoffnungsau—E. S. Penner, Inman.
Hebron—John Buhler, Buhler.
Burrton—C. C. Epp, Burrton.
Arlington—Ed. H. Linscheid, Arlington.
Pretty Prairie—Dr. Bernhard Stucky, Pretty Prairie.
Kingman—
Beatrice, Nebr.—
Pawnee Rock—Jacob A. Dirks, Pawnee Rock.
Greensburg, Kansas—F. B. Schmidt, Greensburg.
Montezuma, Kansas—Leonard Johnson, Montezuma.
Kismet, Kansas—P. P. Kopper, Plains.
Mingo, Thomas Co., Kansas.
Hanston, Kan.—Ed. Hirschler, Hanston.
Ransom, Kansas.—
Lehigh,—A. D. Wiebe, Lehigh.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

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No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¼ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

Oxford Text Bibles

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No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

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Containing 32 Engravings

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No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¼x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5⅛x3⅞, with 12 maps $3.65

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, AUGUST 28, 1924. No. 34.

A WORKER'S INSTITUTE IN CHINA

Chikungshan, Honan, China
July 30, 1924.

Dear Friends in the Homeland—

As the Saviour of old, knowing His disciples to be in need of rest, bade them to "come apart and rest awhile", He has in these days brought many of His children, laboring in different parts of China, to this wonderful summer resort of Chikungshan. The following verses are a portion of a song (sung to the tune of "Abide With Me") that has come to be quite a favorite as the large body of missionaries gather in the Assembly Hall for praise and prayer:

"Come ye yourself apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

"Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won;
My choicest wreathes are always wet with tears.

"Come ye and rest; the journey is too great,
And ye will faint beside the way and sink;
The bread of life is here for you to eat,
And here for you the wine of love to drink."

Before going into details concerning this place, and everything connected with it, I should like to speak briefly of the work as we have left it and as it is being carried on by those who remained on the plains. It has been my privilege this spring to visit many of our outstations, also a number of homes in our city of Tamingfu. Our evangelists, under the direction of Brother Voth, conducted series of meetings at many of these places, and with the Bible woman I endeavored either to be present to help work among the women or to follow up the meetings with a visit to the place. At other places where no special meetings were being held, we visited homes of Christians and inquirers, both in the place where we were lodging at the time, and in villages bordering on that particular town. In some of the homes we had the joy of seeing the gods taken down and burned, I remember one such home at Shuang Ching especially, and shall not soon forget the expression of joy that lit up the face of the young daughter-in-law of the home, when she saw that her mother-in-law was actually willing to take down the gods. It seems she had for some time wished to follow and obey as far as she understood, the teachings of this "Jesus Way", but she could not control affairs in the home, neither did she dare come out boldly in expressing her convictions. The mother-in-law herself now said that she would no longer fear to live without her paper gods but trust in the true God to keep and protect her and her home. Thus there was real joy; we sang a hymn of praise and after a season of prayer that the Lord Jesus Himself through His Spirit might lead them to a fuller understanding of His love and plan of salvation, we left the home.

In a village not far from Lung Wang Miao, one of our main outstations, where we also spent several days, there lives a widow, Mrs. Ku, who has recently confessed Christ as her Saviour. We visited her home and found her only boy of eight years very ill. The woman said that she was "p'ing an" (at peace) at heart, for she knew the Lord would do what was best regarding her child. After we had spoken a few words of encouragement and prayer, we went on. The next day when coming back from one of the villages that we had visited, the evangelist and I, (the Bible woman had decided to stay at the village and then to come with the Christians of that village to the Sunday services on the morrow) had occasion to go through this village where Mrs. Ku lived. We learned then that the little boy had died and was already buried. Again we stopped at the home, and tried to make the mother feel that we felt for her. The evangelist took opportunity of the occasion and preached to the big crowds that had followed us into the yard. We heard later that the woman was obliged to endure much taunting if not actual persecution, from her mother-in-law who accused her of being to blame for the death of the child. She felt that by accepting the new "Way", her daughter-in-law had incurred the wrath of the gods who had given vent to their wrath by snatching away the child. Pray with us that she may receive real comfort from above and may remain true in spite of the persecutions. Please pray in a special way for all the souls in our district that were baptized this spring that they may grow in grace and in the knowledge of the Truth, and **that they may have victory in the many temptations** that come upon them, and thus glorify their Saviour by bearing testimony to His saving and keeping power, to those about them.

An important phase of the work going on just now, is a Summer Institute held at Kai Chow. Evangelists, teachers and Bible woman from all over our district meet together for about six weeks, to be taught and to study according to a curriculum worked out jointly by the evangelistic and the educational committees of our mission. In connection with this institute, there is a Summer School for women. Here the wives of teachers and evangelists and other Christian women who have not had school privileges, may learn to read. The teaching is done mostly by Chinese preachers, evangelists and teachers, under the direction of Rev. and Mrs. Kaufman.

The weather has been peculiarly trying this spring and summer. There has been very little moisture all winter and spring, so that the ground was very dry. It was very warm and there were heavy winds almost continually, blowing dust to such an extent that often we could not see far beyond the house. Needless to say the dust by no means all stayed outside of the house. The wheat crop had been poor and prospects for later crops were far from encouraging. The Chinese felt that the out-look was dismal.

We naturally looked forward to our stay at Chikungshan with no small degree of happy anticipation. Miss Goertz came past Tamingfu, and together we came here the latter part of June, and were joined a week later by Miss Neufeld, Mrs. Brown and the children. Just lately Brother Brown arrived also, having been detained by his building work at Chang Yuan Hsien, which in turn had been held up somewhat by heavy rains. We have been glad to hear that they have lately had plenty of rain in the plains so that the drought is relieved, for which we do indeed praise the Lord.

A writer says,

"Rest is not quitting the busy career,
Rest is the fitting of self to one's sphere,"

and we do want this rest here to be a "fitting out" for better service in the coming year, and truly there is opportunity for development in every line. The mountain air is wonderfully conducive to refreshing sleep. Recreation and exercise is to be had in abundance on the steep mountain paths and on the well arranged tennis courts where we are wont to spend an hour or more every morning when the weather is favorable, and there have been comparatively fews mornings when we could not play for the courts are so built that even a few hours after a heavy rain they are in good trim. During the day there has usually been so much of rain and fog that the call to spend the time out of doors has not been very alluring. We have been living in the clouds a great part of the time and the fog simply rolls in at the open windows. While still in the plains we found things continually covered with dust; here instead of the dust we have mildew: clothes, books, shoes and trunks take on a gray, "fury" exterior unless well deposited in a dry place.

For mental rest and development there is ample opportunity. There are the wonderful scenes of green mountains when the days are clear, with soft white clouds hovering along their sides, while in the immediate surroundings we have **green lawn with flowers,** trees overhanging a babbling mountain stream, all of which is very refreshing to our eyes and mind after seeing for so long little save yellow dry fields, mud houses and walls. Then there are the programs,

musical and otherwise, the meeting and conversing with other missionaries. Oh how wuch it means to meet with so many foreigners; to learn from others, especially from the older missionaries, ways and methods of working! One evening a week is given to a musical program in the Assembly Hall in which missionaries that are musically talented take part. Another evening is given to a women's missionary conference at which different subjects of interest in connection with the work is discussed. This is invaluable to some of us who are young in the work.

Naturally these items have a strong spiritual value also, for the ones taking part in the musical programs, for the most part are people who truly love the Lord and the songs, whether sung as chorusus, quartettes, duets or solos come to us as real testimonies "from the heart to the heart." The same is true of the missionary conference, most of those giving of their experiences as well as those seeking for advice are people who seem possessed of a desire to see souls brought to a saving knowledge of Christ. Besides these there are the Sunday services usually so ardent and inspiring. Can you imagine how good it feels to go to church with a host of other foreigners to hear the sermon and the prayers, and help with the singing all in our own American language? Then too, it was our privilege to have Dr. William Evans, the noted Bible teacher, in our midst for a week together with his son, the Rev. Lewis Evans. Much could be said of those days of spiritual feasting, but space does not permit. Many of you have heard this gifted man of God expound Scripture and thus know something of what was ours during those days. We were fairly lifted into the heavenlies as together we went through the First Epistle of John and Ephesians and were made to see in a new way some of the things the Lord has prepared for those that love Him. The younger Rev. Evans gave us a splendid Fourth of July address, which we enjoyed immensely for the majority of missionaries here are Americans. He showed in a graphic way the fleetingness and the littleness of the glories of war, and emphasized the fact that the glory of America stood not in such things, rather stands or falls in proportion as we as Americans would give our devotion to Him in Whose name the nation came into being.

Miss Goertz, one of our number, is at present at Hankow, a few hours ride from here, where she is under medical and surgical care. She has undergone a rather painful operation, which will, we hope, relieve her of the trouble and pain that followed in the wake of a tooth which she had had extracted in Peking more than a year ago. Treatment will undoubtedly be necessary for some time to come, but we are glad to hear that she is doing nicely, has left the hospital, and hopes to take up her work this fall with renewed strength and vigor.

Thus as we think of returning to our work shortly, we pray that the "calling us aside for awhile" may have served to prepare us for more devoted service in the year before us, for again, in the words of the song quoted above, we hear the Lord say to us, as it were:

"Then, fresh from converse with your Lord, return
And work till daylight softens into even
The brief hours are not lost in which ye learn
More of your Master and His rest in Heaven."

Very sincerely,
Frieda N. Sprunger.

THE IMMIGRATION ACT OF 1924 AS SEEN BY THE NATIONAL COUNCIL OF JAPAN*

The National Christian Council of Japan, in June, adopted and published the following resolutions in regard to the Immigration Act of 1924 recently enacted by the Congress of the United States:

"The Fatherhood of God and the brotherhood of mankind is fundamental to the spirit of Christianity. Therefore, for the perfecting of the highest civilidation, individuals and nations should work together. There should be no discriminatory treatment which would engender strife and ill will on account of differences of race and nationality.

"In regard to present international relations, it is recognized by all nations that the limitation of immigration belongs to the sovereign right of each nation. Nevertheless, the standard by which such limitation is determined should be based upon common intellectual, physical, political, and moral qualifications, and upon no other ground.

"The Immigration Act of 1924, in the United States, in its present form is neither in form is neither in accord with the spirit of Christianity nor with the standards mentioned above. Furthermore, at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel, is an additional matter for regret.

"The majority of Christians in the United States, through their representatives, as a matter of fact, condemned this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to work against it in order to restore the friendly relations historically existing between Japan and the United States. This Council desires to cooperate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public opinion of the world.

"The purpose foreign missionaries have in coming to this country is solely the preaching of the Gospel of Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their posts unperturbed, continuing their evangelistic work until their mission s fulfilled.

"Finally, with all Christians everywhere throughout the world, this Council prays for the speedy realization of the Kingdom of God upon the earth."

A Message from the Christians of Sendai, Japan

At a meeting of the Christians of Sendai, Japan, which was held on June 26, 1924, the resolution given below was adopted. It was sent to the Secretary of the Foreign Mission Conference of North America by Pastor Hagiwara, who served as the Chairman of the meeting with the request that the resolution be brought to the attention of the Christians of the United States. Pastor Hagiwara says that the sentiment expressed in the resolution represents the views of the Japanese Christians:

"In the immigration bill recently enacted by the United States of America, the clauses which particularly discriminate against immigrants from our country are deeply to be regretted, because they desparage the great principle of the brotherhood of mankind, which is fundamental to the spirit of Christianity and hinder the establishment of the highest civilization and of international peace.

"This meeting pledged itself that, in union with the tens of millions of Christians in America and in our country who are of like principles and faith with us, in accordance with the fundamental principles of Christianity and for the sake of the name of our Lord Jesus Christ, we shall exert ourselves to the utmost for the abolition of these discriminatory clauses."

*Published upon the suggestion of the Secretary of the Board of Foreign Missions.

AN ARMY MAN'S VIEW OF DISARMAMENT

By Major General James G. Harbord, Formerly Deputy Chief of Staff of the U. S. Army.

(The following address delivered on August 21 by a distinguished soldier at the Institute on International Relations from the Christian point of view, held at Chautauqua, New York, under the auspices of the Federal Council of Churches, is especially significant because of General Harbord's membership in the Commission of Americans who prepared the "Draft Treaty on Disarmament" which has been officially communicated by the League of Nations to all the governments of the world.)

American armaments have never been a real factor in either the causation or the prevention of war except as, when they have been inadequate, they may have encouraged stronger powers to presume upon our supposed weakness. It is for that reason that most military men who have studied history are of the opinion that, far from being a cause of war, adequate American armaments would tend to quiet any international situation.

But when it comes to the world, exclusive of the American continent, it must be admitted that a competitive growth of armament breeds a feeling of international insecurity. In close contiguity there is little difference between what is needed to defend you and that which could be used to intimidate your next-door neighbor.

Under such circumstances, it seems reasonably certain that any strengthening of your own military establishment will be met by a corresponding augmentation of that of your neighbor. A vicious circle is thereby established and competitive irritation, even though it does not actually create a cause of war, may develop the military infection from the latent into the acute stage.

These facts and evils that may flow from them are much closer to the lives of European statesmen than they are to ours. Unquestionably some very able men are devoting themselves to seeking a solution which, while providing reasonable security for contiguous people who for generations yet to come will be haunted by the ghosts of the struggle which began in 1914, will permit a gradual reduction of excessive armament and allay the irritations that spring from it. Such an effort is now being made by the League of Nations.

Unofficially the problem has been passed on to American students for consideration. A small volunteer group brought together by Professor James T. Shotwell of Columbia University and the Carnegie Peace Foundation has crystalized and discussed a formula, which in its view would meet the condition of affording participation to all states, without regard to affiliation with the League of Nations.

This so-called American Treaty would not work a revolution in world conditions nor bring about the millenium but I do believe that it would minimize the probability of aggressive war. It would bring an economic boycott to bear upon every aggression. It would establish an international tribunal for the settlement of international disputes and take the first step toward reducing the weight of armaments.

Complete and open publicity for military appropriations and expenditures would be a primary obligation upon the signatory powers. It would heavily penalize preparation for aggression while permitting "open defensive measures openly adopted."

If the United States is honestly desirous of ending aggressive wars and of establishing an international state of mind under which security can exist, I consider that the opportunity lies in the suggested treaty. It involves no alliance with foreign powers. It contemplates no punitive expeditions sent at the call of any outside authority. It robs Congress of none of its constitutional powers. It creates no superstate and surrenders no sovereignity.

While these statements are true, such a treaty would in a sense end our "splendid" or as some prefer to call it, our "inglorious diplomatic isolation." But any international movement for ending war more or less commits its adherents to the existing status quo. Any such treaty would have the tendency to stabilize that status. And if we really desire to avoid war we must be prepared to accept the general international situation. There is no way of peacefully making radical alterations in it.

Nor should we fail to remember what the treaty will not do. No conceivable international document will ever overcome the consequences of an interrupted and unstable foreign policy. Security is largely dependent on international good-will. Our contribution to that depends on our neighbors being able to be sure that we are going to treat them justly and with due toleration and regard for their viewpoint.

It is conceivable that we could be always legally in the right and frequently morally in the wrong. If a domestic action which creates foreign resentment is excused only on the ground that it is within our strictly legal rights, such act may menace the peace, and our pharisaical adherence to the most benevolent of diplomatic documents will not make it seem any less unreasonable to those affected by it.

Nor will fits of national generosity, in which we reverse the actions of preceding administrations, and make gifts of our international rights, be of real service to peace. Everybody must know where we are standing all the time and must have a reasonable confidence that we will be standing in the same place during one administration that we occupied during the preceding one.

Our foreign policy in its broad lines must be non-partisan and continuously consistent. From my personal standpoint, I think a first class professional foreign office service, functioning under such policy would be about as great a contribution to the cause of international peace as our country could make.

EFFICIENCY IN SUNDAY SCHOOL ADMINISTRATION

In this age of experts, specialists, masters and professionals, where great efforts are expended in various lines of activities to become more competent, it seems quite natural that we should seek to improve and make progress in Sunday school management. Efficiency results in success; but an inefficient worker soon comes into the back ground and often drops out. As yet, I know of no Sunday school that is perfect in all its features. Therefore, we must ever strive for perfectness.

No Sunday school can be at its best unless it is adequately organized. And organization is essential in Sunday school administration. Organization is sometimes questioned or discouraged; but one fact that impresses upon me its need and that it is vital is the wonderful organism of nature—halt, if you will, and for a few moments scrutinize the majestic universe above us—could you suggest any improvement? Then note the arrangement in plant life—could we make a single one of them superior to its Creator? Or observe the mechanism of a healthy human body—its delicate nerve system etc., could there be more perfect harmony or efficiency? These inconceivable yet unquestionable organized existing creations we cannot ignore. Furthermore, we will also observe that there is no superfluous organization in things that God has made—but there is just enough. Therefore, if we have too much organization to govern our schools we are just as inefficient as when organization is inadequate. To be efficient then we want just enough organization. The measure will have to be carefully determined by the workers of the Sunday school.

A short time ago a friend of mine told me of a young man who had attended a certain institution and specialized in Sunday school methods. And after completing his training was anxious to put these methods into operation in his home Sunday school, and in fact proceeded to revolutionize the entire school. Each member received a card which was carefully punched whenever present at a Sunday school session, and other methods were introduced. Many of these things he had learned were good and would have worked successfully in many schools; but the sudden change that he brought about in his Sunday school was so great that he utterly failed in his efforts and for years afterwards and unto this day the people of that Sunday school are turned against any change from their old policy. Sunday school workers must be wise and tactful in molding the policy of the school. A good plan has but little value unless there is a need for same and the members are willing to support it.

After assembling the machine it needs power to set it into motion. So the organized Sunday school needs divine power by which to funtcion. This divine power can be realized and maintained through the medium of prayer. We cannot hope to administer the affairs of a Sunday school efficiently unless we have a staff of workers who devote much time in prayer.

It is impossible to reach any high standard of efficiency unless we have consecrated workers. Our heavenly Father will not place His spiritual power into vessels unprepared and unclean. Every worker should be trained. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." An approved worker is willing to make sacrifices. He will be faithful, and willing to cooperate with other workers.

Sunday school workers should have a vision and an aim. For "Where there is no vision the people perish." Our vision should be to some day have a bigger and better Sunday school. And our aim should be direct towards that goal. In order to make progress towards a goal we must carefully plan the steps to be taken. The workers will adapt their plan to meet the peculiar needs that are found in every Sunday school organization.

After all, the standard of efficiency in a Sunday school is judged by the results produced. Good fruits is what our heavenly Father wants. "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples." Good fruits of a Sunday school are not always the fact of increased attendance; but the spiritual progress the school is making. It is most pleasing to see both increased attendance and spiritual progress.

Finally in summarizing this thesis we have,

1. Adopt organization to meet the needs of the Sunday school.
2. Divine power.
3. Consecrated workers.
4. A vision and aim.

H. C. Wiebe,
Aberdeen, Idaho,

Thy Word is a lamp unto my feet and a light unto my path. —David.

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—John Locke.

A noble Book; all men's Book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—Carlyle.

While on business for the Bible Academy at Meno, Okla., Rev. J. B. Epp made a visit to Newton, Kansas. A large hall is in course of construction which will offer a home for students of the Academy. While in Newton, Rev. Epp engaged Brother D. K. Galle, a recent graduate of Bethel College to be one of the instructors. The Academy will serve a group of churches in Oklahoma and has already behind it a number of years of successful service.

A party of 62 persons, composed largely of Mennonites from eastern Pennsylvania, on a sight-seeing tour of the country visited Spokane, Wash., last week and received particular notice in an article appearing in the Spokane Spokesman-Review.

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EDITORIAL

Now that the United States has, through its present administration, determined upon a "Defense Day" as it is now preferred to be called instead of "Mobilization Day", a term which certain officials prefer to tone down, the next thing we hear is that Japan is preparing for a similar demonstration, also peaceful and domestic in its purpose. Attention has been called to the fact that other nations will understand the proposed "Mobilization Day" as putting the "chip on the shoulder". The recent decision of Japan confirms this prediction and it is no accident that makes Japan do this so soon, especially in the light of the recent legislation unfavorable to Japan. Perhaps a single mobilization day will not bring war over night and an immigration bill that hurt the feelings of the Japs may not result in war next year, but such unfriendly manifestations do certainly lay the foundation of future misunderstandings that may develope into a resort to arms. Unfriendly legislation that originates in race hatred and mobilizations that amount to shaking a defiant fist at other nations do not betray a sincere desire for the international good-will and peace about which statesmen and politicians have so much to say.

A noteworthy experiment, made in the Eastern District Conference, that has just come to a close, has been carefully watched in some quarters with considerable interest. Dean Byers of Bluffton College, has been giving a series of Institute Lectures on Christian work and methods with reference to the Sunday school in several centers. There were ten of these lectures in each place, delivered weekly. Dean Byers has a splendid record for work of this kind so that it is not necessary for us to comment on the good fortune his hearers had in the opportunity that was given them to sit under his instruction. The plan involved a considerable outlay of money but the material and inspiration brought by the Dean in these lectures is worth many times more than the outlay in cash. In some quarters where vacations and summer work on the farms makes this season an undesirable one for efforts of this kind, there was a satisfactory response in spite of conditions and our prediction is that there will be a demand for similar lectures in the years to come. Much was to be learned and much more that ought to be learned was discovered. Without a continuation of work along this line progress will experience a decided set-back.

ARE THE BOYS AND GIRLS SAFE?

Those who are intimately associated with the boys and girls of this country in an intimate way in school life and other activities of American youth do not speak any too optimistically of their future, nor of the future of the country, dependent as the latter is upon the oncoming generation.

As a sample of what at least some of those who have special opportunities of knowing the present drift of matters are thinking, permit this quotation from an address by Dr. Philip Yarrow: "The amusement life of America reveals an age of general decadence. The stage, the moving pictures, the literature, the dance reek with unclean conceptions of sex. Degenerate producers have thrust lustful thoughts into the minds of American youth in such a way that never before in the history of our country was there such a wild abandon of uncontrolled impulses as marks the life of this generation. The Japanese declare that the American dance is destroying their country. It is certainly undermining the very foundation of American civilization." And Mrs. Alfred J. Howell, girls' counsellor of the New York Civic League, speaking under the same auspices in Chicago with Mr. Yarrow, agreed with him that moving pictures, immodesty in dress, modern novels, jazz dancing, bootleggers, corrupt politicians, and laxness in the home were some of the reasons why "immorality has been made popular."

That last phrase should challenge the attention of every parent and well wisher of his country. Immorality has been made too popular, by the agencies noted above, and other influences of American life, endangering the ideals which are molding the life and forming the character of the rising generation. To correct this condition the church should newly rally her forces and the parents of the land should use all of their tremendous influence and authority.

That the home is the most strategic place from which to fight the corrupting forces threatening young life has always been widely recognized by both church and state. Recently Mr. Edward W. Stitt, Associate Superintendent of Schools, of New York, offered the following ten suggestions to parents which we regard as worthy of being passed on, not only because of the suggestions which have often before in effect been declared, but as expressive of the views of at least many who are connected with our educational institutions. He says:

1. Set proper standards for your children to follow.

2. Be friends with your children, walk and play with them occasionally. We must not live above our children but with them.

3. Do not scold too much. Encourage them to do their best. Let us remember what Phillips Brooks said: "Children are white, spotted black; not black, spotted white."

4. See that they select proper friends and associates.

5. Make "home" as comfortable and happy as your means permit.

6. Give your children at least a high school education.

7. Train them in the habit of regular attendance at church and Sunday school.

8. See that they avoid all games of chance. A gambler never can be a success in life.

9. See that your children take plenty of physical training in the open air. It is better exercise to walk than to ride in a limousine.

10. Let your children feel that any honor which they win in school, or any act of courage or unselfishness they may perform, will bring great happiness to father and mother and put the family name on a higher plane of honor. Do not forget that the future of America depends upon how your boys and girls are trained today, not on how you were trained when you were children.

Let us hope that the proper celebration of "Parents' Day" may lead to better homes, more regular attendance at religious services, and finer type of citizenship, all of which will combine to make our nation the best in the world. Let us all work to make our United States a Republic of Homes.

Ah, if parents but realized the tremendous influence they are having upon the children, for either good or evil, and how they are leaving indelible impressions upon their souls which time will never erase! And if only more of them could realize that there is no work that can compare in importance to the rearing of a child in righteousness and nobility of character. But to all too many this work is looked upon as a task of drudgery, and they become impatient with its strictures upon their time and opportunity for other activities and interests.

There has come to our attention a fresh illustration of the powerful influence of a parent upon his child in the story brought out by the death of the son of President Coolidge. As it came to us in the public press it is as follows:

Sixteen-yr.-old Calvin Coolidge adored his father and made him his model in all boyish perplexities. It was since the Coolidge boys came to the White House that the problem of dancing school arose. Mrs. Coolidge thought the boys should take some dancing lessons, but they revolted at the idea with all the scorn of sturdy boyhood. Finally their mother exacted a promise that they would attend the dancing school for a few lessons, at the end of which time they were to decide for themselves whether or not they should continue.

On the appointed day John, the elder boy, rendered his decision that dancing school was not so bad and he would continue the lessons. But young Calvin had a question.

"Did my father ever take dancing lessons?" he asked.

Mrs. Coolidge admitted the President never had.

"Well, if my father never did, I don't need to", said his father's namesake.

President Coolidge has been often eulogized and will continue to be, but we doubt if a finer tribute ever has been paid him or will be laid at his feet than that, or one that will sink more deeply into his heart.

To have a determining influence for good, for the highest and best things of life, upon one's own children should be the chief ambition of parents, and in this lies the chief hope of the youth of today and the citizenship of tomorrow.—Evangelical Messenger.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—Coleridge.

There is not a boy or a girl, all Christendom through, but their lot is made better by this great Book.—Theodore Parker.

COMMITTEE
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

WHY NOT?

Edgar A. Guest

Argue it pro and con as you will,
And flout each other with words,
But the rose will bloom and the summer still
Will bring us the song of birds,

How was He born who came to earth,
With the Godlight in His eyes?
Wrangle and quarrel about His birth,
And yet you shall not be wise.

And what does it matter? The clover blows
And the rose blooms on the tree,
And only God in Heaven knows
How these things come to be.

You take the flower, though you can not say
Why this is red or white,
You accept the warmth of the sun by day
And the light of the stars by night.

You joy in a thousand mysteries
Which your wisdom can't explain,
The green of the grass and the rolling seas
And the gold of the harvest grain.

So why do you bother your heads at all?
And why does your faith grow dim?
You take the flower on the garden wall,
So why will you not take Him?
—Copied from "Church Chimes."

SUCCESS IN THE STUDENT NOT UNIVERSITY

It is not the man of the greatest natural vigor and capacity who achieves the highest results, but he who employs his powers with the greatest industry and the most carefully disciplined skill—the skill that comes by labor application, and experience. Many men in his time knew far more than James Watt; but none labored so assiduously to turn all that he did know to useful, practical purposes.

Some young men in college spend more than $5,000 a year while some of their class-mates have to get along with less than $500. But usually the one who spends the least money is the better scholar, and will be the richer of the two half-a-dozen years after they are graduated. One goes to college because he has a rich father, while the other goes to secure a good education, and is willing to fight poverty to gain his end.

Success is in the student, not in the university; greatness is in the individual, not in the library; power is in the man, not in his crutches. A great man will make great opportunities, even out of the commonest and meanest situations. If a man is not superior to his education, is not larger than his crutches or his helps, if he is not greater than the means of his culture, which are but the sign-boards pointing the way to success, he will never reach greatness. Not learning, not culture alone, not helps and opportunities, but personal power and sterling integrity, make a man great.

A Kansas woman, Mrs. A. J. Stanley, of Lincoln, was awarded a prize of $250 by a Boston firm for the best answer to the question, "What constitutes success?"

She wrote: "He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children, who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

WHY GO TO CHURCH

Eight reasons: 1. The most appropriate way to observe the Sabbath. 2. For the high moral stimulus received. 3. For corrective habits and character development. 4. The best means of promoting citizenship and high American ideals. 5. For right social relationships. Best people go to school. 6. The Church stands for the highest ideals and deserves our support. 7. The greatest accomplishments of the past have been in harmony with the teachings of the church. 8. The church has been the greatest force tending to keep our country in the path of sane judgments during the recent and present turbulent times.

Eight testimonials: 1. My best thoughts come through the church. 2. It protects me from temptation. 3. It takes me away from business levels. 4. It supplies a natural need the same as food for my body. 5. I have tried it for fifty years and found the results satisfactory. 6. It pays to support it with both influence and money for the higher ideals and religious values I receive. 7. The teachings of the church have been my greatest inspiration for everyday tasks. 8. It has had more influence in molding my character than any other institution.—Expositor.

EXCUSE NOT A REASON

One man says: "I do not go to church on Sunday because I was never taught to go when I was young, so I did not form the habit." Another man says, "I do not go to church on Sunday because I was forced to go when I was young and it grew distasteful to me.' One excuse is as good as another when you do not want to do a thing.—Watchman-Examiner.

Energetic, enthusiastic, and well equipped Christian workers sometimes become quite discontented in their work. This is possibly especially true of the minister. The business man can show you definite figures that he has not been working in vain. The teacher will notice week by week the progress that those are making whom he is instructing. Every spring someone will complete a course. The doctor is administering to the sick and his patients get well. Even the traveling evangelist will put down in his note-book the number of conversions and the number of reconsecrations at each place where he conducted services. Frequently he is reaping the harvest where the local pastor has been sowing and nurturing. Every worker wants to see results and when these do not appear he is tempted to lay down his work and take up something else.

Christian workers must so often serve for years without any apparent results. They would like to find at least some fruit immediately. But the work of moulding Christian character takes time. Rev. John Scotford of Cleveland, Ohio, says, "Only the years can reveal the real worth of a man's ministry. Especially when a man is young and impatient he is prone to chafe at such a condition. Secretly he envies the man who has before him a definite task which he may definitely accomplish. . . . ." From the point of view of uncasiness the first five years of a man's ministry are likely to be the worst. The years prove to the man that his labors are not as futile as they often appear. . . Ultimately some of the seed which he has planted comes up and brings forth fruit which astonishes him."

All Christian workers, ministers, Sunday school teachers and C. E. leaders need much faith that eventually their labors will bear fruit. "Our faith is something which must be used to be kept."

With the coming of summer and vacation, generally comes a revival of life to the three Christian Endeavor societies of Grace Church at Pandora, Ohio. That need not mean however that there was no activity during the past seasons for they were far from dead.

The Juniors meet in the church basement each Sunday at the same time that their parents attend their regular church services. Four Seniors have charge of the society. This plan has been used for sevcral years with satisfaction. Some may object because it seemingly robs the superintendents of church attendance and draws the children away from the church service. To the first objection simply this: even though the superintendents must miss some services that they very much would love to attend, greater blessings are to be found in serving the Juniors. As for the second, this question: Which will tend to get the child into the church—keeping him in a service intended mainly for his parents, or a service for and by the child himself? By this arrangement every Junior is able to attend without inconvenience to any one and there is a service that the Junior loves to attend and that trains him to love religious work and worship.

Not to separate them entirely from the church as a whole, the Juniors meet with their elders for communion and other special Sundays. In addition the pastor preaches special children's sermons from time to time which are helpful to young and old.

The Intermediate are trying a novel plan. The society gave each member one quarter dollar as a loan. The quarter is to be invested as the possessor sees fit. On Thanksgiving Day the one whose quarter increased most receives a beautiful C. E. pin and the quarters and their earnings belong to the society. By this plan the officers hope to make it possible for each member to give of his own earnings.

In order to give the many members, who have returned home since the close of their schools, a chance to exercise their talents the Senior society plans a special election of officers. Usually the officers serve one year, but under this plan they would serve only 6 months.

R. W. H.

CHRISTIAN APPRECIATION

It is a fine gift to be able to appreciate the good qualities of others. The measure of self-esteem in the most of us is such as to cause us to look upon our own good qualities in the most favorable light, and to underestimate those of others. How natural it is for us to appreciate ourselves and be gratified with expressions of appreciation from others, and finally carry the matter to the point where we must have some one hand us out compliments and praise our accomplishments and work, or go off in a fit of sulk and refuse to do our best in the service we should render. Such a childish disposition should be discouraged, for it is of the flesh and not born of grace.

How much finer it is to cease being so self-centered and begin to appreciate others. We are instructed in the Scriptures to esteem others better than ourselves. When we have learned to estimate our own worth and that of our brethren correctly we will be less apt to be heady and conceited and more ready and able to appreciate our brethren. The Savior sharply rebuked those of the times in which He lived His earthly life because they magnified the faults of others and minified their own. The truth of the matter is that the "beam" is quite apt to be in our own eye, rather than in our brother's eye.

It is one thing to think highly of our brother when he is fully in harmony with our plans and views, and quite another to be able to treat him with respect and consideration when he differs from us. Should we not learn the fine art of appreciating our

brethren and treating them with Christian courtesy? St. Paul is a fine example of this spirit, and his epistles show the finest appreciation of his associates.—Wesleyan Methodist.

THE MENNONITE CHURCH AND MODERNISM

(An examination of methods used in the attempt to discredit certain personalities in the above booklet.)—

by
J. E. Hartzler

My attention has been called to the above mentioned booklet, published by John Horsch, in which frequent quotations from my writings appear for the sole purpose of destructive criticism. It has always been my purpose not to give any serious consideration to such publications, and I should not do so at this time were it not that numerous requests have come to me from serious, fair minded and truth-seeking persons that I make reply, the common opinion being that the booklet is decidedly unscientific, inaccurate, unfair, unreasonable and uncalled for.

Many harsh, yet truthful things might be said concerning the work and methods of our misguided and much confused Brother Horsch. But I prefer to speak kindly, and to the point, concerning the **methods** used by Horsch. I am quite in agreement with the common opinion that the booklet is **"decidedly unscientific, inaccurate, unfair, unreasonable** and **uncalled for."** There is just ground for this opinion. It is easy for one acquainted with Brother Horsch and his work to believe that the motive back of his writing is not so much to fairly, honestly and honorably present the truth as it is to prove certain preconceived ideas of his own without a fair examination of the evidence, as well as to discredit certain persons with whom he decides to differ. Such motives and methods cannot but make a man **unscientific, unfair** and **unreasonable.**

My readers will permit me to be a bit personal for a moment by saying that my twenty years in the ministry in the Mennonite Church, my pastoral, evangelistic and educational experience, have given me an opportunity to know the Church, her leading branches, her teachers and preachers, and to this day I have found none who belong in the "Modernist" class as defined by Brother Horsch. Personally, I am conservative in my theological thinking and teaching and have always taken a positive attitude on all of the fundamental Christian doctrines, as any fair-minded person may well know.

To illustrate. My readers are likely aware of the fact that when our General Conference a few years ago set out to publish BIBLE DOCTRINES, a book which was to set forth the doctrines held by the Church, I was asked by the Conference to write ten chapters for this book, nine of which were on the PLAN OF SALVATION, treating the subjects of Redemption, Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, etc. (See BIBLE DOCTRINES—pp. 181-277). My work on these most important subjects was accepted and approved by special committees of our General Conference, the book, published by the Mennonite Publishing House, and widely distributed in the Church, and is today our recognized standard of Christian doctrine. These Christian doctrines of salvation I have been preaching and teaching with joy for twenty years and by the grace of God shall so continue.

In the booklet mentioned above Brother Horsch has quoted me in numerous cases, misquoting me at times, but in every case, and without exception, he has misrepresented and juggled my thought. He has not in a single case given to his reader my real idea, but in most cases, just the opposite. This being the case it will be unnecessary for me to take up and answer his quotations one by one. Practically all of his quotations and interpretations belong in the same category.

Simply quoting, or manipulating quotations, does not give a man's correct idea unless the quotation is inclusive and permitted to speak for itself in its own context. To illustrate: "Destroy this temple and in three days I will raise it up" (John 2:19). Certainly, Jesus said it and the Jews quoted Him, but they misrepresented His thought. Again, "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself....Then said Jesus....go, and do thou likewise....What thou doest do quickly....". Certainly, all Bible quotations. Again: "What, therefore, God hath joined together, let not man put asunder", quoted the man who was too lazy to split wood. And so Brother Horsch quotes profusely and misinterprets still more profusely and in such a way as to lead his reader to conclude just the opposite of what the author really intended.

Let me present one outstanding example of Brother Horsch's "decidedly unscientific, inaccurate, unfair and unreasonable" methods. On page 144 of the booklet above mentioned he quotes Professor G. B. Smith of the University of Chicago as follows:

"The book is marked by an earnest spirit, and the author has evidently endeavored to pile up the evidence in scholarly and dignified form. As he presents it, it is well calculated to make a profound impression." (See Journal of Religion.—Jan., 1922, p. 102f).

While Brother Horsch admits that Smith's review of his former book is "decidedly unappreciative", yet he quotes only the few appreciative words omitting entirely the unappreciative, and would have his readers believe that Professor Smith is much in sympathy with his work. Permit me now to quote for the reader what Smith really said concerning the Horsch book. Smith says:

"The modernist who reads it will feel that he has not had his ceived point easily leads an aulated sentences may be skillfully used so as to create an impression which would never be suggested by the same words in their context. Indeed, such quotations with intent to prove a preconceived point easily leads an author into misquotation.

(To be continued)

Beware of the preaching that induces a feeling of repose!

There are just two sides to life—your side and God's.

THE S. S. LESSON

Sept. 7

Jesus Heals a Nobleman's Son.
John 4:46-54

Golden Text:—"I am the way, the truth, and the life." (John 14:6.)

Jesus had made His public appearance in Jerusalem after the turning of water into wine in the city of Cana, and the Apostle John also records the interview with Nicodemus and the Samaritan woman. His return to Cana could not, in the light of what happened before, be ignored by the multitude. The purpose of miracles, as Jesus used them, was to call attention to the superior power, spiritual and otherwise, that He possessed. His miracles were the credentials of His divinity and were performed so that men would believe on Him, although in the lesson we see that He regards it of little faith when one expected the performance of miracles in order to be brought to believe on Him. There is little said of Cana in the Bible, but it forever remains famous because of the two remarkable miracles performed. The first one showed him a being with creative power, because when water becomes wine there is something created in it that was not in it before. The second one was more remarkable because the one benefiting by it was so far away from the Lord when He restored him. Capernaum was a city some distance away. It became famous in the life of our Lord because so many wonderful works were done there, and because the inhabitants had so many opportunities of seeing and hearing Him. It may be that He regarded that city as His permanent home after the inhabitants of Nazareth, His old home, had repudiated Him. Unfortunately for Capernaum, it was not so greatly impressed by the presence of Jesus, so that one of the most terrible denunciations ever uttered against a city was pronounced by Jesus against Capernaum.

In the nobleman we find a natural concern for the condition of his sick child in Capernaum. Few parents, good or bad, would not be moved by the sufferings of their children. It is one of the solemn duties that God places upon all parents that they give their great concern for those whom God has given to them. Nothing in this world seems so unnatural as a neglectful parent. There is more than just concern about physical needs that must hold the attention of parents if they would do all that God expects of them. They should bring them up in the fear and admonition of the Lord. It is their duty, to bring them in fear and admonition of the Lord. Jesus Christ. The nobleman's child was a matter of concern between him and Jesus. Let this suggest a larger duty on the part of parents in our day. The nobleman came to Jesus because he had heard that Jesus was come out of Judea, and that was blessed news to him. To tell about Jesus, to spread abroad the knowledge of His power and help in one of the most glorious privileges Christians have and to miss it only means that some who might find help in Him miss it all because of neglect. The whole business of the minister, the missionary, the Christian and the church and its institutions is to make the world acquainted with this Christ and His power to save as well as heal.

But the nobleman did another splendid thing. After he heard he went to Jesus. There are few today who have not heard of Jesus and His power to relieve them of their miseries and distresses on body, mind and soul. The trouble with so many of them in our day, as it was in the days of the nobleman, they do not go to Jesus with their troubles. As a result of their not going to Him they miss the blessings He has to bestow. In going to Jesus the nobleman had one object in mind. He went to beseech Him concerning his son. It meant that he looked upon Jesus as the One who could do as he desired, and that he believed that He was the only One who could do so. It was a faith that began before he ever saw Jesus. Such a faith was bound to receive new revelations and it was bound to grow.

Jesus sometimes took an occasion for a text. He here made the statement that people want to be brought to believing in Him by signs and wonders. The nobleman did not seem to catch the point of the statement. His concern was for the life of the child. He had, no doubt, like Naaman, expected some great wonder to be done, but he came out of the test true. Jesus says to him, "Thy son liveth", and the man believed.

The confirmation of the fact of the miracle could not be doubted. At the time the assurance was given the son began to recover. Reliable witnesses gave testimony to this. There was great joy in the home when this wonder occurred, but we find here also a true way of appreciating the blessing enjoyed. The man and his whole house became believers. It meant something that a well known family, such as this one, believed on Jesus. Every family has an influence of some kind in the community, but when that family sets the example of faith and obedience to the Lord Jesus they are exerting the best possible influence for good on the community.

THE C. E. TOPIC

Sept. 7.

In His Steps. 9. How Jesus Helped Sinners.

Luke 17:1-7; 19:1-10.

When the angel announced that the Savior was to come he declared that He was "to save the people from their sins". The fact of His coming among men to be one of them and sharing with them all their trials and difficulties was a help that God intended He should bestow. Jesus became a man that He might help man, that when pleading for them with His Father He could plead from the standpoint of man. Had an angel from heaven been sent as our Savior, he would have lacked that essential qualification Jesus possessed when He became man and in all points submitted Himself to human conditions. The fact that He was poor brings to the millions of poverty stricken of all times a feeling that their Lord truly understands their condition and knows the trials to which they are continually subjected. The fact that He worked, earning His bread in the sweat of His brow, sanctified labor and made it an honor to all men. It made Him one of the great company to whom this life is one continual grind and a bearing of burdens. That He came into the homes, that He observed the life and the labors of those whom He met, that He had human friends, and enemies, all makes Him all the more real and more of a brother to men. It is assuring to know that, though now unseen, we may rest secure in His declaration that He is with us always. He will be real to us in our troubles, in our struggles, in our weaknesses and in our sorrows.

Jesus is man's Helper in his worst trials. On earth every one must at some time be confronted with the loss by death of some dear one. This experience repeats itself so long as we are here. Do we ever think what it would mean when death comes to disturb our earthly relations, how hopeless we would be were it not for the comfort we find in Him? We are different than those who are without hope in the world. For in the face of death we are assured that the grave has lost its sting and hell its victory. We do not weep as those who have no hope. We may weep because we are human but even then we may rejoice because there is the certainty of a better world "where the wicked cease from troubling and the weary are at rest". In the life of Jesus we note that He joined a circle of sorrowing ones because of the death of a dear one. We are told that "Jesus wept". This is the shortest passage in the Bible, but without it the Bible would be very incomplete. His tears at that time were tears of sympathy. He showed that He cared. Even the sinner may feel that His entire life was given because his Lord knows what is in store for those who will not confess Him and wants them to find their peace in Him and through it the assurance that death has lost its sting.

Jesus helps the sinner by the instruction He gives. He shows him the way of life. He warns him of the dire consequences of his sins. He exposes hypocrisies and makes it clear that no pretense can escape the eyes of God. He reveals to the sinner that, by heeding His words and doing His bidding he becomes like the man who erected his house on the rock where the storms and trials could do it no hurt. Through Jesus and the revelation He inspires every man may know that the way of the transgressor is hard and whatsoever a man soweth that shall he also reap. There is also the instruction that Jesus gives men concerning relations as man to man. In this relation every one owes the other a service of love. It is a relation of brotherhood in which the only reasonable part is the part of a brother.

The great world without Jesus is lost. He came to seek and to save that which was lost. In so doing He revealed the Father in all His love through Himself. "He who hath seen me", He said to Philip, "hath seen the Father." But that all men might come to know the Father He has always been sending His messengers to the sinner, calling upon him to repent, believe in Him, and find rest for his soul. When in the activities of His public ministry He frequently sent His messengers out to tell men of Him and when He returned to heaven He gave the Great Commission to His disciples, sending them forth into the world to tell men of all races and countries of the love of God, of the forgiveness there is in Him and of the salvation through faith without which all souls would be lost.

We say that Jesus died for men. That is true, but there is more to be told, He lived for men so that they might know how to live. To every sinner, no matter what the degree of his sins may be, we may always bring the message that Jesus lived that men might know how to live and died that they need not die eternally.

When Jesus prayed for His murderers from the cross He revealed how He prayed for men, even the worst. It is comforting to know that Jesus in His most intimate relation with His Father remembered the sinner. It is also a comfort even now to realize that He is our Advocate at the throne of God, pleading for our forgiveness upon the merits of His suffering and death.

DEATH

Ramseyer—Obern Brenneman Ramseyer, the youngest son of John H. and Elizabeth E. Ramseyer, was born at Pulaski, Iowa, on June 13, 1899 and departed this life at the home of his parents in Pulaski, August 9, 1924.

Obern returned home from his school work in South Dakota on the eighth of this June and the following day his health forced him to go to bed, where he was compelled to remain until he left us early last Saturday morning. The patience with which he bore his suffering, the brave fight he made against almost inevitable death, and the thoughtfulness he ever showed for his family and friends during his affliction will long be remembered in the community.

He leaves to mourn his loss his father and mother, and two brothers and his betrothed, Ruby King of Bloomfield, Iowa, all of whom were at his bedside when his spirit took its flight.

Obern united with the Pulaski Mennonite Church with his two brothers during the summer of 1912 at the age of 13, and has remained in that faith ever since.

In the autumn of 1918 he entered Bluffton College in Ohio, from which institution he received his Bachelor of Arts degree with the class of 1922. While at Bluffton College the student body honored him with some of their highest offices. He also took an active part in the Y. M. C. A. activities while in college.

After finishing his college work, Obern was offered a position as instructor in the Ree Heights, South Dakota, high school. He taught there during the school year of 1922-23. Last year he was elected Supt. of the same school system, which position he held until he returned to Iowa shortly before his fatal illness.

The funeral services were conducted Monday afternoon by Dr. S. K. Mosiman, President of Bluffton College, and Rev. Henry Schrag. The casket was banked with beautiful flowers which were tokens of sympathy and love of both friends and relatives. The remains were laid to rest in the K. of P. cemetery at Pulaski. Friends of his school and college days acted as pall bearers.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Month of July, 1924

For Russia: Abr. Dirks, Buhler, Kan., $54; Gerh. Wiens, Newton, Kan., $51; San Marcos Menn. Ch., Paso Robles, Calif., $11.05; anonymous, Halstead, Kan., $10.

For Germany and Europe: Deer Creek, Okla., Ch., $7.61; Sr. H., Newton, Kan., $2; Mission Ch., Los Angeles, Calif., $22.27; San Marcos Ch., Paso Robles, $10.75; Sister H. v. d. S., Newton, Kan., $9; Bergial Ch., Pawnee Rock, $19.33; anonymous, Halstead, Kan., $10; Arlington Menn. Ch., Partridge, Kan., $10; Missionsfreund, Greensburg, Kan., $5; West Zion Ch., Moundridge, Kan., $30; Bethel Ch., Mountain Lake, Minn., $23.25; Sichar Ch., Cordell, Okla., $17.30; Deer Creek Ch., Deer Creek, Okla., $13.66.

For Siberia: Sichar Ch., Cordell, Okla., $14.43; Mrs. John H. Voth, Goessel, Kan., $3; Menn. Ch., Hillsboro, Kan., $49; First Menn. Ch., Aberdeen, Idaho, $12.15; Hillsboro Menn. Ch., Hillsboro, Kan., $49; Bergfelder Ch., Mt. Lake, Minn., $10.50; P. H. Claassen, Lehigh, Kan., $20; Tabor Ch., Goessel, Kan., $13.25; First Menn. Ch., Mt. Lake, Minn., $34.40.

For Immigration: Brudertal Ch., Hillsboro, Kan., $34.75; Sister H., Newton, Kan., $2; David J. Wipf, Freeman, S. D., $20; Christian Congr., Moundridge, Kan., $42; members of Salem Ch., Marion, S. D., $1631.50.

For Mission: Bethlehem S. S., Bloomfield, Mont., $143.30.

July 1, 1924, Balance	$ 52.47
Received during month:	
For Russia	126.05
For Germany and Europe	180.17
For Siberia	205.73
For Immigration	1,730.25
For Mission	143.30
Total	$2,437.97
Paid out during the Month	$2,080.80
Balance August 1	$ 357.17

Gratefully acknowledged,
C. F. Claassen, Treas.,
Newton, Kans.

JOTTINGS

After being away to continue his studies in Chicago for several months, Rev. H. C. Unruh of Halstead, Kansas, returned to his charge and is again active in the work.

The Mennonite church at Pretty Prairie celebrated its Harvest Home service on Sunday, August 14. Addresses were made by Rev. J. Epp of Hillsboro and Rev. P. R. Voth of Buhler.

Rev. P. K. Regier and wife, lately of Wayland, Iowa, recently visited the parents of Bro. Regier in Buhler, Kansas, after which they journeyed to Deer Creek, Okla., to visit the parents of Mrs. Regier. Later they will go to their new home in Mountain Lake, Minn., where he has accepted a position to teach.

Persons nothing any change in addresses, or other additions or corrections that should be made in the list of ministers appearing in the Mennonite Year Book of last year will be doing a valuable service by calling attention of the Committee to the matter. A post card sent to Rev. S. M. Grubb, 2956 N. 12 St. Philadelphia. Pa., will do very well. Thank you!

Rev. and Mrs. D. J. Brandt left Moundridge, Kansas, by auto August 12 for a short vacation with Mrs. Brandt s parents in Nebraska. During Rev. Brandt's absence the pulpit of the West Zion church was filled by Rev. C. E. Krehbiel of Newton. In the evening Bro. Krebiel spoke to an appreciative audience in the city park where union services are being held. His subject for the evening service was "Christian Stewardship".

Preliminary plans have already been announced in a folder entitled "A Call to 150,000 Churches to Mobilize for World Justice and World Peace". More detailed suggestions, including helpful material for pastors, are given in a large pamphlet now in press, entitled "The Churches of America Mobilizing for World Justice and World Peace."

Several Sundays ago an auto was drawn up before the old Germantown Meeting House bearing the sign "Pekin". The passengers of the machine having gone into the service several small boys examined the auto and one exclaimed: "People come all the way from China to attend church here." The fact was several Amish families from Pekin, Ill., being in Philadelphia over Sunday decided, to worship in this the first Mennonite Church in America on this day.

The Mennonite Board of Colonization in Canada entered into a new contract on April 14 with the Canadian Pacific R. R. to continue the bringing Mennonites from Russia, 5,000 of whom are ready to leave. In order to enable the work to go on as rapidly and successfully is possible Col. Dennis went to London to arrange for transports and, after considerable difficulty two physicians entered Russia in order to make the necessary physical examinations before the prospective immigrants embarked. On their way to Russia these doctors stopped in Lechfeld to examine those who are detained there. 27 of these were given a clean bill of health. 68 are still remaining in Lechfeld.

Chairman Toews of the Colonization Board announces that on the first contract made with the C. P. R. $141,-000.00 has already been paid and $5000 more is to be paid in the near future.

Dean Byers of Bluffton College completed his series of Institute Lectures in the Second Church, Philadelphia, last Tuesday evening. These lectures have been found exceedingly helpful to the workers who have attended them and will no doubt result in a considerable improvement in the future work of the church.

The Home for the Aged at Frederick, Pa., will celebrate its Anniversary as usual on the second Saturday of September which falls this year on the 13th. The event is generally largely attended by the brethren of the Eastern Conference. Arrangements are being made for delegations from outlying congregations to make the trip by auto-bus.

As a far more constructive and more needed measure than the "Mobilization Day" planned by the War Department, the Federal Council of Churches, through its Commission on International Justice and Goodwill, is suggesting a "mobilization" of all the forces working for peace. The date proposed for such a demonstration is the anniversary of Armistice Day, Nov. 11th, and the week in which it falls.

All the churches, pastors and congregations of the country are urged to participate in this interdenominational movement for the observance of Armistice Day as a time for unitedly focussing the attention of the churches upon the task of ridding the world of war.

The Orphans' Home, West Liberty, Ohio, (Old Mennonite) suffered a considerable loss in the destruction of its barn by fire on August 13. The contents of hay and grain were destroyed. The cause of the fire is unknown.

The Sunday School Convention of the Eastern District Conference was held in the Zion Church, Souderton, Pa., on Saturday, Aug. 23. Among others participating in the exercises was Dean Byers of Bluffton College.

The readers of The Mennonite are familiar with the repulsive "Snake Dance" of the Hopi Indians among whom the missionaries of our conference have been working. It is a matter of regret that the American public hears so much of this degrading ceremony through the press. There are always those who will be attracted to uncanny things out of morbid curiosity. Perhaps one of the things that encourages the Hopis to continue in this ceremony is the interest of the white people in it. A recent news item of the Associate Press reports another Snake Dance as having taken place on Aug. 18. It goes on to say: "Hopi Indians paid their annual tribute to the rain god yesterday at their little settlement of Hotenville, Navajo county. In the presence of hundreds of white spectators they staged the snake dance, most weird and fantastic of all tribal ceremonies. More than a score of Indians dancers in feathered headdress pleaded for rain through the deadly rattler, which, in the ancient of the tribesman is the messenger of the rain god."

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅝x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅝x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅝x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, SEPTEMBER 4, 1924. No. 35.

NOTICE

The Treasury of the Trustees of the General Conference is empty. Only about 14 churches out of 134 belonging to the General Conference have thus far responded to the call that was issued some months ago.

In order to meet our obligations, which amount to about $400, at present, we are compelled to ask the congregations to lift an offering for this treasury as soon as possible and to forward same to

C. F. Claassen, Treas.,
Newton, Kan.

AN INVITATION

The Lord being willing we intend to celebrate the Fiftieth Anniversary of the immigration of our parents from Russia to America with a Thanksgiving and Jubilee program on the 7th and 8th of September next. The celebration is to be held in the large orchard of the Peter J. P. Graber family, one-fourth mile north of the Salem Mennonite Church, located eight miles southeast of Freeman and consists of a Thanksgiving service, pioneer reminiscences and a public program for the outsiders. A hearty invitation is extended to all of our brethren in faith from near and far.

In the name of the Committee,
John J. Gering, Chairman,
Jacob D. Graber, Secretary.

A WORD FROM SISTER AGANETHA FAST

Mountain Lake, Minnesota
August 15, 1924.

Dear Friends:

Repeatedly I have been asked to send in an article to our church papers. I admit it should have been done long ago, so that the dear friends interested in missions, who have so faithfully remembered me and the work as a whole in their prayers, should know of my safe arrival here in America.

Graciously the dear Lord has granted me to do a term's work in China. It has, of course, not always been easy, but still I must acknowledge gratefully that I have enjoyed it. The Lord supplied all my needs. He is faithful and is true to His promises.

And when body and spirit get weary He sympathetically calls us apart, as of yore His disciples. Come ye yourselves apart .... and rest awhile. Mark 6:31. And now I am in my dear home town, Mt. Lake, in the cozy home of my parents and enjoy rest and recreation. I thank God that He has kept my home, my parents, my brothers and sisters, death has not been allowed to take one member out of our immediate family.

On May 11, I arrived home. The trip and voyage we enjoyed, a good steady steamer, good service, fellow-passengers cordial and congenial, however, I am a poor sailor, I was seasick, more or less all the voyage, consequently I came home quite weary and tired, which also was the reason of my failure to write. I would have liked to visit a few places on my way home from Vancouver, but my body demanded rest, so I hurried home.

My dear co-workers in China have been very kind to me in my preparations for my trip home, the dear Chinese likewise showed me in various ways: in word, deed and action their love. Farewell services they had arranged for me in the city proper, and in the suburbs, having decorated the places of service most profusely. Through speeches, songs, feasts and presents they tried to show their love and appreciation. They all wished me to give kindest greetings to the dear home friends who so liberally contribute towards the bringing of the Gospel to China and I would herewith wish to deliver the same to all the dear friends.

These few months at home have meant much to me, I feel considerably stronger already. I have also had opportunity to speak to the different churches in this community, i. e., to S. S.; to C. E.; children's day programs, to S. S. classes and to the Sewing Societies. The dear friends, old and young, even children have indeed shown much interest in missions.

May we who are on furlough in a special way be strengthened physically and spiritually for the work the Lord has for us in the future.

I wish to thank all dear friends known and unknown for their prayers, and their interest, shown to me while in China.

Kindest greetings to all, from,
Aganetha Fast.

CORRESPONDENCE

Halstead, Kans., Aug. 22, 1924. As the months of the year are passing we as a congregation have much for which to be thankful.

We have been permitted to have our regular services with but few exceptions. Early in the spring the children's classes of S. S. as well as the grades in our public school, were closed because of a severe epidemic of measles.

On one other occasion there were no services on account of repair work being done. Our regular services consist of Sunday school every morning at 9:30 (10 in the winter) followed by preaching services, German and English alternating. Our S. S. has several organized classes. On Sunday evenings preaching services and Senior Christian Endeavor alternate Junior C. E. is held an hour before by Sr. C. E.

We also have Senior and Junior Mission societies which hold meetings every month in the homes of the members.

Each Wednesday evening a prayer meeting and Bible Class is held. This has been discontinued for the summer months.

During the winter months a class of young people met with our pastor who instructed them in the Word of God and the laws of church.

A Bible School was again held after the close of public school, conducted by the pastor.

It is greatly to be regretted that many live too far away to take advantage of this opportunity.

During the year several new members were added to the church through their church letters, and six young people by baptism. A number of times during the past months members of our congregation were called upon to lay to rest some of their loved ones. At these times we are forcibly reminded, "Here we have no continuing city, but we seek one to come."

At Easter time as usual we had Communion Services.

The Bethel Girls' Glee Club gave a program in May, which was greatly enjoyed. Our pastor was granted several weeks' leave to attend a Theological Institute in Chicago. We are certainly glad to have him back. During his absence the pulpit was filled by ministers from nearby congregations.

We were very glad to have Rev. H. H. Ewert who was at one time a member of our congregation and a former Sunday school superintendent in our midst on July 20. He not only had charge of the morning service, but talked to the children at Sunday school and in the evening at C. E. gave a very interesting talk about the Mennonites in Canada.

On August 4th a farewell social for Mrs. Margaret Krehbiel and sons, was held on the church lawn. Shortly afterward they departed for their new home in Canada.

Our church has joined the other churches of the town in the union services being held every other Sunday evening during July and August.

Corr.

Bethany Mennonite Church, Freeman, South Dakota, August 23, 1924. To the readers of the Mennonite, greetings: As far as I know the Mennonite has not received very many communications from our congregation in Freeman. The reason for this is not that our church was not doing anything worthwhile, but rather the negligence on the part of the one who was to act as correspondent to the Mennonite.

During the past two years the work in our church has been handicapped because of lack of leadership. Since Rev. J. C. Peters left us, there has been no one in permanent charge of the church. I think that it must be experienced to really know what it means to a congregation to be without a pastor for two whole years. Our congregation would not be willing to repeat the experience. During this time the Sunday school was conducted in its usual manner and the deacons worked hard to have some one to fill the pulpit each Sunday, just once they failed in this. When

it was suggested to the church council that Rev. Elmer Basinger might consider a call from our church, the council rejoiced and when the matter was presented to the congregation it was decided with a unanimous vote to give him a call as pastor of our church. It is needless to say that the congregation was glad to learn that he had accepted.

Bro. Basinger arrived in Freeman per automobile on July 31st. Sunday morning, August 3rd, he preached his first sermon to a full house. In the afternoon of the same day, a reception was given to our new pastor and his family. A short program was rendered in the College Auditorium. Bro. Basinger and family were bid welcome to our church, our homes, our community, our schools, and to our city. After the program the ladies served supper, cafeteria style, and it goes without question that this part of the afternoon was also enjoyed. The College Park is very convenient for such occasions.

We as a congregation feel that we are very fortunate to secure such able leadership for our congregation. Bro. Basinger has served us before, he knows the field; this should be conducive to good work and progress. Freeman might be called the educational center of the Mennonites of South Dakota. Bro. Basinger is to serve as part time teacher on the Freeman College faculty. This gives him and our congregation exceptional opportunities to work with the young people of our churches in South Dakota, to direct and shape their lives. To obtain the best results in this work he will need the undivided support of his congregation, and also that of the other churches of the community.

During the summer our congregation conducted in the German language a Vacation Bible School. Rev. Regehr and his daughter, Lydia, who had come from Russia about a year ago, were the teachers. About fifty pupils attended. Most of these came from the Freeman church, others from the Reformed church in town and from the churches in the country. Pupils and teachers enjoyed the work and the results obtained were good.

The weather this summer has been exceptionally cool, very agreeable to all, but not the best for our growing crops. Wheat and oats have produced a fair yield. The corn, our main crop, is far from mature. We have plenty of moisture, all we need to mature the corn is warm weather and a late fall.

P. F. Quiring, Corr.

BOARD OF HOME MISSIONS

The annual meeting of this Board was held in Pandora, O., on August 12th and 13th. There were present the following members: Rev. W. S. Gottshall, Rev. J. M. Regier, Rev. J. E. Amstutz and Rev. Jacob Snyder; also the writer as Corresponding Secretary. In the absence of Rev. David Toews and at his request, the writer was asked to take his place in the deliberations of the Board. Bro. Toews found it impossible to come to the meeting by reason of the immigration problems demanding all his time and attention. The other absent member, Rev. S. S. Baumgartner of Pratum, Ore., asked to be excused by reason of the distance, in order to save the treasury the expense.

Deeply sensible of the great importance of the work entrusted to their guidance and of the eternal interests at stake, those present first waited upon the Lord in a season of earnest united prayer, looking to God for wisdom from above and the directing control of the Holy Spirit, to the end that in all things God's will and that alone might be done. It was encouraging to know that the absent members as well as the workers in the different stations, and many others interested in the cause of Christ were uniting with us in fervent intercession to the same end. Acknowledgment may here be made of the uplifting thought that according to the widely used Missionary Prayer Cycle, our Board as well as all our missionaries and missionary interests and agencies at home and abroad, are regularly made the definite objects of united prayer. May there be no growing weary in this form of well-doing. Nowhere more than on the mission field is the need and power of intercessory prayer realized. We need to "go forward on our knees."

Altoona—Proceeding to the consideration of the conditions and needs in the different places where work under this Board is carried on, the Pennsylvania field was first taken up. Here there is a vacancy to be filled, caused by the resignation of the Superintendent in Altoona, Rev. G. M. Baergen. Correspondence having failed thus far to find a suitable person for the place, it was found necessary to make temporary arrangements in order to keep the work going till the man for the place can be found.

A local evangelist of another church who has for years been working in harmony with the Mission, has agreed to conduct the regular Sunday and midweek services. This is Bro. Glass of the Church of God. Sister Braun is asked to give such time as can be spared from her Coupon Mission assisting in the other phases of the work, especially with the children and the young people. Working together with the active members of the congregation, all will do their best to keep the activities of the Mission moving as nearly as possible at the normal pace, in good shape to hand over to the workers to come. Bro. S. P. Miller, who has been working with Sister Braun in the preaching services at Coupon is given special charge of the services there during this temporary arrangement.

Besides a married couple for the Superintendent's position, the Board desires to employ again an unmarried sister for the place left vacant last January by Sister Elizabeth Unruh, from that time forth to be Mrs. John Penner.

Mechanic Grove.—An illuminating analysis of the progress and present status of the Mission at this place, submitted by Bro. Unruh, showing substantial growth in the interest and support of the work by the people of the community, encouraged the Board to believe that the situation which a year ago seemed almost hopeless possesses yet possibilities of development that warrants a continuance of our efforts, with Brother and Sister Unruh on the field to follow up the encouraging evidence of God's favor attending their work thus far.

In view of the fact that this mission was some years ago bequeathed to our Board by the Eastern District Conference and that that conference has at present no definite work of this nature going, the Board resolved to ask the Home Mission and Church Extension Committee of the Eastern Conference to take over again the Mission at Mechanic Grove, with the added special request that either by gift or loan they relieve our treasury of the debt of $2000 on the church there.

Upper Poplar Run and Smiths Corner.—The work at these two stations lying in the mountains west of Claysburg, Pa., under the ministry of Rev. and Mrs. Daniel Gerig is showing good progress and they are encouraged to continue and to press on. They are contemplating building a small house for themselves at Smiths Corner. Their post-office is Claysburg.

Chicago—The Englewood Mission in Chicago is also showing a healthy growth numerically and spiritually. Financially this Mission distinguishes itself by the very generous contributions shown in the reports. The Board is moved to express its appreciation of this, encouraging the hope that by their liberality in giving the people connected with the Mission will be enabled increasingly to relieve the Board of financial obligations in connection with this station, perhaps to assume in part or wholly the support of the pastor.

Sister Niswander and Brother and Sister Lehman are doing fine team work, and are loyally supported by increasing numbers of resident Mennonites, also by transient sojourners, students and others.

Hutchinson.—At Hutchinson, Kan., Rev. and Mrs. J. J. Plenert are continuing their good work, gathering and holding together in a growing congregation the Mennonite families and others as they move in from the surrounding settlements. The church and the worker's home have recently been improved in appearance and durability by the application of paint and wall paper. The Board now approves the further needed improvement of fixing the church basement for use as Sunday school class rooms, and of replacing a worn-out board walk with cement. By another year Bro. Plenert desires to be relieved of his work here in order to pursue further studies in preparation for the work of the ministry.

Canada.—The coming in of large numbers of immigrants from Russia has greatly increased the need and our opportunity to help in providing the necessary spiritual ministry for the scattered frontier settlements in Canada. Among the groups of immigrants are found able and willing workers for this needed ministry, if by a little assistance it is made possible for them to devote their time, in part or wholly, to the work. Beginning after the Conference in Freman, our Board has been giving such assistance to six of these brethren, selected and located under the direction of Brother David Toews. The Board now voted an increase in the appropriation to be thus applied during the coming months. The individual assistance received by these brethren is but small, but is very gratefully received and reciprocated with devoted service. The increased appropriation will mean a larger number being engaged and wider circles being reached in this spiritual ministry.

Bro. J. J. Voth, who had been stationed by the Board at Herbert, Sask., but was given leave to fill a vacancy in the school at Rosthern as teacher, and whose continuance in that work is desired, is now granted a leave indefinitely from work under the Board.

Bro. Gerhard Buhler continues in the work at Waldheim, which is being abundantly blessed in an ingathering of souls. An increase in the church at that place is greatly needed, for which the Board, at his request has voted a loan of $250 out of the church building fund.

Bro. C. F. Sawatzky is supported out of our funds for his giving part time to ministering to the little group at Great Deer. He is not so situated that he can give this work full time, but has repeatedly suggested that it would be well to put a worker there on full time. The Board was not prepared to take this advance step at this time, but asked Bro. Sawatzky to continue the existing arrangement.

Los Angeles.—The building of the new station is going forward with well sustained progress. The new church will soon be ready for dedication. The Board asks Bro. Baumgartner to go there and represent the Board on that occasion, and to officiate in the ordination of Bro. H. B. Dirks, to be arranged for in connection therewith.

The double residence unit for the workers is being built on the second lot, which adjoins the church lot. By building both church and residence at the same time, a great saving in the purchase of building material and in the use of lumber for forms, etc., is effected.

The necessary funds for the purchase of the lots and the building operations have been supplied in part by gifts coming from the Sunday schools, and congregations, and individual donations; in part also by loans which friends of the Mission have kindly advanced. None of the property at the old location has as yet been sold. The money to be realized from such sale will be used to repay the loans. Further liberal contributions to the building fund will be needed, for which we are confidently looking to those whose hearts and hands the Lord will surely open for this worthy purpose. The Board passed a resolution asking for special Thanksgiving offerings and prayer for this fund.

Quite a number of the Sunday schools (65 in all) have responded to the appeal made last year for the schools to take up in a united way, the task of building the new station. It is hoped that the schools that have not yet responded may be heard from with liberal contributions proportionate to their numbers.

The very enthusiastic and generous support given by the members of the Los Angeles congregation to the movement for relocation and in the building of the new station deserves especial mention in this connection; as does also the patient, undaunted, untiring and efficient way in which our Mission staff, unitedly and individually, have carried forward the work during these months of great stress, not allowing the work at the old station to suffer any abatement even in the midst of transition preparations.

Recruits.—The Board has directed a canvass to be made of our schools and other schools preparing young people for spiritual work in order to find such as may be willing and fitted for the work for which we need recruits. Above all do we look to God for His special leading, bringing to this part of His great vineyard those whom He can use to His glory and the furtherance of His purpose.

A. S. Shelly, Cor. Sec.

THE MENNONITE CHURCH AND MODERNISM

by
J. E. Hartzler

(Continued.)

"Instances have been noted by the reviewer where Dr. Horsch apparently substituted his own notes for exact quotations...Little phrases and interpretative comments turn the original statement into the damaging kind of evidence which the author is looking for. The consequence is that the actual ideas of the opponent do not come to light in their original setting. All that the reader of this book will learn concerning modernism is that it consists of denials either direct or implied of what the author considers fundamental.....He is himself so sure of his own position that he never dreams of the possibility that it may be open to criticism. He sits in judgment on the modernist and is painfully oblivious of the reasons why his system fails to satisfy numbers of Christian men as earnest and devoted as he is. It is this which makes the modernist feel the futility of even attempting to answer his arguments. Like the Roman Church he has so defined the test of truth that no one can be right unless he agrees with the system authoritatively laid down. ....It is to be hoped, for the sake of the spiritual welfare of the Church, that the method and attitude of Dr. Faulkner rather than that of Dr. Horsch may prevail." (See Journal of Religion—Jan., 1922, p. 102f).

These, then, are the "unappreciative" words of Dr. Smith. Why, let me ask, does Brother Horsch pick out one, and the only one, microscopic sentence of a favorable sort, excluding the rest, thus leading his reader to conclude just the opposite of what Dr. Smith really said? What motive must there be back of such method? Such methods are far from honorable in modern research and investigation and would not be tolerated in the average American University, less yet engaged in by a Christian professing gentleman.

In view of the fact that Brother Horsch uses such methods on Dr. Smith it is most evident that he will use the same methods on others, and there is sufficient evidence in his "MENNONITE CHURCH AND MODERNISM" that he does use these methods. It is no surprise then that the common opinion should prevail that his booklet is **"decidedly unscientific, inaccurate, unfair, unreasonable** and **uncalled for."**

Before closing may I call attention to just one example of Brother Horsch's erroneous religious thinking. He says on page 32 of the booklet that "There cannot be a higher authority than the Bible."

According to this view God must take a place inferior to His own creation. Christians believe that God is the Author of the Bible, and that the Creator always stands above His creation. But Brother Horsch says not. He says that there cannot be a higher authority than the Bible. It is not hard to see why a man holding such views concerning God is likely to go astray in his religious thinking.

What kind of authority would Horsch have among men before there was a Bible? Was the life, death, resurrection and redemptive work of Christ untrue and unauthoritative until written by Matthew, Mark, Luke and John? Are the things of God true simply because they are written in the Bible, or are they written in the Bible because they are true? If every Bible in the world should be burned or destroyed, would the truth therefore be destroyed? Is not the source of eternal truth, the inspired Word, our Bible, in the everlasting hills of God? (See Psalms 121:1-2). Is not God our Supreme Authority above whom there can be none other? Certainly my readers are able to judge in this matter.

Let it be clearly understood, then, that I must repudiate and disown every interpretation which Brother Horsch has given to quotations from my writings. He has not, I am sorry to say, given to the reader my real thought, but in most cases the direct opposite. One is forced to the conclusion, in view of his methods, that he has not set out to discover truth, but to prove a case, which, in his mind, was already known to be true. No amount of scientific investigation or convincing evidence will change the mind of such a man.

Finally, let me say that the successful future of the Mennonite Church and her institutions will be conditioned **not on killing off men,** but on the proper use of **Christian ideas and methods**; ideas and methods that will get us where we ought to go. **Will the Horsch ideas and methods get the Church where she ought to go?** My readers are well able to judge.

CHRIST IS ALL AND IN ALL

Christ is our Way; we walk in Him. He is our Truth we embrace Him. He is our Life we live in Him. He is our Lord; we choose Him to rule over us. He is our Master; we serve Him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate ever living to make intercession for us. He is our Saviour, saving to the uttermost. He is our Root; we grow from Him. He is our Bread; we feed upon Him. He is our Shepherd; leading us into green pastures. He is our True Vine: we abide in Him. He is the Water of Life; we slake our thirst from Him. He is the fairest among ten thousand; we admire Him above all others. He is the brightness of the Father's glory, and the express image of His person; we strive to reflect His likeness. He is the Upholder of all things; we rest upon Him. He is our Wisdom; we are guided by Him. He is our Righteousness; we cast all our imperfections upon Him. He is our Sanctification; we draw all our power for holy life from Him. He is our Redemption, redeeming us from all iniquity. He is our Healer, curing all our diseases. He is our Friend, relieving us in all our necessities. He is our Brother, cheering us in our difficulties.—Publisher Unknown.

The (Old) Mennonite Mission in Altoona, Pa., is to be sold and the money received is to be applied to the purchase and erecting of a suitable building to carry on the work.

THE MENNONITE

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REPORT OF THE FIELD SECRETARY, EASTERN DIST. S. S. CONVENTION

The Field Secretary has received 15 statistical reports out of a total of 22 schools from which reports were expected.

The 23 schools of the Conference may be classified as follows:

Four large schools: Souderton, First Philadelphia, West Swamp and Hereford.

Seven medium sized schools: Upper Milford, Deep Run, Saucon, Second Philadelphia, Allentown, Quakertown, Altoona.

Twelve small schools: Schwenksville, Roaring Spring, Flatland, Perkasie, East Swamp, Mann's Choice, Napier, Germantown, Smith Corner, Upper Poplar Run, Mechanics Grove and Springfield.

For purposes of classification, schools having over 200 enrollment and over 100 average attendance are large schools; schools having over 100 enrollment and an attendance of over 75 are medium, while others are small schools. Four of these schools, Altoona, Mechanics Grove, Smith Corner and Upper Poplar Run are mission schools. Of the 15 schools reporting, 8 report a total of 75 additions to church membership. Two schools reached the standard of our conference, namely, First Philadelphia and Hereford.

Three schools report teacher training: First Philadelphia, Hereford and Quakertown. But 5 schools (Hereford, Schwenksville, Deep Run, Souderton and First Philadelphia) report using the memory course.

Seven schools (First Philadelphia, Souderton, Quakertown, Hereford, Second Philadelphia, Schwenksville and Deep Run) report doing Temperance and Missionary instruction in a systematic way. It may be unfortunate that these two are linked in the standard requirements. Both of these points will be stressed in subjects treated at today's convention and we wish to invite careful attention to both of them.

It would seem that the Home Department and Cradle Roll deserve more popularity by reason of their merit than seemingly comes to them. Only six schools report a perfect score on these points. As a point of contact in many homes, the Home Department and Cradle Roll commend themselves to careful consideration.

The memory course may need further publicity. I would suggest the appointment of another committee to revise, if necessary, and to add supplementary courses. It may also be well to work out suggestions on how to do this work successfully. I was glad to get from one of the smaller schools during the year an appeal for help to increase the interest and success of this work. The work of extending the memory course might be referred to the Educational committee of the conference instead of appointing a new committee.

The pursuit of teacher training is vital in all our schools. We trust the group round table meetings and the summer course of lectures may have given impetus to this department. I should like to hear today of schools that have started the work, where no one has yet taken an examination, and therefore the class was not reported because the standard requirement was not reached. In this connection I wish to call attention to advanced courses. In the First Philadelphia school a class will shortly graduate from an advanced 3-year course. This is an achievement and marks the acme of attainment in our conference. I believe the working out of a circular on teacher training would be helpful. This, too, might properly be referred to the Educational committee and I believe they would willingly undertake the work.

The First Philadelphia Church has had its second term of the Daily Vacation Bible School and the mission school on Mechanics Grove its first term. This work has been much blessed of God, as an extension of the Sunday school instruction, giving especial opportunity for Bible instruction and memory work, and training in devotion and mission work. The work might be extended to other schools with great profit.

At our next convention, it is altogether likely that a new Sunday school standard, prepared by the Executive Committee of General Conference in collaboration with the Educational Committee of General Conference will be presented for acceptance. The present standard of the Middle District Conference contains the following clause which will in all probability be included in the new standard:

A definite written enrollment for each scholar.

A personal record of attendance for each scholar.

The average attendance not less than 70 per cent. of the total enrollment.

We suggest careful attention in all our schools to secretarial work. No matter how small the school, it is important that records be kept. A frequent revision of the enrollment is valuable. Pupils not attending should be reclaimed or names removed. Scanning reports of 1923, I find that but one school, Schwenksville, has 70 per cent. of attendance on its enrollment of 80. It must be said, however, that most schools include the Home Department members in the enrollment. This would hardly be a just basis for computing percentage.

The officers of the convention organization have been active throughout the year. A series of group workers' round tables have been held. The following were the groupings for this purpose: The Souderton, Deep Run, Perkasie, meeting at Perkasie; Allentown, Saucon, East Swamp, Springfield, with a meeting at East Swamp; Swamp charge, with a meeting at West Swamp; Upper Milford, Schwenksville and Hereford, meeting not yet held. The president of the convention ably presided at these meetings, and by his enthusiasm and devotion, made a success of this new venture.

The biggest step forward in the work of the convention has been, undoubtedly, the series of lectures by Dean Byers, of Bluffton College. This series comprises ten lectures on Religious Education with special reference to Sunday school work. The lectures are informative, inspirational, and in themselves make a highly valuable course in teacher training. The lectures were given in Philadelphia, Souderton, Hereford, Swamp and Reep Run churches.

There is a department of Christian education closely related to Sunday school work, though not so frequently and prominently brought to our attention. I refer to religious education in the home. This subject is a challenge to our best thought and effort. A beginning has been made of giving more attention to this subject through the articles and Bible readings that appear in the Year Book issue. We commend them to our Sunday school workers, pupils and especially parents. It is only a beginning. Much more needs to be done, but we trust that what is being prepared is put to use. We would ask pastors and superintendents to call attention to this again and again from pulpit and desk.

In conclusion, we present a new addition to our ranks, a report of which does not appear among our statistical reports. This new member is the newly organized school at Mechanics Grove. Bro. D. J. Unruh in charge of the Mechanics Grove mission writes:

"We started the Sunday school on the first Sunday in October, 1923, and have had a session every Sunday since then with but one exception. This exception was because of a snow-storm, making it almost impossible for anyone to come.

"We started with about 20 persons attending, then we dropped off to about 15, but now we have an average attendace of 30 persons, with an enrollment of 45.

"We have divided the school into 3 classes, the Senior Bible Class, the Young Peoples Class, and a Children's Class.

"We have no full organization but are planning such a step for the near future."

S. M. Rosenberger.

CHANGE OF ADDRESS

Dr. S. S. Haury, Upland, Calif., has moved to Ontario, California. Since Mrs. Haury is president of the executive committee of the ladies aid societies the societies ought to take notice. The new address is: 428 East C. St., Ontario, California.

A THOUSAND YEARS

Jesus shall reign, rejoice ye nations,
Echo it through this vale of tears!
Jesus shall reign amidst His people,
Reign on the earth a thousand years.

When He shall reign o'er all the kingdoms,
Hatred and wars shall be no more;
Peace will prevail and raise her banners
Over the earth from shore to shore.

Lift up your heads, ye struggling toilers
For your redemption draweth night;
Glory to God, the King is coming,
Justice shall reign beneath the sky.

'This the new day whose golden twilight,
Abraham was so glad to see;
'This the glad age when truth shall triumph;
'Tis the great year of jubilee!

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A LETTER

(Through its secretary, Dr. J. R. Thierstein, the Executive Committee recently sent circular letters to all of the churches urging that they express to their respective Senators and Representatives in Congress their attitude on war and military demonstrations. At the same time it was urged that a "No More War Day" be arranged in churches and that on that occasion our attitude on war be emphasized, and that manuscripts or extracts be sent to C. E. Krehbiel for further use as might be deemed advisable.

Bro. M. Horsch addressed a communication on the subject to Brother Thierstein with the request that it be given us for The Sower and we gladly give it space as this is a live subject and we hope that discussion will clarify vision and position.)

Upland, Calif.
July 25, 1924.

Dear Brother Thierstein:—

Your circular dated July 12, 1924 relating to our attitude toward the contemplated Mobilization Day Sept. 12, 1924, is at hand. While I am heartily in sympathy with the attitude of our conference officers, I am wondering why our officers do not send a letter such as referred to in your circular, to Washington in the name of all of our conference churches? Some of them will likely respond to your circular, some of them will not. It may be more effective, if word comes from the officers showing that the General Conference churches are a unit in this matter. (This has been done; but it was thought that it would add weight especially with Senators and Representatives if constituents of their own states wrote them.—C. E. K.)

While I am writing permit me to state that I have the impression, that in general we as a conference are in danger of drifting with the popular tide, regarding these matters. I thank God with all my heart, for the general and in some quarters at least, popular sentiment toward world peace. It is a manifestation of a deep seated longing of men's hearts for peace, genuine, lasting peace. This, as we know, cannot come by man, but by the Prince of Peace only.

When I notice, however, the names of many leading church men at the head of these movements, men who deny the very fundamentals of our faith, such as Christ's divinity and virgin birth; men who do not know what to do with Christ's atoning and substitutionary sacrifice upon the cross, then I cannot go with them. They may be pacifists such as any Christless socialists may be, but they cannot be men of peace in the Christ sense, for they deny our Christ. How can they have the Spirit of Christ, without recognizing His divine sonship and work of redemption. How can anyone bear genuine fruit without saving faith? But if the fruit is not genuine the first gust of contrary wind, the first bugle call will blow it down.

Our desire for world peace is so great, it is very near traveling in behalf of a war ridden world; but nevertheless it must not blow our spiritual vision. World peace is not possible without the coming of the Prince of Peace. He will come and usher in a new dispensation. Man cannot do it. With his great desire for peace, all his resolutions and organizations he will fail, for in these things the Prince of Peace is not adequately recognized. Genuine, lasting peace is a matter that comes from within, not from without. Men who are truly Christ's own, twice born men, are genuine ambassadors of peace. Others cannot be. Herein lies our greatest duty and highest privilege. Preach to man and in one way or other bring them the Gospel of salvation. Thus we do infinitely more toward world peace, than with any resolutions or letters to the President.

Our great desire for world peace also sometimes causes a blurred vision with reference to the League of Nations and even the world court. Do you believe that a League of Nations with the avowed purpose of preserving the spoils of war and keeping a heel upon the neck of the vanquished will insure world peace? Do you believe that the temper and mutual attitude of distrust and jealousy and fear and secret diplomacy among the victor nations insures world peace? Never! Nothing but changed hearts and lives will change this and here again the Christian's supreme duty and privilege comes in. This is, to help to disseminate the Gospel of Christ, the Prince of Peace.

Another matter that disturbs my mind is the attitude of the so-called Fundamentalists toward the iniquity of war. Their attitude surely does not reflect the genuine Spirit of Christ. Some of them seem to think that the war is not yet over. They are still using illustrations of German frightfulness a la Northcliff and Creel. They must never have noticed the flood of literature concerning the war guilt of nations, or rather governments; not a nation but nations, not a government, but governments. Men, such as Dr. Gray of Chicago and others, defend war and are thus at variance with Christ, His life and teaching. That cord with which Christ cleansed the temple usually serves as their text. Has Christ killed anyone or even struck anyone with it? Did He use it for aggrandizement or even self defense?

These things sometimes greatly trouble me. I cannot drift with the present current concerning world peace and I do not find myself at home in the camp of the Fundamentalists, though I rejoice over the fact that they are faithful to God's Word, as concerning the foundation of our faith. What shall I do? All I can do is to quietly go my way and leave it all to Him, Who knows what is in man and Who judges righteous judgment.

Sincerely yours,
M. Horsch.

Recipe for manliness: A quart of gentleness and a pint of power.

If some people would talk less, they might impress you that they know more.

CHAPEL TALK 9—WHY GO TO COLLEGE?

Jesus said to Peter, "When thou wast young, thou girdest thyself and walketh whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Indicating that when Peter was young he had the privilege of choice in many things, but in old age his condition would be unalterably fixed. A young person has the choice of his life vocation, whether he will follow the footsteps of his father or choose another course. Whether he will live in the place made sacred by his ancestors or whether he will make his home in some other state of the union or in another continent of the world. So every young person in our day has to decide whether he will have a college education or go without, for the possibility of a college education is open for every one who is willing, if necessary, to make the required sacrifice. I am to give you a few reasons for going to college. I shall do so and add a reason or two why I think you ought to go to one of our denominational colleges.

Years ago I read statistics which were something like this, that of all the children who enter the grammar schools 22 per cent. finish the course. 12 per cent. enter the high schools and 4 per cent. the colleges. But the less than 4 per cent. who graduate from the colleges occupy 72 per cent. of the responsible positions in the United States. That same statistician had made calculations that every day spent in school after graduating from grammar school was worth $6.50. So you ought to go to college **because it pays.**

But if there were only this mercenary motive I should not greatly urge you for Jesus said, "A man's life ionsisteth not in the abundance of the things which he possesseth." There are higher reasons than the pecuniary one just mentioned.

A college education wonderfully enriches your life and increases your capacity for enjoyment and usefulness. Near our home in Ohio there was a glacial morain, large and small granite boulders which har been carried down from the granite mountains of Canada by glaciers and deposited in southern Ohio where the gaciers melted. I and other ignorant people who had never studied geology called them "Nigger Heads" and were disgruntled because they were an obstruction in the fields and roads. But when Dr. Fredrick Wright, the authority on geology, from Oberlin College came and told us how he had personified one of these boulders which he found south of the Ohio River and had it tell him the story of the story of the making of the continent of North America and had sent it with its autobiography to the Columbian Exposition at Chicago, those aggravating "Nigger Heads" became very interesting to us.

When Thomas' great orchestra was playing in Chicago a man who understood and appreciated music took his friend to one of the concerts. When the concert was almost over the friend ventured the opinion that the brass band in his home town could beat that crowd. Think what he missed in that one evening!

A friend came to Turner, the English artist, and looking at the painting of a landscape which he had just finished said: "I never saw anything like that in Nature." The artist calmly replied: "Don't you wish you could?"

But not only in the enjoyment of nature and art but in the contribution which you can make to the comfort and happiness of the human race a college education is a wonderful help. Of course, knowledge acquired is, like the posession of wealth, a power and in order to be a blessing to the possessor and the community must be properly used. For Leopold and Loeb it had been better if they had had neither wealth nor education. So here is my reason for urging you to attend one of our denominational colleges in order that through the contact with the faculty, the students and the atmosphere which pervades these institutions you may get the altrusistic, stitutions you may get the altruistic, talents and your life. **Go to a Christian College to prepare yourself for the highest enjoyment and the greatest usefulnesa of a child of God.**

H. J. Krehbiel.

TITHING

We believe most heartily in the principle of tithing and have taken occasion, editorially and otherwise, to urge it upon our membership as the most satisfactory rule by which they may determine what proportion of their income is to be devoted to purely kingdom interests and in support of the Christian Church.

We take this occasion to again stress our belief in this matter and to further the efforts now being made throughout the church at this special period, in harmony with the suggestion and leadership of our Forward Movement, to enlarge the number of those who devote one-tenth of their income to the Lord's work. We know of no better way to inculcate the idea of stewardship of possessions than to get Christian people to accept the principle of the tithe. Not only that, but the observance of such a law brings with it rich spiritual blessings and a closer fellowship with Jesus Christ. Such as have faithfully given their tithe to the Lord bear most striking testimony to the joy and satisfaction they have found in such a practice. Here is one for instance from Dean Charles R. Brown of the Yale Divinity School, who states that among other reasons he feels that he must be systematic in his giving. He says:

"In all these 30 years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We, too, have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we have drawn upon it

more freely in the face of some unusual need, then some wind-fall out of a clear sky, a generous wedding fee, or an invitation to lecture or a commencement address with a very cheering 'honorarium' attached, would come to our relief, and we would thank God and go forward."

Not only does there come great satisfaction to the individual giver in following this rule, but adequate sums are placed at the disposal of the church for the carrying forward of its great projects at home and in mission lands.

Would a tithe of the income of the Protestant church members place too much money in denominational treasuries? We can not so regard it. No money is more wisely spent nor with greater honesty than the funds dispensed by church authorities, whether the amount be large or small. At times they are well nigh distracted to know how to meet the great needs all about them which appeal with an insistency which seems to brook no denial. As we have said in a recent editorial, we do not believe anything less than the tithe will ever provide an adequate sum for world evangelization and those mighty projects which belong peculiarly to the Christian church.

In this as in all things the Christian should be a sincere student of the Word, to discover what God's plan is for His people. It is as important in regard to money as in other matters pertaining to the Christian life.—Ev. Messenger.

RELIEF NOTES

(Conducted by Levi Mumaw)

Additional letters are reaching the office of the Mennonite Central Committee referring to the crop failure in Russia. The letter printed below from Alvin J. Miller deals with the needs of one of the colonies in the Volga region. No definite action has been taken as yet in organizing for their relief.

In a letter from Moscow dated August 1, attention is called to a plea from the Koeppental Committee for a loan of $5000.00 for a term of five years to keep their schools going. They desire to keep their own schools going but see no way in which this can be done without assistance in this way. It will be necessary for some one to furnish this individually or by a group of persons if any assistance is to be given them. Should there be such as are particularly interested in this colony, please communicate with the Mennonite Central Committee, Scottdale, Pa.

The following communication has been received from Michael Horsch, Ingolstadt, Germany:

"Contributions received by the Christenpflicht from May 1, 1924 to July 1, 1924.

"A. F. Wiens, Chicago, $5.00; C. F. Claassen, Newton, Kansas, $200.00; S. D. Guengerich, Wellman, Iowa, $100.00; Jos. Schantz, Wisner, $500; L. Mumaw, Scottdale, Pa., $800.00; Eli G. Reist, Mt. Joy, Pa., $600.00 and $500.00; Jos. Schantz, Wisner, $5.00; through H. S. Bender, Tuebingen, $175.00; H. Fisher, Fairbanks, $10.00; Vernon Reiff, Elkhart, Ind., from S. S. of Sonnenburg, $120.00; Hege, Reihen, 10 marks; 2 food packages from S. D. Guengerich, Wellman, Iowa; 493 chests dried fruit through H. J. Krehbiel, Reedley, Calif. We acknowledge the above contributions with many thanks. May the Lord bless both the gifts and givers."

* * *

Complete Crop Failure Koeppental Tract

Mennonite Central Committee:
Moscow, Aug. 1, 1924.

Dear Friends:—The Mennonite colonies Mosscot Mo. 50. at Koeppental (Trakt) near Saratov in the republic of the Volga Germans has suffered this year a complete crop failure because of the drought. This is not an isolated spot but most of the district from Samara Gubernia south to the Kaspien Sea is again a famine region. They will be in a condition similar to 1921. Following is an extract from a letter from Johannes Dyck, who has been the chairman of our Committee there since 1921, in which he states briefly what the harvest is bringing.

"In Dawlkanowo you were informed concerning the prospective crop failure. At the present time we are able to report more definitely. The crops have even fallen short of our recent expectations. Rye has been threshed in many places. Some had nothing to harvest. In places there was a yield of 20 to 30 pounds to the dessjatine, in other places as high as 8 puds. The average harvest in rye was probably 3 to 4 puds to the dessjatine, while we have hoped to have 10 to 12 puds. Wheat is being cut at the present time and the crop is about the same as rye, certainly not higher, for much has been mowed for fodder or used for pasture, since it was dried up by the drought. All this is said in a few words, but it means great need and poverty. We take the liberty to address you, Mr. Miller, a question which to us is of great importance: Can we count on any help from you in the way of support by giving food to the needy?"

The outlook for the winter is exceedingly dark. Last winter our last shipment of corngrits to that region was distributed to the needy but most of it on condition that a certain amount be returned in grain after the harvest this year which could then be used for purposes of building up the settlement. Needless to say, there will be no return this year from the advance made.

I might add that the people in this settlement came into Russia in more recent years and in general that this is one of the most energetic and hard working settlements. I know that their difficulties are not due to negligence or even to any fever of migration which in some places kept people from work.

We realize here that our people have contributed very generously for the relief of the needy in Russia and we had all expected that no further help would be necessary after this crop, but conditions over which none of us have control are again threatening the life of this settlement and I believe that America will once more come to the rescue.

Very sincerely yours,
American Mennonite Relief
Alvin J. Miller,
Director in Russia.

* * *

To Mr. A. J. Miller, Director of the American Mennonite Relief, Moscow.

Letter of Thanks

We, the undersigned, citizens of the village of Protassowo, Rayon of Orlow, District of Slawgorod, Siberia, would ask you to convey to our American brethren our warmest thanks for the help which we have received in the shape of wheat, flour, meal, etc. Many have been saved from starvation and for this we have to thank, next to God, our American brethren. Therefore we would express our heartfelt thanks to all who have contributed to this work.

Protassowo, July 19, 1924.
41 Signatures.
P. Kroeker.
Chairman of the Village Com.
Aug. 21, 1924.

THE C. E. TOPIC

Sept. 14

How Can We Serve Our Sunday School?

John 21:15-17

There was once a time when a great many good people thought that the Sunday school had no place in the church and in a great many places the school had a hard and long struggle to establish itself as a part of the work of the church. We may be glad that such conditions do not prevail in our day. There is need for all the energy and effort that Christian people can put into Christian work in order to meet the crying demands of the generation and with all that is being done the church has only begun to take up its whole task. If the Sunday school once ceases to be a factor in Christian life and development thousands and thousands of young souls will be altogether neglected. It is a sad comment upon the Christianity of our day to hear that the only religious instruction received by numberless young people of our time is what they receive in the one hour a week of Sunday school and even this ceases in very many cases when the youths once come to the middle of their teen age. With a short time to do the work, and with this period of instruction limited to a few years in the lives of young people, and with the decline of the family worship characteristic of the Christian home, there is urgent reason that all the available force of Christianity be centered upon the Sunday school to make use of what opportunity it offers and to increase its efficiency to the extent of reaching the many lives that are in its control and that are drifting out of its reach. If we are able to do this there still remains the great field of unevangelized souls that lies at the door of the church in every community.

The first thing to do is to enlist. The Sunday school should number in its membership every member of the church and every member of the family connected with the church. Provision is now made in the system and in every school for the enrollment of everyone beginning with the babe in the cradle to those who are by reason of circumstances not permitted to attend the sessions of the school and may become members of the Home Class. The most remarkable churches in the country are those that have the largest percentage of the membership in the school. Membership in the Sunday school means a growing knowledge of the Word of God, for the school is the teaching factor of the church. If one carefully does his or her reasonable part as a school member that one will continually be storing up a wealth of Christian instruction that only can help for a better Christian life and a more dependable church membership. As one grows up in the school one has the opportunity, by diligence and study, to pass from the learning class to the teaching class. This will not mean that one has learned all that there is to learn, but it does mean that one has learned how to make the treasures one has accumulated available to those who have not yet attained to such a rich store of experience and knowledge.

A sincere Christian will be zealous for the lives and growth of all the institutions of the church with which he or she happens to be connected. Such a one will then make it a matter of honor to become and remain a part of the school. It is the great number of church members who take no interest in the Sunday school that comprises one of the greatest sources of discouragement in the work of the church. As members of the C. E. Society it is the pledged duty of Endeavorers to be active in the Lord's work and on no other department of church work is there so great a number of opportunities for work. There is something for all to do either as officers, teachers or members of classes. The well managed school sees to it that class activities are at their top notch and that something is found for every one to do, no matter how great or how small are the abilities.

There are few schools in which there are sufficient teachers to do all the work. In this Endeavorers find a promising field for the exercise of their talents. This does not mean that any one should be placed in charge of a class. Some are not equipped to do the service full duty, but, in the up-to-date school there will be an active teacher training class. An Endeavorer can at least place himself in one of these classes and so receive the equipment necessary for efficient teaching. The Endeavorer who supposes that he has done full duty when he or she has met the requirements of the society has no true conception of what his or her duties are, because he or she has pledged to support the church in every possible way with the strength that God bestows. In some Endeavor societies there is a Sunday school committee whose duty it is to be helpful in the school in every way that is open. We should not allow such support of the school to be the monopoly of this committee. Every member should consider himself a committee of one to add further support of the school to that the society is already giving.

THE S. S. LESSON

Sept. 14

Jesus Driven from Nazareth

Luke 4:16-30

Golden Text:—"He anointed me to preach good tidings." Luke 4:18.

Nazareth, the town in which Jesus was brought up, had in His time a bad name so that it could be asked: "Can any good thing come out of Nazareth?" It was the purpose of Jesus to come into a world of sin and so His residence was fixed in a proverbially wicked city. Jesus lived here, making His living and entering into the normal life of the town. None suspected that the greatest of beings was one of them. God often sees fit to call His servants out of unpromising surroundings and make of them a great power for righteousness, but here in Nazareth, as in other places where God does so bless a community, the hearts of men were not greatly blessed by the distinction because they preferred to go on in their own wicked ways. It is noted that there was a synagogue in Nazareth. They kept up the form of religion even though they did not practice it. This is a condition that is found in many localities. People think that when they keep up the outward form of religion they have done their full duty. However we know that there was one pure soul in Nazareth. Jesus made it His custom to be regularly in the synagogue. Even in the worst of places and among the most negligent one sometimes finds faithful ones. Elijah thought that he was the only true one in Israel and God showed him that there were thousands of others faithful as himself. It never does to despair entirely of a community. God has a lamp there, even though it is seldom, if ever, noticed. Jesus made it His custom to attend the synagogue service. They went to church in those days and there were places of worship everywhere. But in these synagogues, as we often notice, there was no real practice of religion. Jesus did not make this a reason for staying away. He set the example of church going. Anyone who has observed the habits of church goers has often noted that some quit going because they take exception to the lives and characters of some who do attend. This is a wrong attitude. One who knows how a church goer should act should never miss attending so that he may set a right example. There is more done to show the world what a Christian should be by those who are in their places no matter what the circumstances may be than all the criticism in the world. In our day there is an alarming falling off of church attendance. It is, if anything, a condition worse than in Nazareth, where at least they did go to the synagogue and did listen to the instruction received there and to the reading of the Bible. The synagogue service was an informal service, very much like our mid-week prayer meetings where every one who cared to might have an opportunity to express himself. Our modern form for public services is modeled after the synagogue rather than the service of the Temple. The Scriptures were kept in books, or rather rolls, and lessons were read which formed a text for future discussion. We note when Paul or the other disciples attended synagogue service they took the Scriptures that were read and then showed how they referred to Jesus Christ. In this Jesus also had the opportunity to bring His message. We may well imagine what a sensation it produced when word came to Nazareth that one of their number was performing miracles and was already accepted as a prophet. Naturally there was a great throng present when the opportunity to hear him speak presented itself in the synagogue in the home town. The passage for the day was from the book of Isaiah which Jewish scholars recognized as referring the coming of the Messiah. In this passage there is a recognition of the part of the Spirit of God. Indeed in Jesus the trinity was there in real presence. The anointed one was the one specially and definitely set apart for a distinct purpose. This anointed one was to preach the "Gospel" to the poor. Gospel always means good news. It was to be proclaimed to the "poor". The poor are not only those in poverty and includes all kinds of misery. Wherever there was distress, there the message of good news was to be brought. The sick, the broken-hearted, the captive and the blind are all here included in the idea of poor. There was more implied than material miseries, for the poor in spiritual things alone could hope for cheer in him. Finally the last passage "the acceptable year of the Lord" indicated that the levitical year had come when captives and slaves were set free to return every man to his own family and to his own inheritance. To all this Jesus added the announcement that "this day is this Scripture fulfilled in your ears." The first impression that the hearers gave seems to have been a feeling of admiration and pride that one of their number should bring such a gracious message, but Jesus, understanding their hearts immediately exposed them. They had no blind or sick or miserable to bring to him for cure as an evidence of their faith. He saw in their hearts a challenge that would say: "Do here in your own town what you did in Capernaum." He realized that they were more curious than faithful. Therefore He gave to them the answer that exposed their thoughts and brought out all that was unlovely in them. He cites two miracles that were performed on people not of the Jewish race, Naaman and the widow of Sarepta. The Lord passed by Israel for their wickedness to save Naaman and the widow. The inference being that Jesus would pass by the Nazarites, who were wicked, for others. It pricked their consciences but it did not lead them to repent and therefore plunged them into greater wickedness. They threatened the life of Jesus. This is the last record of His having been in the town where He grew up. How different would have been the story had they responded to Him and accepted Him as their Lord?

Of Gifts Received for the General Conference During the Year Ending August 20th, 1924

1—**Received**, Daniel Ruth, deceased, Upland, California, legacy: Paid Foreign Mission Board, $7,500.00, less Inheritance tax, $400.00; net, $7,100.00. Paid Home Mission Board, $2,500.00, less Inheritance tax, $100; net, $2,400.

2—**Received** through Bro. F. G. Regier, for Foreign Mission, from Sister Lizzie A. Schowalter, Glendale, California, a "Life Annuity Gift", to be held in trust by trustees, $1000.00.

3—**Received** through Bro. J. G. Regier for F. Mission, from Bro. C. H. Regier, Elbing, Kansas, a "Life Annuity Gift" to be held in trust by the trustees, $1,500.00.

4—**The Legacy** of $5,000.00 reported from Minnesota, during 1922, remains in liquidation.

5—**Legacy** recently reported, from Sister Anna Voth, deceased, Goessel, Kansas, consisting of 640 acres of land, located in Kansas, will be liquidated in due time.

6—Trustee officers signed deed for 160 acres of Oklahoma land sold by the Foreign Mission Board.

7—Bro. D. B. Hess, President of the Sanitarium Board, Upland, Calif., reported having entered contract for sale of the Upland Sanitarium. Deed to be made as soon as title is cleared.

8—Various legacies, were paid directly to the Mission Board treasurers, as they reported in the papers; for which the trustees do not account.

9—**Endowment** funds, in the care of the trustees remain the same as reported to the last Conference, 1923. See Conference report.

10—An **Annuity Plan, for Life gifts**, was proposed by the Foreign Mission Board, and jointly approved, by the executive committees of the Foreign Mission and Trustees' boards. It is the understanding that the Foreign Mission Board, will soon publish particulars of the "Annuity Life Gift" plan.

Liberality and appreciation of God's activities in the care of the General Conference, manifests continuous growth.

He who led the hearts in appreciation and gifts will sustain the active boards, in continued consecrated care of their several fields of activities.

The Board of Trustees of the General Conference,
G. N. Harms, President.
C. F. Claassen, Treas., Newton, Kan.
J. W. Krehbiel, Secretary.

JOTTINGS

Rev. Menno Lehman of the Mennonite Mission in Chicago, visited Berne, Indiana, his home town, over last Sunday and occupied the pulpit of the Berne church.

Rev. S. M. Musselman, of Bluffton, Ohio, made a trip to his former parish in Wayland, Iowa, last week, where he officiated at the funeral of one of his former parishioners.

A class in Teacher Training in the First Church, Philadelphia, having completed the regular three-year course, will graduate and receive the State Diploma on the evening of September 14. Dr. M. Hadwin Fisher, head of the Educational Department of the State S. S. Association, will be the speaker.

Rev. William S. Gottshall, of Bluffton, Ohio, will be the speaker at the Anniversary of the Mennonite Home for the Aged, Frederick, Pa., on Saturday, September 13th. The usual arrangements for the accommodation of guests will be followed. Busses will meet trains at Zieglersville and Swamp and convey visitors to the Home for a small charge. Dinner will be served on the grounds.

Miss Emma Bartel, who was a nurse in Bethel Hospital, Newton, Kansas, and head of the Bethesda Hospital, Goessel, Kansas, will sail for China from Vancouver, on Sept. 25th. She was given a farewell reception on the 24th. At least a dozen of the nurses from Bethel went to her home in Lehigh on that occasion. A tent was erected for the accommodation of the guests.

Rev. C. E. Krehbiel, Field Secretary of the General Conference, is at present on a trip during which he expects to visit congregations in northwest Kansas, Colorado, Wyoming, Idaho and Montana.

On Sunday, August 17, Missionary E. B. Steiner preached in the Berne, Indiana, Church, at both the morning and evening services. He spoke of the missionary results to be noted in India. After the address Mrs. Adah and Miss Martha Burkhalter with Mr. and Mrs. Steiner sang several selections in the Hindu tongue.

The editors of The Mennonite Year Book once again request information concerning changes of address and and otherwise that should be made in the list of ministers so that the list may be as accurate as possible. Secretaries of the various district conferences are especially urged to give this matter their attention. Communications should be sent to Rev. S. M. Grubb, 2956 N. 12 St., Philadelphia, Pa.

Rev. J. K. Penner and wife of Beatrice, Nebraska, celebrated their golden wedding on August 4. On this occasion a large number of relatives and friends gathered and brought their well wishes to the aged pair. Bro. Penner has been the instructor in the parochial school maintained by the Beatrice congregation. He has often attended the sessions of the General Conference and made many friends among the delegates. For a number of years he was one of the members of the Educational Board of the Conference.

On August 27 and 30 Rev. P. J. Boehr, who has recently returned from China, held an exhibition of Chinese goods and art in one of the stores in Bluffton, Ohio, where Rev. and Mrs. Boehr are making their headquarters.

Bethel College, Newton, Kansas, will open on September 9th. Science Hall, now under construction, is progressing rapidly and three rooms will be ready for use this fall. Prof. Haury reports a contribution entirely unsolicited, of $500, and there are prospects of other gifts to follow. A buss line between the college and the town running on a fourty-minute schedule, has been established, which will be quite an accommodation to the students and others having business at the college.

The Johnstown, Pa. (Old) Mennonite Church, petitioned the President, Judges and Jury Commissioners of Somerset and Cambria counties to refrain from placing the names of any of the sisters of the congregation in the jury wheel of the respective counties and requested that in case that any of the sisters be drawn they be exempted from serving. A favorable reply was received in answer to this petition. The Southwestern Pennsylvania Conference endorsed the action of church and recommended similar action on the part of other congregations in the district. The reasons given by the Johnstown church for its action were that such activity on the part of women is inconsistent with Scripture because: 1. The highest duty of womanhood is that of motherhood and housekeeping and serving on juries interferes with either or both of these high and Scriptural duties. 2. The woman is to be subject to the man and not usurp authority over him. 3. The unbecoming, impure and immoral language often brought out on the witness stand and in the jury room is not fit for a virtuous woman to hear.

Fifty years ago, September 8, the advance guard of the Mennonite Settlement reached South Dakota and commenced the work of founding the settlement. Plans are now made for the celebration of the anniversary on September 8, in what is known as the Peter J. Graber Grove, southwest of Sioux City. September 8, 1874, Rev. Daniel Unruh and others who had migrated from Russia reached the then unsettled region about 30 miles north of Yankon, and began settlement of the wild lands. Later the districts they settled became known as Childstown, Rosefield and Dolton townships. Later other Mennonites arrived and founded settlements in other parts of the state. Poor and in a strange land the settlers attacked their tasks of subduing the wild prairies with courage and gradually brought great areas of wilderness under cultivation. The first years of their settlement were fraught with discouraging features and they were called upon to bear hardships which would have discouraged a less hearty race. They and their descendants are now comfortably fixed and their land is producing bumper crops. Delegates to the late General Conference who had been privileged to attend the Conference held here 34 years ago, were amazed at the wonderful transformation that had taken place.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2¼ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅞x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5½x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5½x3⅜ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 **French Morocco,** divinity circuit, gold edges, size 5½x3⅜ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5½x3⅜, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined 4.65

No. 03232x **French Morocco,** divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined 5.00

No. 03203x **French Morocco,** divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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MY PLACE

I Cor. 7:17, 20, 24; I Thess. 2:12; I Thess. 4:7.

A certain ruler came to the Master one day with the question, "Good Master, what good thing shall I do that I may have eternal life?" The Master refers him to the commandments upon which the reply comes from this young man, "Which?" It was not guess work that the Master repeats to him, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt love God and thy neighbor. These were the very points in which this young ruler was falling short, and his falling short of these was a hindrance to him in his spiritual life. A certain lawyer came to Jesus one day with a very similar question, "Master, what shall I do to inherit eternal life?" The Lord permits this young man to repeat the commandments and tells him, now go and live accordingly. The thought of self-justification draws from the lips of this young man the question, But who is my neighbor? And now follows that beautiful story of the good Samaritan and the word of hope follows, Go, do thou likewise. Soon after this Jesus is in the beautiful home of Martha and Mary in Bethany. Martha is so busy preparing a big dinner, hoping through a deed of this kind to show hospitality. Mary sits at the feet of Jesus. Martha, due to over-excitement and a nervous tension of the hour, steps to the Lord with the words, "Lord, dost Thou not care at all that my sister hath left it all to me to make preparation and to serve? Bid her therefore that she come and help me." "Martha, Martha, oh thou hast so much care and trouble of earthly things, here is Mary, she has chosen that good part which shall never be taken from her, and this is just what thou dost also need; come and learn from Me."

In the lives of these just mentioned there was a desire to be saved, to be happy, to be successful; but this was attempted either by wanting to be and do something better, or to satisfy self, or even perhaps to strengthen self-satisfaction. The root of it was **Dissatisfaction.** Dissatisfaction may arise because someone has told him, you are not as much as you thought you were; or they wanted a pat on the back and told you are all O. K., nothing is wrong with you; or they were told you'll get there all right even on a bed of ease, (and at the coffin words spoken as though He might be spoken into heaven); or someone was not doing just as I wanted them to do; and a thousand such ifs and perhaps. In John 15:5 the Master says, I am the vine, ye are the branches; for without Me ye can do nothing. Brethren, a man, a woman, who does not love God will not love man, and who loves not man as much as self, (and just a little bit more than self) does not love God. Why? we are branches on the same vine. He who renders no service to man, indeed renders none to God; and rendering no service to God, of course will render none at all to man, and as hard as he may work, and why is it,—because he has missed his call in life, he is not in his place, and consequently is facing failure, sadness. Where is the solution? Matt. 6:33 has been neglected, seek ye first the kingdom of God and His righteousness, and all these things shall come to pass; in other words, success abundantly.

There are reasons for discouragements; but is it because that one is lazy? Not as the word lazy is generally termed. The reason that man sitting on the street corners or the curbings and cares not whether he has work or not is not because of laziness. No, indeed not. Why is he there? Because of the lack of tactics and the words of encouragement to lead him to work. Who is a lazy man? Here is Dr. John Timothy Stone's definition of a lazy man, "A lazy man is one who is so busy doing the things that he wants to do that he simply has no time to do the things he ought to do." Is it not true? Is it not the fact? So involved in work and every day doings and that poor soul is dreadfully neglected. God's property is abused. And brethren, this lazy man is the one that is always discouraged. You see the reason, don't you? because the Lord is forgotten (Matt. 6:33), has not been dealt fair with. The reason for failures in life and losing out is the lack of a right start and not in the right place. Here is the point, every young man and woman before choosing life's call should find out first in which way they may and are called to serve God, for He has given each one some talent, some gift to be used in the religious world, in the church and its organizations, and as soon as this has been found and trained there will follow without fail the right choice of life's call and success. But says someone, you want to make preachers of us all. No, indeed not, but oh, I do wish we had more preaching with their lives and less of words. There is an abundance of work for the Christ. There is the Sunday school teacher, to be a faithful scholar, C. E. work, and encourager, sympathizer, singing, helpers, etc. And there follows someone, but our fathers never had these organizations. No they did not, but who gave the impulse to them? who said, oh, had we the opportunity you young people have? Are we treating our fathers fair with such an excuse? Union with God first; take Him into consideration. Be fair with God, He has been so good to you; He has given you this life; He is permitting you to live; He has given you parents that love you and provide for you; He has given you all you possess and is waiting to give you more; and God's guarantee of success afirms your step. Read Mal. 3:10. And whose duty is it to help the youth in making the right choice? Who will take the blame, upon whom shifted, if they are discouraged?

My dear brethren and especially my young comrades. There is a place for you in this life, and for you only, and only you are able to fill that place. Everyone has 2 calls, or a double call. I will begin in the order as we usually begin. There is your call, for your earthly livelihood; a call, position a vocation, some business to which you not only are adapted but called to fill, to carry out, to be true and faithful in. In it and with it you are to serve God, humanity, but not only the immediate community, not only your nation, and these you serve, but you are to serve the nations, the world. In it you are to be happy, satisfied, true, and use the best efforts to glorify God. There is a spiritual call to each one which must be used in the religious world. Eph. 4:1-7; II Pet. 1:5-7, 10. Do you believe in predestination? I do. How so? Here is my theory, that every man is called to be saved and to use his spiritual gift here on earth; that is why it is given to us today. But, says someone, well I attend church, I finally manage to get to Sunday school with my precious little ones, I make an attempt at C. E. and so on. A question please, in heaven, are we only going to attend?. . . As I use my spiritual gift on earth so I will use it there; but your call to make a living has dropped away, there you need it not, Jesus is the Light of that world. In your call for this life you aim for perfectedness, that it become a second nature, why not much more yet that spiritual gift?

Why are you in and around Aberdeen? Because of your own plans, own intentions, perhaps? I confide in God and in full confidence to Him I am assured that if you were not wanted here you would never have gotten here. True, you hoped and planned for a better living earthly, but God had a mission for you at this place and so permitted your coming. Here is the place for you to make use of your spiritual gift just as much and a little more; and again Matt. 6:33. Have you done your misson? Are you in it and doing it? And says someone that is why you are here, we called you as our pastor. No, indeed not. God used you as an instrument, but God's call was necessary before the act took place. True you were the instrument in God's hand as some other man may have been an instrument in his hand to bring you to this place. Is there such a thing as mere chance? Is it not far greater the leading and permission of God? Your earthly call is sacred and to deal with it as such you must sanctify yourself and your all

unto God, therefore the spiritual call is number one.

Fathers and mothers! a thought. What is and what has been your part to interest and help that boy and girl of yours to their spiritual and life's call? That boy and girl which is flesh of your flesh and bone of your bone, in whom is the breath of the divine God and thus a living soul to your joy, a heavenly gift. If they fail will the reply be I have dealt fair with God concerning these precious souls? I know there are shortcomings, but have you dealt fair? have you taken that boy and girl and spoken and studied the entire situation through with them and even the problems of life, the origin of life, and then sealed it with them through prayer? If you don't, they will get it from some source and as a rule never from a pure source, and yet, we are not called for uncleanness but in sanctification. Life and call is sacred.

My dear young man and woman, now in the age of 18 and up, for I know now begins the struggle and you enter upon the question, where is my place, have you consulted your father and mother when this question and similar ones arise? have you stepped up to your father, mother, and said, here, I have something I want to talk through with you, I want your advice, I want your help, I must have it? O how bright the future will be and the success that is to be yours. Is it all so important? It is! That place in life is for you and you only are able to fill it.

God has prepared and is keeping that place for you. In preparing for the call we so often rush ahead of God and God's time. There is the rush for that big salary, and that is so big why God becomes eventually infinitely small; why a most powerful telescope will suffice no more to find Him, no, even the X-ray machine is not powerful enough. My young people are you ready for the call you are aiming at? Let us see for a moment, let us just reason a little. Is it money you want or is it service you wish and desire to render, to render it to God and man? You know the reason for failure always will be one of the two;—not in the right place, or a lack of the foundation; and the lack of the foundation is due since we have rushed ahead, gone too fast, left the Spirit of the call and its love out of the game, omitted God. If the spiritual call is developed first you will be strong in the second call. Developement and training must be in order, never begin at the rear end and attempt to move to the front. In building a house you never begin with the roof and work down to the foundation, you know it is impossible. You know unless that foundation is solid the entire building will collapse by the time the roof is up. The very same is true in life and yet so often the very thing is repeated in life time and time again, and then we sit and fret and wonder why this failure, why this wreck! Then why not first of all attend one of our own denominational colleges where you may train and develope that sacred Godgiven gift for His cause and at the same time draw a most valuable interest on that other call which is to serve for this life! or even a Bible School where this sacred gift is called forth and developed! I have nothing against our state schools as far as work and developement is concerned, they are in place, they must be, we need them and must have them, but here is the point, God has been always and still is dealing fair with you, why not then be fair with Him! **Are you giving Him first chance at you, or are you taking first chance at yourself? Which?** Remember, unless you fill that place in the spiritual world it will remain vacant for eternity; then let's see that it is occupied.

How to find that place of mine. You know what that ruler did, and that lawyer, and Martha. They went to Jesus. In the case of this ruler and the lawyer their training and development of that earthly call was so far developed, Jesus' words were no more heeded, He was too small. They well understood but that self plan was too highly developed. Let me suggest the following only as a guide to think about,—your relation to Jesus and your parents will clear up and show you the way. Your relation to Jesus Christ and His organizations and its members will open the gate. Your relation to Jesus Christ and love to Him and all men will enter you directly into your place. No man can tell you the place, but men can encourage and help you. Jesus has never yet disappointed and never will, **and He wants you!!!**

Fill that place honorably, the service is for God and humanity. It is the duty of each Christian to be content with the lot and place assigned to him; conduct and speech must become that of a true soldier of the Christ. "The goodness of our outward condition does not discharge us from duties of Christianity, nor does the badness of our outward condition debar us from Christian privileges." The special presence and favors of God are not limited to any outward condition as I abide in Him. The favors of God are not bound. The religion of Jesus Christ is a practical religion, it is to be lived every day calling for worship. The plant you may set into the soil may have poor outward conditions, poor soil, a poor gardener, but under the conditons it will never refuse, it will do its very best. How then fill that place of mine honorably? **Love God! Do you? Deal fair with God! Are you? Say to Him, here am I! Did you? Will you?** I know God is pleading with some of you right this moment, might He have your glad reply? Moses was called a prophet, Aaron a priest. Bezaleel was called to devise cunning works, work in gold, and in silver, and in brass, in cutting of stones and carving of timber, to work in all manner of workmanship. David and Solomon were kings but were also called to be poets. Dorcas was a good seamstress but God called her to also use that needle for His cause in helping the poor. A Martin Luther was a power in his own circle and gifted, but God called him to service and begins that great reformation. A Menno Simon was seeking the simple and pure religion of the Christ, he hears the call and there gather around him a group of followers who soon after bear his name. A Robert Raikes was as busy a man as could be found in Gloucester, England, but God said, Robert Raikes, those children there on the streets I do love, they are mine they must have a chance, and Robert Raikes answers the call and the Sunday school is begun. Dr. Frances E. Clark was as busy a pastor as could be found in any pastorate, but God said, Frances E. Clark, the young people have talents which I have given them to be used in My kingdom, and Frances E. Clark answers the call in addition to all his work and gathers around him a small group of young people and the Christian Endeavor is called to life. O we need mortar bearers, bricklayers, carpenters, smelterers, servants, farmers, business men, clerks, etc., etc.; but we also need the singers, prayers, givers, encouragers, visitors, helpers, etc., etc. **Find your place with God in this world and your place for a happy eternity is assured. God is holding that place for you, He has it and is patiently waiting your reply. May He have it, and may He have you.**

M. J. Galle,
Aberdeen, Idaho,
Aug. 24.

THE MIDDLE DISTRICT CONFERENCE

Throughout the period of five days during which the sessions of the Middle District Conference were held this year there were many services of a helpful and inspiring nature, combining with the devotional services and Bible expositions, topics that aimed at renewing the Christian life and calling for more consecrated service, and dealing with practical ways in which the work of the Lord might be carried on. The whole conference was characterized by a high missionary spirit and the emphasis upon the necessity of more prayer, greater evangelistic zeal, and the need of Christian education impressed itself upon the large number who were in attendance.

These conference sessions were held in the St. John Church near Pandora, Ohio, which is located in the heart of as good a farming country as one could find most anywhere, and here God drew His people very near to Him as they gathered together to plan for the furtherance of His work. The consciousness of God's blessing was felt from the very first session on Wednesday evening, August 27, throughout each day to the close on Sunday evening, August 31.

The spacious auditorium of this congregation was at the service of the visitors while a tent had been erected in which to serve the bountiful meals that were provided. No less were the homes of the local members open to provide for the entertainment of the visitors over night. Although a bit hot at times, the weather was quite favorable in general, and this, with the service of the St. John people in providing for entertaining the conference, furnished a fine physical background for the spiritual purposes occasioning this coming together. The delegates present numbered 59 and large numbers of visitors were in attendance, mainly from the surrounding community, Berne, Ind., and Wayne County, Ohio, while the various Mennonite communities in other parts of Ohio, Indiana, Illinois, Iowa and Missouri, were represented.

The conference was opened Wednesday evening with an encouraging sermon to Christian workers based on II Cor. 4:1, by the president, Rev. J. M. Regier. Thursday was turned over to the

Sunday school committee and the day was very well spent in some most profitable and practical discussions of better ways of carrying on the great task of the Sunday school along the lines of Christian education and evangelism.

The Thursday evening service was one for the young people, and a wonderful service it was. The basis of the program was supplied in the questions pertinent to the Mennonite young people published several weeks ago in the Mennonite. Something of the earnestness and zeal that characterizes many of our young people was brought out in the large number of them that attended this meeting and the spirit of interest and desire for service that was there. The crowning feature of the evening came when the young people unanimously decided on taking upon themselves a task which is planned as but the beginning of greater service on their part. The task to which the young people pledged themselves is to launch themselves forward in a manner of service by giving $1000 toward the new mission station at Basna, India, over and above former quotas for this, and then to continue by raising another $1000 for the new mission chapel at Tamingfu, China. This is all to be done in the coming year. May the Lord bless the young people and their efforts.

The regular conference program was carried out on Friday and Saturday. These mornings were begun as was each morning during these days with the prayer service in charge of Rev. M. M. Lehman. In these moments of intercession the Lord's blessing was invoked upon many needs of today, and especially were the conference sessions remembered in prayer. The sessions proper then began with a devotional period in charge of Rev. W. S. Gottshall followed by a 40-minute Bible study on Philippians conducted by Rev. v. d. Smissen. It was good to have Rev. Gottshall lead these periods of devotion at this conference in view of his new work in S. Dak., taking him away from the Middle Dist. Rev. v. d. Smissen's studies on Philippians showed lots of hard work, and this epistle was treated in a very thorough and helpful way. At these sessions the conference business was carried on as well as a number of topics discussed. A fuller report of this part of the program of conference season will appear in the secretary's report of the proceedings to be published later. Action of particular significance was taken with respect to Bluffton College when a resolution was passed guaranteeing to the school a certain amount of money each year up to $5000 per year until 1927. This same action has been taken by the Eastern Conference, and if adopted by the Central Illinois Conference, will enable Bluffton College to apply for recognition as a standard college. The complete text of the resolution will also be found in the minutes of the conference to be published later.

On Friday evening the Women's Missionary Society of conference gave a fine mission program, which consisted mostly of addresses by mission workers. On Saturday evening Rev. P. J. Boehr gave an illustrated lecture on his work in China.

On Sunday morning services were held in each of the General Conference Mennonite Churches of the community and the messages brought by the visiting ministers. The pulpits were filled as follows: Rev. J. E. Amstutz of Trenton, Ohio, in the First Mennonite Church of Bluffton; Rev. P. R. Schroeder of Berne, in the Ebenezer Church; Rev. P. P. Hilty at St. John; and Rev. L. L. Miller of Wadsworth at the Grace Church.

Missionary services at which the spacious capacity of the St. John Church was taxed brought the program to a close on Sunday afternoon and evening. At these services, which proved to be inspirational and informational addresses were given by the missionaries present during the conference season. In the afternoon meeting Rev. and Mrs. J. J. Plenert of the mission at Hutchinson, Kansas; Rev. and Mrs. Ezra Steiner, Miss Martha Burkhalter and Mrs. Adah Burkhalter, of India, brought the messages. The evening speakers were Rev. M. M. Lehman and Miss Cassie Niswander of the Chicago mission; Dr. Rosella Biederman; and Rev. and Mrs. P. J. Boehr.

Children's meetings were held during the conference in charge of Miss Cassie Niswander and these proved very interesting and helpful to the children.

MIDDLE DISTRICT S. S. AND C. E. CONVENTION

Held at the St. John's Church Near Pandora, Ohio, Aug. 28, 1924

This day of the conference is a day long to be remembered by those present because of the spiritual benefit received and the atmosphere of Christian fellowship which prevailed. The forenoon and afternoon sessions were given over to the discussion of Sunday school work. Every department into which the Sunday school is divided was discussed in a most interesting and helpful way.

The chief aim of the Sunday school is to bring people to the feet of Jesus and to train them for better Christian service. The Sunday school is evangelism's chief field. The pastor, superintendent, teacher and parent are all necessary for evangelistic work. The pastor should urge that every home has a family altar. Let Christian training begin at home. The pastor and superintendent come in contact with the child only in a general way, but the teacher comes in contact with him face to face and heart to heart. The teacher really is the key to evangelistic work in the Sunday school. He may be called the under shepherd. If only teachers would realize and understand in a greater measure what an influence they have over the child they would spend more time in secret prayer asking God to lead every step. It is those teachers that are willing to lay all their talents at the Master's feet that God can use mightily.

The importance of keeping records in the Sunday school was very ably discussed. By means of records it is possible to know the growth in the Sunday school if any. There should be as much system in the Sunday school as in a business concern because are we not working together for the furthering of the kingdom of God? Records will show us our weak spots and spurn us on to greater efforts.

Divisional conferences were held in different parts of the church where those interested in their particular department could bring their problems for discussion.

The resolution committee submitted the following resolutions:

Resolved that: After having heard the inspirational messages this forenoon we, as young people feel very grateful for the Christian training we received in our homes and we urge that the future home-makers stress spiritual life if our church is to continue to live.

We believe this may be done through home instruction, family altars and real Christian home-living, efficient Sunday school teaching, Bible schools and Bible instruction in general.

We especially feel the need to train our best young people for leadership by means of teachers' training classes, summer training schools, Christian colleges and seminaries.

Keeping in mind that our primary aim is to bring souls to Christ, we recommend that in all our church and Sunday school work, evangelism be emphasized.

We express our thanks and appreciation to the local church, to those who appeared on the program and for the pleasant and instructive day we have enjoyed.

We thank God at this time by a moment of silent prayer for the spiritual and temporal bounties He has given us today.

Following is the report of the nominating committee: President, Austin Keiser, Dalton, Ohio; Vice-President, Waldo M. Lehmann, Berne, Ind.; Sec.-Treas., Miss Pearl Harvey, Chicago, Ill. Program Committee: Raymond Hilty, Pandora Ohio; Miss Estelle Mosiman, Trenton, Ohio; and Leonard Graber, Wayland, Iowa.

C. E. Convention

The C. E. convention was held in the evening. Almost every society was represented at this meeting. They responded to the roll call either by a verse of Scripture or the singing of a song or several choruses. The following questions were discussed by representatives of the Bluffton, St. John, Ebenezer, Dalton, Ohio, Berne, Ind., and Grace C. E. societies which was followed by a lively discussion:

1. Other denominations have their youth movements, are the young people of our church willing to do something big and constructive?

2. If the Mennonite church has a right to exist, what definite contribution can she make to the Christian life of the community and nation? (Almost all denomination are taking a stand against war; when the next war will come probably most of them will fall back, will we with our history?)

3. How can the progress of the church be planned so as to challenge the best the young people have to give?

4. Is there any way in which the young people in our schools and colleges may give more active support to our denomination and conference activities?

5. Is there a more definite or progressive way for our mission boards to get behind our missionary enterprises? (Is it necessary to have a large debt and continually hold back willing and most needed workers on account of money?)

6. What definite help could the young people of this conference give? Could we, perhaps begin a hospital fund or something of like nature?

The young people of our conference are active, wide-awake and alert. They want to be of service, and are anxious to do something definite. More religious ed-

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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ALTOONA, PA.

(Report of Fall Conference of the Western Churches of the Eastern District Conference, held at Manns Choice, Bedford Co., Pa., August 30 and 31.)

Conference was attended by ministers, deacons, superintendents. Conference Sermon was preached by L. H. Glass, acting superintendent, of the Altoona Mission, basing his remarks on I Samuel, chapter 30, bringing a message of God's protecting care and of His promise of the return of His Son from Heaven for those who were His.

Rev. S. D. Yoder of Roaring Spring and Brother L. H. Glass brought the message on Sunday morning, the former spoke on the Necessities of Regeneration, and the latter spoke on the Power of Jesus' Blood and its Relation to Sin.

The Children's Hour—a spiritual meeting was held with the children when they were told of the mission work being done by the Mennonite Church in India. Mrs. Daniel Gerig, a former missionary was to be the speaker, but could not be present and her place was filled by J. G. Snyder who spoke of the splendid work being done by the Bible woman, Trophenea, being supported by the Roaring Spring and Richfield-Congregations.

The afternoon message was brought by Rev. H. P. Upham, pastor of the Methodist Church at Manns Choice and Schellsburg, on the subject of "What does God require of me?", and religious training for our young people was discussed by Rev. Jacob Snyder, pointing out that with what care we should choose the institutions of learning to send our children on account of the present-day tendencies of turning away from the faith of one's delivered by saints by those who are in charge of said institutions.

Sunday evening service—The last session of the conference the speakers were Rev. S. J. Hereline who spoke of God's love for us, and "Seeing Jesus", by Rev. Jacob Snyder.

The Following Resolutions Were Adopted by the Conference:

Resolve, That Elders, Ministers, and Ministers in charge of Churches, Deacons, Sunday School Superintendents, and Chairmen of Christian Endeavor Societies, be considered members of the conference.

Be it further resolved, That the Quarterly Conference before held in the charge be abandoned, and a conference held to be known as the "Fall Conference", same to be held the Sunday preceding the first Monday of September of each year. Place to be designated by the Program Commtitee.

Resolve, That J. R. McGlinsey, Samuel P. Snyder and L. L. Shaw constitute the program committee.

Resolve, That the Conference appreciated the splendid report report from Eastern District Conference and by this means has been able to more fully understand the scope and work of our conference district. With thanks to Samuel P. Snyder for the splendid account rendered to the conference.

Be it Resolved, That an effort be made to have evangelistic services held in each of the western churches during the year, and if the pastor is not able to conduct said series of meetings himself, that an effort be made to secure some one of our own number, or some one who is known to be qualified to act as evangelist to conduct said meetings, believing the harvest is great and the laborers are few.

Resolve, That we have an evangelistic committee whose duties it shall be to assist the pastor in securing some one and rendering such other assistance that is necessary in conducting meetings.

Resolve, That the evangelistic committee shall consist of Rev. Jacob Snyder, Rev. Daniel Gerig and L. H. Glass.

Resolve, That the conference approve that best efforts be made by the Mennonite Brethren and friends, and that we fully endorse the resolution passed at Lancaster Conference and appreciate the report made to this conference.

Resolve, That an offering be lifted in each of our congregations, the same to be sent to P. H. Richert, Newton, Kansas, Secretary of the Foreign Mission Board, said money to be for the aid in equipping the son and daughter, who have graduated, one for a position and the other as instructor in India, to help secure their equipment for service.

Resolve, That the conference recommend to the Home Mission Committee of the Eastern District Conference in placing if possible permanent pastors with the Barrville and Bedford County Churches.

Resolve, The thanks of this conference is extended to the congregation of the Manns Choice Church for their splendid entertainment and for all who took part in making this conference a success.

Resolve, That a Thanksgiving collection be taken in all Sunday schools, the same to be applied to the building fund of the Home Mission Fund of the Church Conference for the Los Angeles Church.

S. P. Snyder, Secretary.

MIDDLE DISTRICT S. S. AND C. E. CONVENTION

(Continued from page 3)

ucation will lead them into right channels and will challenge the best that is in them. Create more missionary enthusiasm in various ways. A missionary society is always the most active. Systematic giving was suggested as a means to decrease the missionary debt. We can give and give more. Most of us do not really sacrifice anything for the cause of missions. Missionary P. J. Boehr from China was present and presented the needs of the mission fields very vividly. Our young people are able to do great things, greater than ever before. Missionary Carey said, "Attempt great things for God, expect great things from God." When we once catch the vision of service and love and have a burning desire to speed the blessed gospel story to every creature we will give and work. We cannot do otherwise.

The Endeavorers of the conference have taken it upon themselves to raise $1000.00 for the new mission station in India, after which they will raise $1000.00 for China.

This day proved to be a day full of rich spiritual blessings and a veritable mountain-top experience for all present.

Frieda Lehmann, Sec.

THE S. S. LESSON

Sept. 21

Jesus Makes a Missionary Tour

Mark 1:35-45

Golden Text:—"Thou canst make me clean." Mark 1:40.

Jesus rose at an early hour. He not only set the example of giving the day to the service of the Lord, but He gave as much as possible of the day to doing His service. Many of us might do more for our Master if we were ready to give up some of our comforts and conveniences. There were sick to heal and multitudes to be preached to. So it is in our day. There is much to do, millions are still waiting for the light and multitudes are in miseries who might be helped if we were more willing to put ourselves out. Before entering into the multitude of things to be done, Jesus found time to pray. Too often there is so much hustle and bustle about our religion that we neglect the chief thing, namely prayer. In doing God's will one must receive from Him that strength and grace one needs. This only comes by prayer. Long as was the day that Jesus had to put in hard work it was not too long when prayer had a place in it. There were times when Jesus prayed with His disciples and there were times when He taught them how to pray and what to pray about. He commanded secret prayer also as a required duty. There is much in his instructions about going into our closets and praying secretly to our Heavenly Father. It is to be noted in the lives of Christians that those who neglect secret prayer lose their power and often cease to have interest in spiritual things.

Simon and his friends followed after Jesus. We are not told that they had a long hunt. They knew the habits of Jesus and where to look for Him while praying. In the incident there is a suggestion for us. We should follow Jesus. We should follow Him into the prayer chamber. We should follow Him everywhere, even to the cross.

Peter made the statement to the Lord, "All men seek Thee". Men are seeking Jesus today. It is the business of His followers to note the fact and bring Jesus to them where they may learn to know Him as their Saviour. Follow Jesus, seek Jesus, lead the lost to know Him. What a program! If we felt the responsibility of such a program, as we should, the world would be a different place in which to live and there would be multitudes more of eternally happy ones.

The answer to Peter's suggestion was not one of impatience. Jesus was ready. "Let us go" He said. In this we see another suggestion as to how one should proceed in the work of the Lord. Jesus began with the people nearest to Him. Though He came as the Saviour of the whole world He recognized that those

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

MY PURPOSE

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendships true may live,
To be less quick to criticize,
More ready to forgive;
To use such talent as I have
That happiness may grow,
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whate'er the task I do,
To help the world's faith stronger grow
In all that's good and true;
To keep my faith in God and right
No matter how things run,
To work and play and pray and trust
Until the journey's done:
God grant to me the strength of heart,
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill.

Henrietta Heron.

For the last two summers Pandora has conducted what they call a Home Chautauqua. It has been sponsored by the band. At these chautauquas music has been plentiful, furnished exclusively by local talent and former local residents. There have been numerous readings given by home talent. Among the lecturers there were a few that came from neighboring cities, but these also were mostly men raised in or near Pandora, who had achieved fame and popularity in their various fields of labor.

Pandora feels that these chautauquas have been far superior in value and interest created, especially when you compare the cost of the whole undertaking, to the ordinary chautauqua. Among the speakers this summer were three ministers. One of the speakers, Mr. Cyrus Locher, a former Pandora boy, is now a prominent lawyer in Cleveland. For four years he has been prosecuting attorney in the county in which Cleveland is located.

Any community will find an occasional Home Chautauqua very interesting and profitable.

* * *

Have you ever noticed a non-resistant brother put the first into pacifist? Those strange paradoxes!

"LOVE NEVER FAILETH"

I know a home which is the abode of poverty, toil and constant pain. Yet one cannot remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love, kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which indeed, is priceless.

There is an invalid mother in this home, who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours each day for a small wage.

There is a son, just entering high school, who delivers papers both morning and evening, proudly placing his earnings into his mother's wasted hands.

There is a daughter who, aside from her household duties, is stenographer for a business enterprise.

Each day is filled to the brim with tasks which must be done.

Still, there are bright smiles, clear-ringing laughter, cheerful optimism and undimmed hope beneath this low-ly roof.

A visitor, lingering for a happy moment just yesterday, noted these precious deeds, all done with a natural grace which marked them as being habitual:

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother: "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands. "I think you will like it, mother," she said.

The father sat by the bed and told a humorous story he had heard that day, yet one could see that he was all worn with toil!

"What a wonderful home you have!' said the visitor. "What makes it so rich and full?"

"It is mother," said the son.

"It is love and mother," said the daughter.

"It is Christ and love and mother," said the father.

"It is the love of Christ, the mind of Christ in all of us," said the little mother.—Sel.

TEMPTED TO STAY HOME FROM CHURCH?

"I don't believe I'll go to church this morning. I don't feel like walking those six blocks," said Sue petulantly.

"Very well, my dear, you can do as you like, but I want you to read page 137 in your history before you decide the question finally," said mother, as she hurried upstairs to dress for the morning service.

Wondering what in the world history had to do with the question of church attendance, Sue turned to the page and read: "The Pilgrims crossed the stormy Atlantic, and faced dangers of a bleak, hostile wilderness in order to worship God as they saw fit." There was more about it on the page, but Sue caught the meaning at once. "If the Pilgrims could go that far to church under such unfavorable conditions, I guess I ought to be able to walk six blocks of city pavement."

"It's almost too hot to go to church this morning; may I stay at home?' asked John, as he settled himself in a shaded corner of the porch.

"The missionary's talk was fine last night. I wish you had gone along" returned father, ignoring entirely his son's question. "Among other things he told us of converts who walk 20 miles and more to attend the Christian church. Not only those who are young and robust, but the aged and feeble walk many, many miles through scorching heat to be present at the church services. The roads over which they must go are in a miserable condition, and the heat is intense, but they go anyway. What was it you asked me a minute ago, John?"

"Oh, never mind that question, father," said John, going for his hat. "It's almost time for the bell to ring. Get your hat, too, or we shall be late."

"I'm not going to church this morning. I have a slight headache, and I'm afraid it will get worse if I go."

Grandmother smiled kindly at the lame excuse which Dorothy had to offer. When the Social club met, Dorothy had argued that going out would be good for her headache. Grandmother could not see why church should have a worse effect on a headache than a meeting at the Social club, but she wisely steered clear of argument.

"Since you're not going, will you read to me awhile?" said the old lady, handing Dorothy a book.

After reading several pages telling how the early Christians suffered and died for their religious belief, how they gave up their lives willingly for the church, Dorothy handed the volume back, saying, "I'll finish that for you some other time, grandma, I've changed my mind. I'm going to church, after all." Then meeting grandma's deep-seeing eyes, she added, "If they gave their lives for the church, I ought not to let a slight headache keep me away."

"Isn't it almost church time?" asked grandpa of his favorite grandson.

"Guess it is, but I'm not going this morning, it's too cold and snowy."

"I've just been sitting here watching the flakes fly. Somehow they take me back in memory some fifty or sixty years to the time when I was a boy on the farm. After we had finished the morning feeding, brought in the day's supply of wood and done numerous other chores about the barn, we would all get into the old block sled and be off for the meeting. It was a good thing that there were plenty of youngsters and buffalo robes to pack the old 'blockie' tight full, for the cutting wind had a clean sweep across those twelve miles of road that led to the church. How glad we used to be to get into the meeting house because the wind couldn't catch us there!"

"I'm sure you all tried to get the seat next to the stove," interrupted Fred.

"That's where you are wrong, sonny; we were never once guilty of such a thing. Don't get the notion that we were models in the matter of church etiquette, however," added grandpa, with a chuckle; "you see there was no stove to get next to."

"You went that far through the cold, and then sat for two hours in a cold church!" exclaimed Fred.

"Yes, laddie, and we had some wonderfully warm meetings in that little old church. You see we had the same Savior in our cold church as you have in your steam-heated one."

"Well, grandpa, if you managed to keep your appointment with God under those conditions, I surely ought not to fail in mine! "I'll be a bit late, but 'better late than never'."

As grandpa watched Fred going down the snowy street, he said to himself: "The lad spoke more truth than he was aware of. How often those who begin offering lame excuses for not attending church end by never getting there!"—L. L. Visitor.

"I HAVE A CHARGE TO KEEP"

Dear Lord, I hold my hand in Thine;
I have a charge to keep,
And I am weary, sometimes afraid,
For the way is rough and steep.

Three little lambs I hold in my arms,
And they are tender and frail;
They look to me with trusting eyes,
Can I my mission fail?

Dear Lord, the way seems very long,
The night is dark and cold;
And my tiny lambs without Thy care
I cannot bring to the fold.—Sel.

The Normal School of Physical Education and Hygiene conducted by the Young Women's Christian Association in Shanghai since 1918, has been merged with Ginling College, Nanking, as part of its college curriculum.

This announcement has been made by Miss Vera Barger, Physical Education Secretary of the China Y. W. C. A. The Normal School, which was launched to promote better health standards for girls, was a pioneer effort. Young women have been trained as physical instructors and gymnasium leaders and health work introduced in many of the largest and most important schools for girls in China.

"The object of the school is to train Chinese women to become teachers of their own people and spread health standards for women and girls," writes Miss Barger. "It was necessary in China to standardize the profession and for this reason college training became more and more essential.

"Ginling College, affording to girls the full college course, satisfied the growing demand among Chinese girls for a higher education. At Ginling College we will have a chance to attract young women of the highest type and training into the work."

Miss Barger went to China in 1920. Her home is Youngstown, Ohio.

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR AUGUST, 1924

Gnadental Sew. Soc., Goessel, Kans., China Bldg. Fund, $10; West Zion Sew. Soc., Moundridge, Kans., do., $18; Sew. Soc., Upland, Calif., do., $32; Do., expenses of Ex. Com., $1.50; Do., Hutchinson Building Fund, $13; West Zion Sew. Soc., Moundridge, Kans., do., $6; Mrs. J. C. Mehl, Upland, Calif., Biblewoman, India, $30; S. O. Circle, Upland, Calif., Biblewoman, China, $35; Salem Ladies Aid, Freeman S. D., for India, $92.60.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

THE S. S. LESSON

(Continued from page 4)

nearest to Him had the first claim upon Him. Some think that their real work must be far away. Only in extremely rare cases is this true. As the early Christians were to begin at Jerusalem, then go to their neighbors the Samaritans, and then to the uttermost parts of the earth, so all Christian workers should realize that their field is at home and it is to grow until it reaches wherever God directs, be it to the end of the earth.

Jesus realized that He was particularly anointed to preach. His plan was to bring the good news to all the towns in the country around. Jesus is the world's greatest preacher for all time. He had a message from God and was determined to deliver it, for in that way only would the "good news" spread. The world never was without the need of preaching. Preaching is the chief mission of the church. If men are to be saved it will be by the ministry of preaching. Christians feel that they owe certain other social duties to their fellows. This is true. Jesus gave much of His time in social service, but it never took the place of His preaching. The great thing He always did was to reveal God to those who would listen to Him. He made His disciples do many things, but the best thing that they did was their preaching.

Two things are mentioned as having been done especially by Jesus in this journey. He preached in their synagogues and He cast out devils. The synagogues very often did not give Jesus a hearty welcome. Often He was bitterly opposed in them, but there was the regular place where people gathered and there was the place set apart for worship. He could worship God even though surrounded by hostile critics and He could deliver His messages where they would be heard by the largest number of people. "Cast out devils." Here He proved His power over the evil one. He commanded them and they could not slander and disgrace the truth of His testimony. While evil spirits have great power in the world because this is an evil world they are powerless in the presence of Christ and through Him the weakest child has protection.

The healing of a leper takes up the latter part of the lesson. The leper is a type of sin, incurable, unable to help himself and beyond the help of men. He was an outcast whose touch and breath was feared. Foul as he was, he found a sympathetic hearing from Jesus. This leper had faith, he came to Jesus, he sought cleansing because he believed on Jesus and he was cured. The sinner to be cured of the leprosy of his sin must do as did this leper. It seems strange that Jesus should expect the leper to remain silent, but the news of the cure would increase the crowds and make it all the more difficult for Jesus to work. He did not keep silent and because of it Jesus could not continue His public appearances. Zeal without knowledge on the part of the leper hindered Jesus and thus deprived others from enjoying the blessing that was His.

THE C. E. TOPIC

Sept. 21

The Beatitudes of the Psalms.

Psa. 1:1; 32:2; 24:8

The Psalms bring to us many sweet messages concerning all kinds and conditions of life in the service of the Lord. Originally they were the hymns that the people sang, both in the Temple service and in private devotions. We find that our Lord and His disciples, just before His betrayal, sang together one of the Psalms dear to their hearts, and no doubt the Psalm had a place in the plan of God for the encouragement of His Son on the eve of His Crucifixion. The term "Beatitude" is applied to a group of sayings with which the Lord prefaced His Sermon on the Mount and implies blessings that are of the highest good. But there are numerous other passages in the Bible in which the righteous are promised a state of blessedness. These promises are always within the realization of those who seek them earnestly, although they are seldom the things that the world seeks for the attainment of the highest good. Some one has said that the Beatitudes are the blessings that are assured to those whom the world is sure to regard as the unsuccessful and the unpopular. But then in seeking the blessings that God offers to His children we do not expect to find something that men who know not God would seek.

Taking the Beatitudes of the Psalms separately it will be profitable for us to give them careful consideration, for they are so closely related to the Beatitudes that Jesus pronounced.

"Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful". The first Psalm is a sort of a preface to the whole book and was probably composed when the Psalms were collected into one book. It sums up what may be learned by a perusal of the whole collection. Note that blessedness is in contrast to the way that one may fall into when he gets away from God and therefore from the highest good. The falling away from God is in a progress of false steps. First, he walks in the council of the ungodly, then he stops with the sinner and finally he occupies the chief place of the sinner in the seat of the scornful. Walk in the wrong direction, stand in the wrong place, sit or permanently occupy the place where those who scoff at God, is conduct that makes blessedness impossible. It is blessed to "walk worthy", making our manner of life one without reproach. It is noble to "stand up for Jesus" and be against all the things that are against Jesus, and not in accord with His Spirit. The example of Luther is helpful here when, before his king he could fearlessly say: "Here I stand, I cannot do otherwise. God helping me." The men who sat in the chief places of the city gates were the leadership of the people. Whatever leadership or influence we may have for good is blessed if we use it for our Christ. We note in the downfall of the one who came to occupy the seat of the scornful that the fall was gradual. Men seldom become bad men all at once. They begin with the lesser things and end with the worse. We must guard our conduct so that it will not lead us away to the bad things and direct it so that it will lead to blessedness.

"Blessed is the man whose transgression is forgiven and whose sin is covered." David had committed a great sin that cast him down to the lowest of the low. His hands had been stained with innocent blood and his life with gross impurity. He had to come to realize the horror of his deed and seek forgiveness. All of us have been sinners and we all must come in all contrition before God confessing our sins and seeking forgiveness through His mercy. This Psalm is an expression of David's realization of forgiveness. Not in anything that he or any one else in the same position could do is blessedness attained. It must come through the grace of God which is the manifestation of His mercy to the one who does not deserve it. Of all the other feelings of satisfaction there can be nothing that will take the place of forgiveness of sins. Without this forgiveness blessedness is absolutely impossible, with it blessedness comes as a certainty. In regard to our attitude to this assurance it must be understood that, while it is a happy thing to know that God forgives the sinner when he comes in the right way and confesses, there is more to be done. The forgiven sinner must proclaim that fact. Indeed the only good thing that it is proper for one to boast about is that one who realizes his forgiveness is a sinner "saved by grace". Verse 2 sets another condition, "In whose spirit there is no guile." It emphasizes the fact that the one who seeks and receives the forgiveness of his sins much be absolutely sincere. Blessedness of any kind is never the portion of the insincere person.

"Blessed is the man that trusteth in him." Here the trait of human nature to trust in something is brought to notice. There are those who trust in many things that will be of no help to them. The one who hopes for eternal happiness because he has had a praying mother, or the one who thinks his morality will save him, or the one who thinks he is as good as the rest is resting his fate on a rotten rope that cannot be his salvation. The only saving grace that brings blessedness is trusting in God. This involves an absolute trust in the finished work of Christ, with this comes a casting of all one's cares upon him.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST, 1924

General Fund

First Menn. ch., Newton, Kan., $150; Gustav Harder, Whitewater, Kan., refund, $56.08; B. W. Entz, Newton, Kan, $52; Bergfeld ch., Mt. Lake, Minn., $19.56; S. S., Zion ch., Dallas, Oregon, $16; Male Chorus, Berne, Indiana, $87.38; Sr. C. E. Soc., Berne, Ind., $21.75; Mission boxes, Berne, Ind., $55.46; do., $17.65; H. H. Richert, Gotebo, Okla., $10; S. S. Menn. ch., Bluffton, Ohio, $25; S. S., Zion ch., Souderton, Pa., $193; Johann H. Schmidt, Hillsboro, Kan., $10; Menn. ch., Deer Creek, Okla., $20.47; Menn. ch., Hillsboro, Kan., $54.54; First Menn. ch., Butterfield, Minn., $118.20; Menn. ch., Buhler, Kan., $44.06; Menn. ch., Burrton, Kan., $5; Menn. ch., Inman, Kan., $15; Sichar ch., Cordell, Okla., $15.61; Ebenezer ch., Mt. View, Okla., $66; Menn. ch., Halstead, Kan., $47.18; Sister Helene Entz, Mt. Lake, Minn., $10; New Hopedale ch., Meno, Okla., $29.09; Bethanien ch., Kingman, Kan., $17.64; S. S., Monroe, Wash., $32.50; Menn. ch., Goessel, Kan., $37.-12; First Menn. ch., Reedley, Calif., $85.94; A. P. Neufeld, Inman, Kan., $50; Menn. ch., Upland, Calif., $34.39; East Swamp ch., Quakertown, Pa., $25; Menn. ch., Watowa, Okla., $3.70; Rev. Chr. Mueller, Freeman, S. Dak., Legacy, $800; Menn. ch., & S. S., Pratum, Oregon, $8.50; Jacob Ebel, Hydro, Mont., $2.75; Friend, Berne, Ind., $25; Bergtal ch., Corn, Okla., $22.44; Bethanien ch., Freeman, S. Dak., $50; New Hopedale ch., Meno, Okla., N. W., $11.-40; Menn. ch., Arlington, Kan., $16.20; Christian ch., Moundridge, Kan., $50.-65; Menn. ch., Langham, Sask., $27.-90; Pacific District Conference, $50; Gnadenberg ch., Whitewater, Kan., $29.26; Menn. ch., Goessel, Kan., $2.-25; Rosenert ch., Laird, Sask., $100; S. S. Brudertal ch., Hillsboro, Kan., $76.44; Grace ch., Pandora, Ohio, $104.56; Bethesda ch., Henderson, Nebr., $214.93; Menn. ch., Canton, Kan., $28; S. S., Bethel ch., Fortuna, Mo., $16.32; Sister Ida Epp, Mt. Lake, Minn., $10; Bergtal ch., Pawnee Rock, Kan., $24.04; Salem Menn. ch., Dalton, Ohio, $180; Herold ch., Bessie, Okla., $7.20; First Menn. ch., Aberdeen, Ida., $17.35; Katie E. Dettweiler, Alta Loma, Calif., $1,000; Bethesda ch., Marion, S. Dak., $47; Isaac Franz, Henderson, Nebr., $3.75; S. S. & C. E. Soc., Convention, Paso Robles, Calif., $20; Bethel College ch., Newton, Kan., $41.98; Jacob Zweiacker, Okarche, Okla., $2.50; Bergtal ch. & S. S., Pawnee Rock, Kan., $41.29; Aaron G. Good, Bowmansville, Pa., $25. Total, $4,582.03.

Special Fund

D. C. Sprunger S. S. Class, Berne, Ind., Moyer's Sewing Machine, $10.25: Bethany Hospital, American Falls, Ida., for India Hospital, at a future date, temporary to be loaned, $6,000; Hebron ch., Buhler, Kan., for Lohrentz, $26.88; C. E. Soc., Garden Tp. ch., Moundridge, Kan., for evangelist, $33; Elizabeth Voran, Whitewater, Kan., for Orphan, $15; Lizzie Weber, Cucamonga, Calif., for Orphan, $30; Rudolph Mueller, Halstead, Kan., for Jakob, $15; Sewing Soc., Tabor ch., Goessel, Kan., for orphan, $30; John Baergen, Bloomfield, Mont., for Orphan, $17; Hutterdorf ch., Freeman, S. Dak., for 2 Orphans, $48.51; Henry & Katie Wienss, Beatrice, Nebr., for Orphan, $25; Joseph Schrag, Pretty Prairie, Kan., for Kaufman's School, $50; D. J. Wipf, Freeman, S. Dak., for Lohrentz, $52; Peter W. Tschetter, Hitchcock, S. Dak., for Lohrentz, $12.-63. Total, $6,452.58.

India's New Station

S. S. Class, No. 33, Berne, Ind., $14.-30; Friend, Beatrice, Nebr., $10; Sr. C. E. Soc., Upland, Calif., $25.78; C. C. Bergmann, Morden, Sask., $12; S. S., Hoffnungsau ch., Inman, Kan., $16.45; Jacob Meschberger, Upland, Calif., $25; C. E. Soc., Christian ch., Moundridge, Kan., $33.30. Total, $136.83.

Kuhlmann's Mission

H. H. Richert, Gotebo, Okla., $10.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

August 1, 1924, in bank	$ 69.71
Receipts during August:	
Treasury for General Gifts	4,582.03
Treasury for Special Gifts	6,452.58
Treas., China Building Fund	139.00
Treas., India's New Station	136.83
Treas., Kuhlmann's Mission	10.00
Total receipts during the mo.	$11,340.44
Refunds from S. S. Co. and from Hotevilla	57.50
Amount borrowed during mo.	2,500.00
Total amounts, balance, received and borrowed	$13,967.65
Amount paid during mo.	10,572.99
On debt	3,400.00
Total	$13,972.99
Overdraft on Sept. 1, 1924	$ 5.34

On September 1st, 1924, our board has a debt of $9,300.00.

Gratefully acknowledged,

J. G. Regier, Treasurer,
Newton, Kansas.

Statistical Report of the Pacific District Conference for 1923

FINANCIAL REPORT

Name of Congregations	CONGREGATIONS: Ministers	Services	Additions	Deaths	Removals	Total membership	MID-WEEK MEETINGS	C. E. MEETINGS	LADIES AID	SUNDAY SCHOOL: Sunday School	Teachers	Scholars	Teachers Meetings	Teachers Training Class	Congregational Purposes	Foreign Mission	Home Mission	Education	S. School	Miscellaneous	Relief	Total
1 Mennonite Church, Monroe	1	Occasionally	4			72	Every week	2 Every Sunday		Every Sunday	9	85	2 per month	1 — 9 Members	$ 1,707.40	$ 233.55	$ 34.00		$ 46.95	$ 147.00	$	$ 2,168.90
2 Colfax Menn. Church	1	Every Sunday	12	1		70	1 Every Sunday	1 Every Sunday	1 Every Month	Every Sunday	8	100		1 —	250.00	505.00	50.00	600.00	150.00	60.00		1,615.00
3 First Menn. Church, Aberdeen	1	2 and 3 Every Sun.	4		11	132	Every week	1 Every Sunday	1 Every Month	Every Sunday	17	194	Bi-Monthly	1 —	1,749.04	339.01	142.52	5.45	272.88	260.57		2,749.47
4 Salem Menn. Church, Ruff	1	Every 2nd Sunday	11			55	Every 2 weeks	1 Every 2 Sun.		Every Sunday	6	61	Occasionally		854.30	62.94	59.97		27.48	61.03		1,065.72
5 Mennonite Church, Schrag	1	Every 2nd Sunday				90	Every 2 weeks	1 Every 2 Sun.	2 Every Month	Every Sunday	10	135	Occasionally		1,026.11	347.35	128.89	285.00	70.65	200.72		2,058.48
6 Escondido Menn. Church	*	Every Sunday	3			11	Every week	1 Every Sunday		Every Sunday	3	22									10.00	160.53
7 Emanuels Church, Pratum	1	Every Sunday	17	1	3	132		1 Every Sunday	2 Every Month	Every Sunday	11	152		1 — 8 Members	837.00	252.68	113.75		131.86	191.76		1,647.05
8 Zion Menn. Church, Dallas	1	2 Every Sunday	12		6	55	Every week	1 Every 4 Sun.		Every Sunday	9	97			481.50	107.40	16.80		76.74	165.60		850.04
9 San Marcos Menn. Ch., Paso Robles	1	Every Sunday	2	1		66	3 Every week	1 Every 4 Sun.	1 Every Month	Every Sunday	7	100		1 — 4 Members	330.50	192.52	113.68		31.28	259.64		927.62
10 Mission Church, Los Angeles	1	3 Every Sunday	15		6	62	Every 2 weeks	1 Every Sunday	1 Every Month	Every Sunday	11	102	Quarterly	1 — 4 Members	669.62	538.63	1,174.26		300.89	374.80		3,357.85
11 First Menn. Ch., Paso Robles	1	Every Sunday	1	1		46		1 Every 4 Sun.		Every Sunday	6	70			729.85	144.35	65.66		25.00	91.00		1,055.86
12 First Menn. Ch., Upland	1	2 and 3 Every Sun.	23	1	10	259	Every week	2 and 3 Every Sun.	2 Every Month	Every Sunday	30	228	1 Every week	1 —	2,468.12	1,496.79	1,072.29		179.07	179.45	2,729.89	9,001.55
13 First Menn. Ch., Reedley	1	Every Sunday	44	3	6	317	Every week	1 Every Sunday	2 Every Month	Every Sunday	24	319	1 Per month	1 —	3,500.00	1,216.94	334.52	425.00	870.00		1,038.16	7,386.62
14 Emanuel Church, Aberdeen	1	Every Sunday			5	88				Every Sunday		90			239.00	179.84	58.00		59.54	238.86		774.64
15 Woodlake Mennonite Church		No statistics received				35																
16 Mennonite Church, Shafter		No statistics received				35																
			146	8	53	1345			8		151	1755			$11,834.43	$5,667.21	$3,388.78	$1,496.90	$1,272.72	$1,428.30	$2,270.98	$30,759.87

* Leaders and Asst.; 16 Congregations represented; 10 Churches have elders; 1 has two leaders; 2 have no ministers; 1 will have elder; 2 groups served by ministers of adjoining churches; 16 have S. S.; 14 have C. E. Societies; 8 have sewing societies; 7 have teachers meetings; 7 have teachers training classes; 10 have mid-weekly meetings.

JOTTINGS

Many young people had to remain away from our schools and colleges last year because money was scarce in the West. This year many others will have to remain at home because their help is needed to gather in the corn crop.

With this notice a last call is made for any corrections that should be made in addresses appearing in The Mennonite Year Book for 1925. Persons who do not call the attention of the editors of the Year Book to this matter have no cause for complaint should they be incorrectly listed.

Dr. A. R. Kniper, pastor of the Mennonite church in Amsterdam, the largest Mennonite congregation in the world, retired from presidency of the Dutch Mennonite Missionary society on July 8 and was succeeded by Mr. H. L. van Eglen, also of Amsterdam. Dr. Kniper will, however, remain as one of the directors of the society and shall continue his monthly missionary lectures as before. The Dutch Mennonite Missionary is the oldest Mennonite organization of its kind.

During the past summer the Mennonites in the city of Rotterdam organized a commission for the Relief of Foreign Needs with the object of rendering assistance to Mennonite Russian brethren passing through Holland on their way in search of a new home across the sea. On this commission are Rev. Gorter, Dr. M. P. Schnitte, Mr. J. G. Monchy and Mr. J. N. deYong. Rev. Benj. Unruh, now of Karlsruhe, Germany, is also a member of this commission representing the immigrants.

President Coolidge has appointed three American delegates to that Conference, among them Bishop Charles H. Brent. For the expenses of this delegation Congress made an appropriation last May.

Rev. F. C. Fleischer of Winterswijk, Holland, recently retired from his charge. He is noted in his country as the organizer of the Green Cross Society and has been particularly active in the relief work for our Russian brethren carried on by the Dutch Mennonites.

The pressing need now is that our delegation may be supported by thousands of resolutions, passed by all kinds of organizations, secular and religious, which may be presented to the Conference in Geneva, expressing the overwhelming desire of the American people that this curse of mankind and well-nigh uncontrollable menace to all races and peoples shall now be dealt with drastically and effectively.

Mrs. Mary Burkhard of Goshen, Indiana, who will sail for India in the near future, will be consecrated for the Mission work on Sunday, Sept. 14, in her home church in Goshen. Rev. S. M. Musselman will be the officiating minister and represent the Board. Mrs. Burkhard will enter the work in our Mission field after having spent a good many years in India in the work. She is receiving her entire support from a group of friends in the churches near her home. May we remember this occasion in our prayer.

A new and unequalled opportunity has come for the expression of American public opinion on the control of the traffic in habit forming narcotic drugs.

The Eastern District Conference and Pacific District Conference are in advance of the other local conferences in that both have regular field secretaries for Sunday school and C. E. work.

A World Conference is to be held in Geneva in November, looking toward the complete expression of the cultivation of opium beyond the need for medical and scientific purposes. This is the famous "American policy" which the Honorable Stephen G. Porter persuaded the League of Nations' Commission to adopt.

In anticipation of the opening of the fall term, all is activity in Bethel College. The new Science Hall is nearing completion. Daily inquiries have come in concerning rooms, etc. Prof. J. H. Doell returned from Chicago, Prof. C. B. Wedel from South Dakota, Prof. W. H. Hohman from Nebraska, and Profs. Suderman and Harder from Mexico.

A brother in one of our churches on the Pacific Coast informs the editor that the people of that section speak of ministers who come out there to retire as "Pickled" or "Salted" ministers. They, no doubt, mean to imply that these brethren who come to spend the afternoon of their lives are well preserved. We are certain that these well preserved brethren have sufficient grace to make them "sweet pickles".

Freeman College, Freeman, S. Dak., began its fall session on the last Tuesday in August. Reports indicate that that the outlook for a good attendance is very encouraging.

When Dr. Landes, the General Secretary of the World's Sunday School Association visited Greece in March of this year, he met a group of Greek and Armenian students from the School of Religion of Constantinople. These students because of their nationality were obliged to leave Constantinople and were continuing their studies in Athens. Inasmuch as these students are all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organize Sunday Schools in the refugee camps located in and around Athens and Salonica. Over a million Greeks and Armenians are now to be found in these camps.

A letter has been received at the World's Association headquarters from one of the students working in the Salonica District in which he says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestant. We helped them organize a church in a house and also a Sunday school for the children, the whole town is now a refugee Protestant town. An appeal has gone to the Greek government officials for a place of worship and they have consented to the use of the old now unused Moslem mosque."

A peaceful heart reveals a life in tune with God.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. 15c.

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. 15c.

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. 15c.

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. 15c.

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. 15c.

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅜x1½ in. 15c.

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅜x2, 15c.

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅜x2, 15c.

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c

No. 1

Bibles

Oxford Text Bibles

No. 011 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x French Morocco, divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01143 French Morocco, divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 French Morocco, divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 French Morocco, divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 French Morocco, divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 French Morocco, divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 French Morocco, divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 French Morocco, divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 French Morocco, divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x French Morocco, divinity circuit, gold edges, India paper, size 5½x3¾, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x French Morocco, divinity circuit, gold edges, India paper, size 6¼x4¼, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x French Morocco, divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, SEPTEMBER 18, 1924. No. 37.

S. S. EVANGELISM-DECISION DAY AND FORWARD STEP

The purpose of S. S. Evangelism is three-fold—to bring the pupil into an intimate relationship to God as Father, lead him to accept Jesus Christ as his personal Savior and finally train that life and guide it into fruitful service.

The S. S. is the feeder of the church as it were, and if it were not for the additions to the church from the S. S., the church would in a few years be non-existant.

Youth is the great time of harvest and the chief field of S. S. Evangelism.

The S. S. first touches the life of the little babe in the home through the Cradle Roll Department, from that time on and up through the developing years the **teacher** becomes a vital factor in the evangelizing process, and each succeeding teacher is a rung in the ladder by which the child climbs into the life of God. The foundation is as essential as the topmost rung of the ladder.

The Word of God, which is the foundation for Christian decision, must be so taught that it is understood—hence the graded program. Graded Evangelism as it were, the aim of which is to so assemble and teach the Word of God that it shall meet the religious need of the pupil at each stage of progress.

The heart and mind of youth is the soil and the cultivation of that soil is the delicate task that concerns us. Are we trying to cultivate all in the same manner and by the same treatment, and then wonder why the results are disappointing, or are we making a study of the individual, his environment, and the various conditions that influence his life? Great results cannot be hoped for if we do not study the individual and suit our efforts to the particular need.

The pastor, superintendent and the teacher should form a committee on Evangelism, which shall plan in advance for Decision Day and pursue the methods best adapted to their particular field.

We realize that of this committee the teacher is the key as it were, and many factors enter into his evangelistic success. The first essential is that the teacher himself be in close contact with the Master, his life a life of prayer and communion with God and in his heart a real love for the work. Close companionship with the Savior will reflect itself not only in the life, but also in the face of the teacher. After all the example of the teacher, his acts and the joy radiating from the face will make a far more lasting impression than the things taught. In a Sunday school there was an assistant superintendent whose face shone because he talked much with God. One day he entered the Beginners' Department. A teacher in that Department had just told her class that Jesus was not very far away, that He was very near us. Suddenly one of the girls looked up and saw the assistant superintendent, and she cried, "Teacher, there is Jesus over there."

Another requisite of a successful teacher is personal interest in every pupil and a vision of the possibility that lies within each one. The teacher who will love much, pray much and expect much is preparing for a sure harvest on Decision Day.

We must realize that the real preparation for Decision Day goes back further than a week or a month immediately preceding the day. "One hour Sundays is not enough", said one teacher. "I visited every girl in her home, knew her parents and her environment. Our class was organized, we visited the sick, distributing flowers, etc. We spent evenings together, I often had them meet at my home. During all this time I prayed daily for my girls that God would bring them to Himself—and He did." Do you wonder why? Could such efforts fail?

The general plan for Decision Day shall be, as previously suggested worked out by the pastor, superintendent and teacher, and may vary. The outstanding feature to be, however, that at some special time there shall be an ingathering of souls after a season of special preparation. Palm Day or Easter Day is very fitting, taking advantage of the Lenten Season for special preparation. Let it be the object of prayer at the midweek prayer meeting, and let it pervade the atmosphere of the whole school.

Decision Day may follow a series of meetings conducted by the pastor. In this also the cooperation of the superintendent and teacher must enter in. Let there be definite prayer for God's blessing upon the entire school. Such a series of meetings does not only offer an opportunity to lead up to final decisions, but it will also be a time of reviving and renewing of spirit for those who are already Christians, and active in the Sunday school and church. Still another opportune time might be at the close of a series of lessons with topics arranged to lead to definite decision as we have them for the intermediate age.

It is, however, not necessary to confine our entire effort to a single Decision Day. The teacher should at all times be watchful and prayerful for opportunities to urge for decision. As stated before, the individual need must be met in different ways. We would refrain from laying down hard and fast rules for decisions at a certain time—rather make a steady effort to create atmosphere favorable to decision and supplement this effort with a special Decision Day.

It has been a custom to receive our young people into the church at the age of fourteen to sixteen. So much so is this customary that many, in fact most young people wait until a certain age, others until certain groups are joining the class preparing to receive baptism. Children have been known to be under conviction as early as nine and ten years of age, but there was a hesitancy to lead them to a definite decision because it is entirely contrary to our regular routine. However, are we not losing golden opportunities? Shall we not so teach and so lead our pupils that they will make a definite decision for Christ regardless of time or age? Let it be entirely a matter of conviction rather than conventionality.

While the concentrated effort of S. S. Evangelism is to lead to decisions for Christ, let us not forget, especially at such times of ingathering, those who have already become Christians that this will be a time when they will take a step forward. Lest we become like the teacher who was heard to say after a Communion Service, "I feel as if my work were done: all of my girls have joined church." When in fact her work had just begun.

After the new birth comes the new life. The new life in Christ must be nourished so that it will develop and become firmly rooted lest it die. With life there must be growth. The Church and S. S. must provide for this. Dr. Mullin says the young convert needs sympathy.

He spoke of a young convert, who, on the first Sunday after his conversion, sat on the front seat of the church. No one said anything to him. The next Sunday he sat on the second seat. Still no attention. Then he sat further back. Then he stayed away altogether. No one expressed an interest in him after conversion. The lamb struck a snow drift and perished.

No doubt the best way to develop this new life and promote growth is to be led into active service. Place a responsibility upon each one even though in a small way, that they may feel that the church and S. S. have need of them—or in other words, give them work and encouragement.

The fruitfulness of S. S. Evangelism to the church is shown in a report given at the International S. S. Convention at Buffalo. The figures for a period of four years showed that 67,000 schools had observed Decision Day, and that there had been over one and a half million additions to the church, an average of 7600 for every Sunday of the four years.

Let us as Sunday schools spend our best efforts upon the children and teen-age folks, to win them and hold them for Christ, and send them forth into His service. "To rescue was the voice of yesterday. To prevent is the Divine whisper of today."

Mrs. J. C. Haldeman,
Reedley, Calif.

A number of young sisters, recent arrivals from Russia have employment in the city of Saskatoon. Sask. They were visited by Rev. J. J. Klaassen who conducted services with them in the home of H. H. Epp.

MINUTES OF THE MIDDLE DISTRICT CONFERENCE

Held in the St. John Church, Near Pandora, Ohio, August 27-31, 1924.

Wednesday Evening, Aug. 27

The first session of conference was opened with a song service in charge of Prof. G. A. Lehman. Rev. J. E. Amstutz conducted the devotional exercises. The president, Rev. J. M. Regier, gave the conference sermon based on II Cor. 4:1. The thought of his message is most clearly expressed in Moffat's translation, "I Never Lose Heart". Paul, the writer of these words, never lost heart. There are many examples of men of modern times, including our own missionaries, who did not lose heart in great tasks. Christian workers today should not lose heart though the temptation comes to do so. The things that will keep a Christian worker from losing heart are the encouragement that one's fellow workers may give and even more, a complete surrender to Jesus Christ and daily communion with Him.

Friday Morning Aug. 29

A prayer service was held at 8 o'clock in charge of Rev. M. M. Lehman.

The morning session was opened at 9 o'clock with song. Rev. W. S. Gottshall conducted the devotional period, speaking on "The Heart of Christ".

Then followed a brief business session. The delegates' certificates were received as follows:

1. Apostolic, Trenton, Ohio, 244 members, 9 votes, represented by Miss Estelle Mosiman, Mrs. E. A. Kennel, Mrs. J. E. Amstutz, and J. E. Amstutz, pastor.

2. Bethel, near Fortuna, Mo., 160 members, 6 votes, represented by P. P. Hilty, pastor.

3. Ebenezer, Bluffton, Ohio, 437 members, 15 votes, represented by Peter Bixel, P. B. Amstutz, C. W. Roethlisberger, S. S. Bixel, Eli Augsburger, Herman Kindli, Aaron Geiger, Eli Bixel, W. J. Luginbill, Daniel Bucher, Harry G. Lugibill, Waldo Hofstetter, Amos Neuenschwander, Gideon Burkholder, W. S. Gottshall, pastor.

4. Emmanuel, Noble, Iowa, 274 members, 10 votes, represented by Mrs. C. C. Sommers, Miss Margaret Sommers.

5. First Church, Berne, Ind., 979 members, 33 votes, represented by J. F. Sprunger, J. P. Habegger, J. F. Lehman, C. H. A. van der Smissen, and P. R. Schroeder, pastor.

6. First Church, Bluffton, Ohio, 339 members, 11 votes, represented by E. J. Hirschler, Albert Winkler, D. S. Beeshy, S. K. Mosiman, Noah Moser, A. G. Geiger, J. Quiring G. A. Lehman, Mrs. D. C. Bixel, Mrs. S. M. Musselman, and S. M. Musselman, pastor.

7. First Church, Chicago, Ill., 40 members, 2 votes, represented by Miss Catherine Niswander and M. M. Lehman, pastor.

8. Grace, Pandora, Ohio, 327 members, 11 votes, represented by Adam Suter, Adam Amstutz, Gideon Schumacher, Samuel C. Steiner, N. S. Hilty, A. S. Hilty, Susie Steiner, Philip Neuenschwander, P. C. Suter, William Schumacher and J. M. Regier, pastor.

9. Pulaski, Iowa, 218 members, 8 votes, represented by Henry Schrag and W. W. Miller, pastor.

10. Salem, Dalton, Ohio, 182 members, 7 votes, represented by M. A. Niswander, Milton Badetscher, and A. R. Keiser, pastor.

11. St. John, Pandora, O., 295 members, 10 votes, represented by John Schneck, Amos Hilty, Jacob Haas, Menno Schumacher, Amos C. Diller, C. C. Steiner, Hiram Kohli, William Geiger, Miss Edith Huser and A. S. Rosenberger, pastor.

12. Summerfield, Ill., 148 members, 5 votes, represented by Mrs. A. S. Bechtel, and A. S. Bechtel, pastor.

13. Wadsworth, Ohio, 202 members, 7 votes, represented by Mrs. L. L. Miller and L. L. Miller, pastor.

14. Wayland, Iowa, 282 members, 10 votes, represented by D. J. Boller.

15. Zion Mennonite, Donnellson, Iowa, 217 members, 8 votes, represented by J. E. Kaufman, pastor.

The minutes of the last conference were read and approved.

The order of the day was determined upon as follows: Morning session, 9:00 to 11:30; afternoon session, 1:30 to 4:00; evening session to begin at 7:30.

The chair appointed the following committees:

Complimentary Votes: A. S. Bechtel, A. R. Keiser, Henry Schrag.

Resolutions: S. M. Musselman, P. R. Schroeder, Mrs. C. C. Sommers.

Auditing: D. W. Bixler, Sidney Steiner, S. S. Bixel.

Tellers: J. E. Kaufman, Elbert Lehman, Ed. Diller.

P. P. Hilty was appointed German secretary.

An Intermediate Girls' Quartet from the Grace Church sang.

At this time Rev. Ezra Steiner offered prayer.

Rev. C. H. A. van der Smissen then gave the first of a series of Bible studies on Paul's letter to the "Philippians", dealing at this time with the first chapter.

Following a song, Rev. W. W. Miller treated the topic, "Congregational Bible Study, Why, When, and How?"

After a duet by the Burkholder Sisters of the Ebenezer Church, Prof. J. R. Schutz of North Manchester, Ind., closed the morning session with prayer.

Friday Afternoon, 1:30

Following the opening song service, Rev. W. S. Gottshall again conducted the devotional period, leading the meditation on the thought of "The Shoulders of Christ". Prayer was offered by E. J. Hirschler. A meeting for the children was also held at this time, in charge of Miss Catherine Niswander of the Chicago mission.

A song was sung, after which the reception of the delegates' certificates was concluded. The committee on Complimentary Votes recommended the names of the following: Rev. P. J. Boehr, Rev. Ezra Steiner, Rev. G. T. Soldner, Rev. J. J. Plenert, Prof. J. R. Schutz, Mrs. Adah Burkhalter, Mrs. Marie Burkhart and Miss Martha Burkhalter.

The second Bible address on Philippians was then given by Rev. van der Smissen in which he treated the second chapter of that epistle. After his talk a quartet of young men from the St. John Church sang.

The present needs of Bluffton College were presented by the President S. K. Mosiman, in speaking upon that subject. Miss Hallie Moser of the St. John Church, sang a solo. Prof. G. A. Lehman of Bluffton College, discussed the topic, "The Ministry of Music in Church Worship." This topic was followed by some further discussion.

Miss Cleora Basinger of the Bluffton Church, then favored with a solo, after which the session was dismissed with prayer by the Rev. J. Quiring.

Saturday Morning, Aug. 30, 9:00

Prayer service at 8:00 a. m.

The morning session was opened with a song, after which Bro. Gottshall again conducted the devotionals with a meditation on "The Fleet of Christ". A song followed.

Resolved, That the conference send greetings to the Defenseless Mennonite Conference, then in session, and to the Central Illinois Conference, to meet the next week. The secretary was ordered to do this.

The third lecture on Philippians was then given by Bro. v. d. Smissen, dealing with the third chapter of the Book. The quartet from the St. John Church again sang.

At this time Conference turned to the business that was before it. The report of the Evangelization Committee was made by S. M. Musselman, L. L. Miller made a brief report of his survey work in Canton and Akron. The report of the treasurer of this committee was then given.

Resolved, That the report of the Evangelicalization Com. be accepted, and the committee be encouraged to continue its work along the lines laid out in the past, and that its recommendations be accepted.

J. F. Lehman was unanimously re-elected as Bluffton College trustee from the conference.

Election for members of the Evangelicalization Com. resulted as follows: J. E. Amstutz for three years, and A. S. Rosenberger for one year.

The Educational Committee then reported. This report was adopted and the committee, in the motion, encouraged to enlarge its program. L. L. Miller was re-elected a member of the committee for a three-year term and Raymond Hilty chosen for two years.

Resolved, that the secretaries of these two committees (Evangelization and Education), prepare their reports for publication and turn them over to the conference secretary, who is to see to their publication.

The report of Witmarsum Theological Seminary was given and accepted. It was resolved to extend the time of this session 15 minutes to allow the giving of this report. Rev. G. T. Soldner closed the session with prayer.

Saturday Afternoon, 1:30

The opening exercises consisted of the song service and the devotional period in which Rev. Gottshall spoke of "The Hands of Christ". A meeting for the children was again held on the lawn of the church in charge of Miss Catherine Niswander.

Conference again proceded to the business in hand.

The report of the treasurer of the Middle District Conference was given by J. F. Lehman. The report was accepted.

Resolved, That recognizing the importance of raising Bluffton College to a standard college, the Middle District Conference approves the present united campaign for Christian education as inaugurated by the General Conference at Freeman, South Dakota; and assumes its proportionate share in raising the endowment for Bluffton College to $500,000, and further guarantees to raise annually for the years 1924 to 1927, inclusive, or until such endowment is raised, one-third of any unraised balance of $15,000, which the College proposes to raise an-

nually above its present income of $10,000 from $200,000 of invested Endowment.

At this time the secretary completed the statistics of the various churches, as published in our church papers.

The report of the Resolutions Committee was called for. It was read and accepted. The following resolutions were adopted:

1. We extend to the St. John Church a vote of thanks for their generous hospitality towards the conference delegates and visitors, in their church and homes, as well as for the special music numbers so ably rendered by the members of the neighborhood churches.

2. We express our appreciation to Brother van der Smissen for conducting the Bible Studies on Philippians, and to Brother Gottshall for conducting the devotionals, and wishing him the Lord's blessing in his new field of labor.

3. We express our appreciation to Sister Cassie Niswander for conducting the children's meetings during the conference days.

4. Resolved, That we instruct the secretary to provide for the publication of the paper on "The Ministry of Music in Church Worship."

5. We're grateful to our Heavenly Father for the gracious bestowal of good weather, general interest, conference fellowship, and mutual good will, in the deliberations of conference, and that we express this by standing for a moment of silent prayer.

6. Resolved, That the Middle District Conference go on record as heartily endorsing the plans and recommendations of the General Conference Board of Education as presented by Dr. S. K. Mosiman. It is our sincere hope and prayer that our educational institutions may be speedily raised to full standard colleges, because of our realization of the need and value of such institutions in the life of a denomination. We trust, however, and prayerfully request, such institutions to remain true to the basic doctrines of the Mennonite Church and the essential truths of Christianity as presented in the Bible, and exemplified in the life of our Savior, Jesus Christ. Be it further resolved, that we welcome the presentation of the needs and claims of our schools to our Conference Churches.

7. Resolved, that we, as a conference rejoice over the manifestation of interest and the spirit of cooperation on the part of our young people.

8. In this resolution the Middle District Conference concurred with the St. John Church in an expression of thanks to individuals and institutions in the community who had in some way aided in the entertaining of conference.

The report of the Auditing committee was made and accepted. They reported all accounts to be correct.

The Bucher Sisters of the Ebenezer Church sang a duet.

J. F. Lehman was re-elected conference trustee by acclamation.

The election of officers for the coming year resulted as follows: President, J. E. Amstutz; Vice-President, W. W. Miller; Secretary, A. S. Rosenberger; Program Committee member, J. M. Regier.

Special music was then furnished by a duet from the Grace Church.

Dr. Dietrich Neufeld then gave a brief talk on the immigration problem. A committee consisting of S. K. Mosiman, J. F. Lehman, and Peter Bixel, presented the following motion concerning this problem, which was passed: Die Mitteldistrikt Konferenz der Allgemeinen Konferenz der Mennoniten von Nordamerika fuehlt sich bewogen den mennonitischen Bruedern, die aus Russland nach Amerika kommen, ein herzliches Willkommen zuzurufen. Sie bestaetigt aufs neue, dass sie nach wie vor die Auswanderung begruesst und bestrebt ist, die Bewegung moralisch und finanziell zu unterstuetzen.

The last Bible study on Philippians was then conducted by Rev. van der Smissen. E. J. Hirschler offered prayer.

Conference voted to accept the invitation of the congregation at Summerfield, Ill., given through its pastor, to hold the conference sessions there next year.

Miss Naomi Steiner of the Bluffton Church then favored with a solo.

Rev. P. R. Schroeder discussed the topic Evangelism in Our Congregations, (1) Its Purpose, (2) Its Practical Application.

The conference sessions then came to a close with several of the brethren leading in prayer, after which the closing prayer was made by the chairman, Rev. J. M. Regier.

J. M. Regier, Chairman.
A. S. Rosenberger, Secretary

EASTERN DISTRICT S. S. CONVENTION

The 50th Sunday School Convention of the Eastern District Mennonite Conference was held in the Zion Mennonite church, August 23, 1924.

The morning session opened with a song, followed by the devotional service in charge of Rev. G. T. Soldner.

Mr. H. M. Detwiler Supt. of the Souderton School welcomed the visitors through a paper read by Mr. Wm. Cassel.

The first topic was discussed by Miss Eleanor A. Temple of Germantown. Topic: The Importance of Missionary Education for Children.

She said in part, our aim should be to give the children missionary education. We can help them grow by forgetting ourselves and taking interest in them.

There is a time in every child's life when the hero predominates. This is a splendid time to show them the actual service and the real practical work they can do. Let us not lose sight of the vision of missionary work. Let us be ready to heed the call, "whom shall I send, and who will go for us"? And be ready to answer, "Here am I, send me."

A solo by Rev. G. T. Soldner followed. After which E. S. Shelly led in prayer.

The afternoon session opened with a song service, led by Mr. Latshaw.

The Quiet Hour was in charge of Rev. A. M. Fretz of Perkasie.

He said, The "Quiet Hour" does not of necessity mean an hour in duration it denotes a period of being "alone with God," in listening, meditation, prayer. Every season of worship should be such a period. Needful for the individual, for congregations, for Sunday schools in convention assembled. The convention theme —Training for service suggests the General trend of the present period. Listen to lesson—Psalm 123:1, 4 and Psalm 121.

Whenever we see a master with a family of servants, maybe children, we see a living parable of Almighty God and His church; and out of their duties and behavior to one another we may obtain many good impressions regarding our own behavior towards Him. All the qualities of a good servant are summed up in one word:—Fidelity; or, as it is pictured in our lesson text, "His eyes wait upon the hand of his Master." The faithful and dutiful Christian does not always wait for express commands, his Godward turned eyes see his Master's will and he goes about doing it. He finds according to Psalm 121, 1. Help, 2. Steadfastness, 3. Watchfulness, 4. Security, 5. Preservation.

"I love to be alone with God,
And to listen to His loving voice;
As He bids my every care depart,
How His presence makes my heart rejoice!
Oh let me never seek to know
Sweeter friendship than with Him I find,
As I choose the quiet hour with Him,
Leaving all the busy world behind.
Alone with God, no other friend so dear,
Alone with God, what joy when He is near!
My heart with rapture thrills,
My cup of blessing fills,
When all alone with God.

A solo was rendered by Miss Temple of Germantown at this time.

Business session.

The report of the Nominating Committee was as follows:

Pres., Walter Temple, Germantown, Pa.

Vice-Pres., Alvin R. Shelly, Quakertown, R. D. 2.

Secretary, Lena G. Leber, Souderton, Pa.

Ass't. Sec., Anna G. Moore, Souderton, Pa.

Mission Sec., Rev. A. J. Neuenschwander, Philadelphia, Pa.

Field Sec., Wm. G. Geissinger, Richlandtown, Pa.

Treasurer, Jacob R. Fretz, Lansdale, Pa.

The Resolution Committee presented the following report:

Resolutions

1.—Whereas we are today holding the 50th S. S. Convention, may we not pause for a moment's reflection, praising God and [illegible] enabled the Sunday schools of the Eastern District Conference to reach this half century of Sunday school conventions, and may we who are here assembled today gain new inspirations to take us forward in renewed hope and strength in order to hasten the coming of His Kingdom.

2.—We thank the local Sunday school for their hearty efforts in making the convention feel at home.

3.—We recognize that the continued study of missionary work is of paramount importance; that the child must be taught to appreciate this work, support it as well as train for this service. We recommend that the schools who have no definite program of missionary education, to adopt one as soon as possible.

4.—We commend those schools who have followed out the memory work program and emphasize its value urging more schools to follow this line of work on memory courses.

5.—The committee feels that the value of the convention will be lost to the schools unless those present make notes and a report to their school covering the points which were brought out.

6.—Being in full accord with the historic attitude of the Mennonite church on the question of war, an attitude which has of

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

This year, in many of our Mennonite settlements, they are celebrating the 50th anniversary of their arrival from Russia. Kansas, Minnesota, South Dakota, and Manitoba were raw when the brethren settled five decades ago. When they came it was for conscience sake and, having been willing to leave the old homes across the sea because of their high religious ideals, the fathers were altogether willing to endure the hardships of pioneer life. Many of the newcomers were very lightly equipped for the severe trials that were before them having little more than stout hearts, strong arms and a mighty faith in the God of their fathers who for generations preserved the little Mennonite flocks in many corners of Europe. It was not an easy task. Work was done chiefly by hand. The homes that were built were crude and not substantial. Living had of necessity to be exceedingly plain. Grasshoppers and other pests were at times a heart-breaking trial. Isolation, such as the farmer in Europe never knew, was theirs on their lonely prairy farms. Home comforts were limited to just enough to eat, to wear and to shelter from the storms. It is a wonderful tale of hard work, privations and struggles that the few survivors can tell us of that period. We younger ones who speed from place to place in our autos and see much of the world as well as enjoy a great deal of the good things it has to offer can hardly realize what the ox-team, the sod-house, the primitive machinery for sowing and harvesting, the school house far away and the little uncomfortable church meant to the pioneer fathers whose efforts made the lands on which they labored the garden spots of our country. Last year in Germantown the little congregation celebrated the 250th anniversary of the time our first Mennonites came to America and recalled how they set to work and struggled against the primitive forests. In these celebrations we are reminded that Mennonites have always been a pioneer people and that in many lands they have left the same memorials of their industry and thrift. Rev. J. M. Leendertz, the brother from Holland who made an extended visit to America to study the Mennonite people called his book inspired by that visit "The Pioneer Life of the American Mennonites." One of the calamities of our times is that the most prosperous of all the Mennonite colonies, the settlement in Russia, is threatened with extinction as a result of the late war and the disorders that followed it in that unfortunate land. There is even now no certainty concerning the future there and it may be generations before things will settle again to a normal civilized manner of life. Just now it seems that the door for leaving Russia will be shut to those of our brethren who have not yet made their escape. The prosperous brethren here, who from poverty have been raised to comfort by providence so that they could sustain the friends in the home land during the hours of their great trials, hope and continue to work that conditions may be relieved. It will be an encouragement to the later pioneers in Canada, in Mexico and in the United States to know that after 50 years their brethren here before them can look over prosperous fields, worship in comfortable churches, educate their children in well equipped institutions of higher learning, and that they may feel that America is the land of a fresh start, the land where opportunities are always open for those who are willing to work hard and live decently.

SUNDAY SCHOOL WORK IN SWEDEN

The Sunday school in Sweden is not more than 90 years old. The first Sunday school of which we have any knowledge began in Stockholm 1834. Through the preaching of the Wesleyan Methodist Minister George Scott a young painter, Tillstrom by name, had been converted and at the advice of Scott he began to hold Sunday meetings with young people, Scott secured a place for those meetings and wrote: "In a short time he was at the head of a very interesting and promising Sunday school, the first, it may be said, which even had been organized in this land." Some years after Sunday schools were started in various parts of the country, through visits in England Christian leaders became familiar with methods used there, and introduced such methods in Sunday school work in Sweden.

Then came the great Free Church Movement: The Evangelical National Association, the Baptists, the Methodists, the Swedish Missionary Association, the Salvation Army, the Swedish Alliance, the Swedish Salvation Army, the Free Baptists, the Adventists and other organizations, and all have taken up Sunday school work with great interest. And furthermore the Lutheran State Church has adopted Sunday school work in many parishes, so that now the work is more extended and promising than ever before.

Early song books for the schools were published, and gradually literature for children, many good story-books, Sunday school papers and papers for teachers, works in Sunday school pedagogics and psychology have appeared. Sunday school secretaries have been appointed, institutes for teachers are held, and all the largest free churches have joined in a common series of graded texts.

The development of the Sunday school work in Sweden has been astonishing, which can be seen by comparing the following figures, first giving the statistics as presented to the conference in Zurich 1913 and then the statistics, recently gathered.

	1913	1924
Officers and teachers	22,945	30,084
S. S. children	314,848	444,986
Total teachers and children	377,793	475,070

Altogether Sweden has a population of 6 million and the number of children of school age is about 900,000. The figures given show about half the number of children are matriculated in the Sunday schools, and most of them are between 5 and 14 years old. In only a very few instances are cradle rolls or home departments found in connection with Sunday school work. The enrollment in these departments are not included in the general statistics. Under the leadership of Rev. K. A. Janson a National Federation of Sunday schools is being formed.

SUNDAY SCHOOL WORK IN PORTUGESE EAST AFRICA

In spite of the handicap of great distances over forest paths, through unhealthy swamps or over burning sands the evangelization of the natives in Mozambique is making good progress through the Sunday school method.

Miss Nellie A. Reed a delegate to the Glasgow Convention from Portugese East Africa said—"Class rooms are not a problem with us for the great trees offer their kindly shelter and rainy weather and cold are not frequent enough to be considered. Neither do we have the mischievous boy or girl problem for the children are all attentive until the heat makes them too drowsy to do anything.

There are great numbers of natives who have received the light of Gospel truth and they are ready to carry it to their people. The missionares translate the Sunday school lessons prepared by the American or British Committees and every Sunday 2500 printed copies are put into the Sunday schools for those who are able to read. Ten thousand natives, at least are in Sunday school every Sunday morning. Many of these having learned the lesson are sent out in groups in the afternoon to reteach the lesson to the heathen. Our automobiles and railroads are still of the donkey type. The number of missionaries are few and the territory is big but the power of the Gospel here is the same as with other people.

MY PURPOSE

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendships true may live,
To be less quick to criticize,
More ready to forgive;
To use such talent as I have
That happiness may grow,
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whate'er the task I do,
To help the world's faith stronger grow
In all that's good and true;
To keep my faith in God and right
No matter how things run,
To work and play and pray and trust
Until the journey's done:
God grant to me the strength of heart,
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill.

Henrietta Heron.

Someone is speculating on what an organization of women could accomplish, if refreshments were served at each meeting. No use speculating, brother, but this is certain: they would all be present at each meeting, and they would never lose interest in—the refreshments.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

"MOTHER"

Nobody knows the work it makes
To keep the home together;
Nobody knows the steps it takes,
Nobody knows—but Mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows;
Nobody's hurt like Mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only Mother.

Nobody knows of the anxious fears,
Lest darling may not weather
The storm of life in after years,
Nobody knows—but Mother.

Nobody knows the lessons taught
Of loving one another;
Nobody knows the patience sought,
Nobody—only Mother.

Come, let us kneel at the throne above
To thank our Heavenly Father
For that sweetest gift—a
Mother's love—
The love of our own dear Mother!

* * *

Whosoever enters this church, let him breathe a prayer for the church, for the pastor, for his neighbor and for himself.

ESSENTIALS AND NON-ESSENTIALS

John J. Plenert, Hutchinson, Kansas

(Read at S. S. and Y. P. meeting at Gen. Conference.)

When our theme for this evening reads, "Essentials and Non-Essentials in the Present Day Young People's Work," then we shall try to adapt ourselves to the present day situation. For the days we are living in certainly are different from what they were several years ago. Things seem to be abnormal in the physical world these days, and it is even noticeable in all Christian work. And especially can we notice it among the young people that it is much harder to keep them together and interested in Christian work. Our young people of today must be worked with from the present day viewpoint. Things that were a strong hold on the young people ten or fifteen years ago are not so today, because we are in a time where everything is going much faster and there are many more things to keep them back from such work and consequently we have to work differently to keep up with them or else they will run out of our reach. The work among the young people is of great importance, because the tendency is there to get careless in regard to God or the Lord Jesus Christ. We shall just look at eight points very briefly since we have only ten minutes.

First. This work with the young people leads them to a deeper devotion to God and the Lord Jesus Christ as divine and their names holy. So that in their daily conversation they learn to reverence God the Father and the Lord Jesus Christ instead of using their names in vain. Too often we hear people in their daily conversation say, "God damn it" or "Jesus Christ" merely because they do not realize what great evil that is in itself, nor have they the reverence to God they should have. But it is too sad that in so many places neither God nor Christ are mentioned once during the meeting because there are too many other things that come up; such as: clubs, picnics and even picture shows have taken its place. While many a young man and woman of today is straying around with a false conception of God and the Christian religion because when young they were not taught to reverence it as divine.

Secondly. I would say it brings a deeper devotion to the Bible. And this I think is one of the foremost things in this work to get them familiarized with the Bible, and its teachings. That they know it is God given and inspired from cover to cover, while holy men of God spake as they were moved by the Holy Spirit. They will here memorize portions of Scriptures and learn to read the Bible where otherwise they would never think of doing so, because it is in no demand at home. But there are so many other books, some that are very good and others that are misleading, that are taking the place of the Bible. And we must remember that there are too many young people that would only be too glad to read a different book than this precious Book of God, where they see themselves. They will only be too glad to carry another book under their arm to church instead of the Bible. As there seems to be a certain amount of shame to carry the Bible and therefore it needs to be emphasized what it really means to own and reverence it above every other book.

Thirdly. It leads the young people into deeper devotion and prayer as they are called on from time to time to lead in prayer. They here learn what it really means to have their minds centered upon the divine. Many of the young people of today, I am sorry to say, come from homes where prayer is never used, and were it not that they had the opportunity here to offer up short prayers they would never learn it. But sometimes a great mistake is made in not calling upon the young people to pray, as it is considered that they are not able to pray. This certainly will never teach them. Let them have a chance and if they think that they cannot get up and give a prayer right off hand then give them previous notice that they will be called on to pray at such and such a time and in time they will become bold. This even has been the means in getting devoted and powerful praying people.

Fourthly. It leads the young people to a deeper devotion to the church of Jesus Christ, what it really means to do church work, and what their relation is to the church. If we were to make an effort to find out how many young people that today are in church have been kept through the young people's work I feel safe in saying that it would be one-third or more. I do not, by saying this, intend to undervalue Sunday school work in the least. I highly recognize all the Sunday school work. But where the young people get up and do things themselves as is being done in young peoples work they feel a greater responsibility to their church and this broadens their vision as to the work in church and their church relationship. But in many cases this is not being done, because the young people's work is conducted more in the order of a literary society and thus has the tendency in taking away the holy reverence for the church of Jesus Christ.

Fifthly. It leads the young people to a deeper, more devoted service. Service is spelled with seven letters, but when we come to analyze what it really means then we could not do it with seventy times seven letters. Service is the great cry today in every phase of life. And I would not be afraid to say that there are many young people today who have become devoted, consecrated church workers due to their beginning in young people's work. And yet on the other hand we must say that there is not enough mental effort. We are living in a time where many books and magazines are printed on various topics, and when one is put on the program for something in young people's work all that is necessary is to take some book or the Christian Endeavor World and write something on a piece of paper, read it off, and be done, then a week later have forgotten even what the topic was. This I have seen done time and time again where just before the meeting little clippings are handed out for some person to read. How easy, no effort, no brain work is necessary! But through this kind of work we are keeping spiritual weaklings, it is merely using what someone else has digested. We don't want any one to digest our own food for us because we need the strength. What is true physically is also true spiritually. Let us get back to where the young people have to put on their thinking caps and broaden their knowledge, where they have to digest their own spiritual food and thus become strong spiritually.

Sixthly. It leads the young people to self-confidence. As they are asked to give short talks or even make themes at various times, where they have an opportunity to appear before the public and express their thoughts in words. There are great men and women who have great thoughts but whose greatness consists in silence unknown to the world because of lack of confidence to bring their thoughts out in words to the public. But we find at many places that this kind of people are given a back seat and considered of no help. Let us give them a chance and not expect too much from them from the very first. When they have rendered something, give them encouragement to do more. In time we might have some of our greatest workers in just such people.

Seventhly. It leads the young people to open confessions. The young people are holding lots of things back unconfessed because of not having the right opportunity to confess them. And at these meetings things will be and are confessed that never would be at any other meeting, because this is among their kind, that think, feel and sympathize as they do. Many are using these meetings as an opportunity to openly confess Jesus Christ as their personal Saviour.

Eighthly. It leads the young people to get a better knowledge of Mission work. As there are special missionary programs arranged among the young people from time to time which are of very great importance.

There seems to be an idea among the young people that in order to do mission work they must go to heathen lands. But we must bring it before them that God never called a man or woman to India or China unless they have been Missionaries here at home. That they realize that there are people round about them here at home that are just as much lost as in the heathen lands. The supreme unction for the lost boy and girl on the streets seems to be somewhat undermined. And we know if we get that missionary spirit while young it will be one of us through old age, as we see in many of our old missionaries who have been so faithful.

EASTERN DISTRICT S. S. CONVENTION

(Continued from page 3)

late come to be very generally shared by Christians of the various denominations and is also given national expression through the medium of a "Council for the Prevention of War" with headquarters in Washington, D. C., therefore

Resolved, that as Mennonite S. S. workers this day in convention assembled we join in the nation wide protest against the public flourishing of the sword in a spectacular display of the nation's readiness for war, planned and proclaimed to be enacted on Sept. 12th. Yielding to none on the score of true patriotism and of loyalty to our country and its constituted authorities, we are convinced that the proposed test and exhibition of the national defensive power is not only uncalled for but positively pernicious and anti-Christian. If the order for the observance of the day is not recalled, we recommend that our people abstain from all participation in and recognition of the designated observances of the day as a protest against such efforts to promote the military spirit, especially among the children and youth of the land.

7.—We commend to the earnest thought and action, if necessary, of all Christian people in

efforts upholding the purity of the Sabbath and the enforcement of the laws of the state and nation, not forgetting the enforcement of the 18th Ammendment.

8.—The convention expresses its approval of the lectures by Dean Byers given at several of our churches, over a period of weeks, and may this character of work be continued.

We commend for action by all the schools the conduct of teacher training classes and improved methods in S. S. work.

9.—The Convention Program Committee deserves our favorable commendation and we appreciate the efforts of all those on the program and the messages they brought to us.

Resolution Committee,
A. A. Moyer,
Harvey Bauman,
A. M. Fretz,
G. T. Soldner.

The topic—Goals to be reached for Sunday school work was discussed by Rev. Freeman Swartz. He pointed out that the work of the Sunday school is to teach Christ. Teach ideals. Christ is an ideal for both men and women. The teacher should make every lesson a means of expressing this great ideal, Christ. The teacher should know Christ by personal experience.

A duet, members of the Allentown school followed.

The topic:—Prohibition and Sabbath observance was discussed by Rev. A. J. Neuenschwander. He pointed out how we ought to be zealous in upholding the standards in our church and state, a true patriot is one who loves his country and upholds its authority and interests. The 18th Amendment was the result of not any **one** group, but all forces working together for prohibition.

Clinton N. Howard, "Little Giant" from Rochester, N. Y., says, John Barleycorn is dead, constitutionally and legally dead, but he still wiggles. How does he wiggle?

1st. To get "wet Legislation". 19 out of 36 United States Representatives from Pa. pledged dry. We held our own by a bare majority.

2nd. Beer and light wines.

No one wants the saloon, no, not even the wets want it. Just 2.75 per cent. beer, not intoxicating liquor. Does beer intoxicate? Sobriety and efficiency during the war hastened prohibition, but if beer comes back,—then more will come. Give one finger and the enemy soon has the hand.

3rd. Keep church out. This is a political question. We need to stay on the job. What we want in Pa. today is the support of all Christian people to help to pass the "Brewery Control Bill". (Breweries are allowed to manufacture alcohol for medicinal purposes only.)

Sabbath Observance

Destroy the Sabbath and a mighty expression of God is wiped out. There are two groups of people desecrating the Sabbath, namely, the moving picture and the pleasure seeking class. In the moving picture business 80 per cent. of the capitol is made by the Jews. Recently every movie in Pa. was taxed to finance the "Rorke Sunday Movie Bill."

Our moral power depends on Christian unity. We need to stand by and support Sabbath observance financially. Support "Sabbath Observance" same as you will support prohibition.

A piano solo was rendered by Miss Anna Moore at which time the offering was received.

The convention address was given by Dean Byers of Bluffton College. He pointed out that the church school should be a real school plus. The emphasis on the goal for the school should be spiritual emphasis. Salvation, Christian character is our goal. We should not be satisfied until we put in real spiritual teaching. We can have, and must have good teachers, trained teachers. Then the teachers should have supervision, of course education should not take the place of conversion, but the pupil must be taught before and carried over after conversion. We need teachers who are really consecrated to Christian work.

The closing prayer and benediction was pronounced by Rev. E. P. Frantz of Quakertown.

Report of the Mission Com. to E. D. S. S. Convention

At beginning of school year the Committee forms its Mission budget. We lift 4 **major** collections. Each of these is preceded one week by a 15 minute talk on a mission subject not necessarily on the beneficiary of the gifts. During the week the classes, many of whom, from time to time, raise funds, consult their bank accounts, and from it donate as they are able and agree.

The object of the Missionary Supt. is **educational** and for that purpose covers every feature of our General Conference activities from Los Angeles to China, preferably by persons on the field, always by our own people. The minor talks are divisioned rather than en masse. As to contributions, **system** is **always** emphasized, **amounts** never. We lay much stress on method but forget not the spiritual benefits promised and received by doing kindly deeds to "the least of Mine".

RAMAMBASOA

Ramambasoa is a queer name and one strangely unfamiliar. The name belongs to a native who lives in the far-away island of Madagascar. His people are known by the name of Malagasy. There is a Sunday School Union on the Island of Madagascar and Ramambasoa is a bit of the fruit, matured and ripened, as the result of the teaching in a Protestant mission Sunday school.

Ramambasoa was sent by the Inter-Missionary Sunday School Union of Madagascar, to the West Hill training school for Sunday school workers, located near Birmingham, England, in order that he might study modern Sunday school methods and take back the best of them to his own people. He is now the Sunday school specialist for Madagascar. The situation in that far-away land is best revealed from his own pen which runs, as follows:

"When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practised openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching.

"The good results seen among the children and rising generation, since the advent of the Gospel, is a marked feature in the life of the Malagasy.

"In the far off days when the Malagasy Queen left her capital city of Tananarive for a journey and when she returned, the cannons were fired and the people knew through the sound of the canon, honor was being given to the Queen—now the new day has come. The Christian Malagasy, children and adults, are giving glory to the King of Kings and Lord of Lords in their life and conduct and their praises to the Saviour, Jesus Christ, are heard through many parts of the Island. To Him be the honor and glory for all time."

THE S. S. LESSON

Sept. 28

Review: Opening Period of Christ's Ministry

Devotional Reading: Isa. 55:1-13

Golden Text:—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

Lesson 1. The Birth of Jesus. This is the most glorious blessing ever received by man. Prophets had looked forward to the event. The angel announced it to Mary, the most favored of women. The hopes of the faithful were realized as in the case of Simeon and Anna. He came as a man to endure with human kind. He came as God, born in an unusual way that He might represent God to men. We get a glimpse of the joy in heaven in the song of the angels. The shepherds were honored with a revelation of His coming. They were poor men but they represented that which was good in character. The Wise Men heard and saw Him for He was for all men—those not Jews—as well as for the chosen people. He is the greatest gift that God could give to men.

Lesson 2. The Boyhood of Jesus. He began His youth with an intense interest in the things of God. His presence in the Temple is an inspiring example of where parents should bring their children. He advanced in wisdom, in stature and in favor with God and man. There was a development, physical, intellectual, and social. A progress that should mark the life of every normal child. His relation to His parents was one of respectful obedience. Jesus was everything in childhood and youth that every young person should be in the circumstances in which God has placed him.

Lesson 3. The Baptism of Jesus. John the Baptist is an example of willing subjection to the will of God. He is glad to honor One greater than he. He is humble in the face of declining popularity and finally gives his life for righteousness sake. In baptism Jesus takes the sinner's place. God's testimony in the voice from heaven in His declaration to the hitherto blameless life of Jesus. He assumed public ministry with nothing blameworthy against him.

Lesson 4. Temptation of Jesus. Jesus was tempted as we are, but did not yield to temptation. It is no sin to be tempted, but it is sin to give way to temptation. The temptation was along several lines. He was tempted to make bread of stones to satisfy His hunger. Jesus did not come to serve self. He never performed a miracle for His own benefit. He was tempted to perform a purposeless miracle by throwing himself down from a great height. He resented the suggestion that he do so simply to show off. He was offered the political power of the world. His purpose was not to win it in that way. The answer to temptation that He gave was from the

Word. This is any believer's surest power against the tempter.

Lesson 5. First Disciples. Two hear of Him and follow Him. They find their own friends and relatives. Peter receives a new name. The call to discipleship comes through the testimony of others. When we respond it is to a higher calling.

Lesson 6. The First Miracle. Jesus mingled with men in their pleasures. He provided means for their entertainment. He took His friends with Him. He was glad to be where His mother was and listen to her suggestions. Miracles are the creditentials to His divinity.

Lesson 7. Jesus Cleanses the Temple. Men who loose reverence for God will not respect holy things. The Temple was a place of worship, not a place for trade. Jesus cannot be honored in a house where God is not respected. How much do churches in our day realize the meaning of this event for them?

Lesson 8. Jesus and Nicodemus. Nicodemus took his first and best opportunity to settle his problems with Jesus personally. Jesus taught that one must be born anew, using the figure of the wind to illustrate the working of the Holy Spirit. In John 13 we have the "Little Gospel" the most wonderful revelation contained in words. God's love is portrayed for all "Whosoever". Through it alone is salvation possible.

Lesson 9. Jesus and the Samaritan Woman. Here we see the value of a soul. Jesus goes out of the way to seek one. He offers the "water of life" to anyone who will accept it. The woman is of an enemy country and an outcast, nevertheless, it is for such a one that He came to seek and to save. Here He reveals Himself as the Messiah.

Lesson 10. Jesus and the Nobleman's Son. Here is a man in great trouble seeking Jesus as all in trouble should do. He is moved by faith. That faith is tested and proves itself true and restores the son to the nobleman.

Lesson 11. Jesus Driven from Nazareth. He came to His home town because He loved the scenes of His youth. He followed His life-long habit and went to church. He revealed to His neighbors how that in Him prophecy was fulfilled. They had turned to Him with enthusiasm, now, they turn against Him. Such is human nature, unwilling to hear truth when it comes from those closest to them. Nazareth lost a great opportunity when it lost Jesus. It remained true to its reputation that nothing good could come from it.

THE C. E. TOPIC

Sept. 28

Organizing to Get Things Done

Neh. 1:1-6; 2:1-6; 4:1-6

All of the things that pertain to God in His service are things of order and therefore involve organization. Scripture requires that all things be done decently and in order. This is not only because God requires **harmony**, but also that He requires efficiency. When it comes to a number of persons doing anything there must be a working according to a plan if anything is to be done effectively. The difference between a crowd and an army is not their numbers but the organization of the number that compose the army. A hundred men properly organized can hold back a herd of ten thousand who are without leadership or organization. There are in a city many thousand who would, if they were not held in check, be a criminal class doing all the mischief in their reach. They do not break out in that way because a handful of police that may number less than a hundred are properly organized to keep them in check. The same may be true of those who have an inclination to do right and effect righteousness. A dozen Christian men or women may endeavor to move the community for righteousness, but act independently. So long as they are apart, each going his or her own way, very little can be accomplished. But let them once get together, let them place the right person at the right place, let them so plan that their efforts will not overlap and, above all, let them be sure that each is giving the other practical and moral support and they will shake the community.

The reader of the Bible has no difficulty in recognizing how God has used organization to farther His plans. The multitudes who left Egypt would have perished miserably in the barren desert had it not been that in choosing Moses to lead them God chose a genius for organization. True, Moses did as God directed in this matter, but it stands within reason to believe that he had the greatest capacity for organization or he would not have been trusted with the responsibility. The better kings of Judah were generally more than just pious men. They became a power for God because they arrayed the forces for good in a way that the country could be benefitted by their activities. Sometimes they had to call upon the whole country to meet their enemies effectively, at other times they had to institute systematic methods for raising the necessary funds for repairing the House of God or for reinstituting his worship. In the New Testament we note that the church had hardly made a beginning before it was deemed necessary to divide the work so that all the material as well as the spiritual matters might receive the right kind of attention. The appointment of the seven deacons was an advance step in organization. If we examine the epistles with an eye for finding how they attended to the work of the church we will find that there were many offices, each with their distinct functions given to those best suited for that particular task.

While church polity is in a measure a human arrangement we can never loose sight of the fact that the Spirit of God has been directing the church and that this direction has always been along the line of effective organization. There are some in this day who question the propriety of the existance of the numerous denominational organizations, yet, we cannot see how the whole church could have made its advances had there not been these organizations, for they are behind the missionary, benevolent, educational and other activities of the Christian people.

In our congregational life we need organization. There have been many instances of the unusual successes that have accompanied tithing. This is nothing more than a practicable working out of financial problems. The Sunday school needs no apology. It has been the school of the church for the development of the spiritual character of the young people. The more carefully the Sunday school organization has been planned the more effective it has been. Imagine a congregation, no matter how large, or, no matter what the abilities of the people making it up, without a Sunday school organization! We can only imagine such a church, but, we can hardly think of it as doing anything like what should be its duty by the growing children: In the last two or three decades the Young People's Movements have been conspicious. They have been the training schools for future workers. Congregational life has made a decided improvement since they have been recognized and permitted to function. Later has been the organization of Sunday school classes. When these were called into being with a sincere desire to make more effective the work of the school they have been blessed with results that could not have been attained in any other way.

Organization is at the very base of all Christian work. It conserves the power that may be used to greatest effect, it stimulates greater effort, it opens larger possibilities and it sees to it that every one has a place to work for the Lord along the line he or she is best fitted.

MARRIAGE

Ramseyer-Yoder—Norman E. Ramseyer of Los Angeles, Calif. to Wilma Mae Yoder of Pomona, Calif. The wedding took place September 6, at the home of the bride's parents Dr. and Mrs. Samuel B. Yoder. Both the young people are attending the Bible Institute in Los Angeles. Some thirty of their fellow-students were present to help celebrate the happy event. Rev. John C. Mehl of Upland officiated.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF COMMISSION MONTH OF AUG., 1924

For Russia—Butterfield Menn. Ch., Butterfield, Minn., $11.06; Buhler Menn. Ch., Buhler, Kans., $35.51; Eden Ch., Inola, Okla., $14.17; Bergthal Ch., Pawnee Rock, Kans., $38.62; Gerh. Wiens, Newton, Kans., $22; Hillsboro Menn. Ch., Hillsboro, Kans., $54.97; P. H. Klassen, Lehigh, Kans., $10.50; Tabor ch., Goessel Kans., $28.48; Herold Congr., Bessie, Okla., $7.56; Salems Zion S. S., Marion Jct., S. Dak., $18.

For Germany and Europe—J. A. Busenitz, Newton, Kans., $20; Eliese K. Regier, Elbing, Kans., $15; Maria Regier, Elbing, Kans., $10; First Menn. Ch., Upland, Calif., $31.50; Anonymous, Moundridge, Kans., $3; Christian Ch., Moundridge, Kans., $45; West Zion Ch., Moundridge, Kans., $29.50; San Marcos Ch., Paso Robles, Calif., $11.40; Emmaus Ch., Whitewater, Kans., $195.30; Halstead Menn. Ch., Halstead, Kans., $68.90; Buhler Menn. Cong., Buhler, Kansas, $40.02; Herold Cong., Bessie, Okla., $5.45; Salems Zion S. S., Marion Jt., S. Dak., $18; Escondido Menn. Cong., Escondido, Calif., $13.57; John J. Pauls, Perryton, Tex., $10.

For Siberia—Hoffnungsau Church, Buhler, Kans., $23.21; Mrs. John J. Boese, Vona, Colo., $5; Magd. S. Landis, Philadelphia, Pa., $5; Mrs. Helen Mirau, Halstead, Kans., $32.40; Sichar Congr., Cordell, Okla., $20.15.

For Immigration—Bruderthal Ch., Hillsboro, Kans., $45; A. J. Waltner, Freeman, S. Dak., $10; F. C. Kaufman, Freeman, S. Dak., $15; F. F. Friesen, Freeman, S. Dak., $4; Kathrin Kaufman, Freeman, S. Dak., $2; P. P. Prehiem, Freeman, S. Dak., $5; A. P. Neufeld, Inman, Kans., $50.

Aug. 1, 1924, balance	$357.17
Rec. during month for Russia	240.87
Do., Germany and Europe	516.64
Do., Siberia	85.76
Do., Immigration	131.00
Total	$1,331.44
Paid out during month	1,290.62
Bal. on hand Sept. 1	$ 40.82

Gratefully acknowledged,
C. P. Claassen, Treas.,
Newton, Kansas.

JOTTINGS

Rev. Grover Soldner, of the Souderton, Pa., church spent his vacation in his home town, Berne, Ind.

Oil having been struck about Newton, Kansas, preperations are under way for the erection of a derrick near Bethel College.

Rev. Elmer Neuenschwander stopped off to visit the Berne church on his way to his new charge, the Ebenezer church in Ohio.

The Hoffnungsfeld-Eden congregation, Moundridge, Kansas, has been so far completed that it was dedicated Sunday, Sept. 14.

After a three-month's trip in Europe, Dr. and Mrs. Smith have returned to their home in Bluffton, Ohio, and the doctor is again busy with his college work.

Mrs. P. E. Frantz, the wife of the pastor of the West Swamp church, recently underwent an operation for appendicitis and is reported to be recovering nicely.

The Adult Bible Class of the Bethany Church, Quakertown, Pa., held its annual outing in the beautiful park, Willow Grove, near Philadelphia.

Some of the C. E. societies of the Eastern District Conference are taking turns in conducting services in the Old Folk's Home at Frederick. On August 10 the meeting was in charge of the West Swamp Society and on August 24 the Bethany Society, Quakertown had charge.

Rev. William H. Grubb, pastor of the Normal, Ill., church has recently moved with his family to a new home on Hovey Ave. On the 15th the Woman's Missionary society of that place met in the new home of the pastor.

A total of 142 patients were cared for in the Mennonite Hospital, Bloomington, Ill., during the month of July. Seventy-seven operations were reported for the month, fourty-four minor and thirty-three major. Thirteen infants were born in the institution during this time and there was one death.

Rev. Archibald Campbell, a returned missionary from Korea preached in the First Church, Philadelphia, Sept. 7. In his address he portrayed things as they are in the "Hermit Kingdom". During the winter he expects to visit colleges and universities in the interest of the Student Volunteer Movement.

The plan to establisn an Old Folk's Home at Newton, Kansas, in connection with the Bethel Hospital and Deaconess is progressing nicely. Already $3,400.00 have been raised in the community. $1,100.00 are still needed before work can begin on the building but prospects are good for the speedy realization of this goal.

The (Old) Mennonite Mission in Argentina, S. A., has 3 grade schools, 3 native teachers, 152 pupils, 12 missionaries, 1 ordained and 2 unordained native evangelists, 8 Bible women, 5 organized congregations, 1 other place where regular services are held, 8 Sunday schools, 25 native teachers and 455 scholars.

Mrs. Mary Burkhard will sail for India on Oct. 25. She is at present visiting churches in Illinois. Mrs. Burkhard with her husband who died in the work was one of the pioneer missionaries of the Old Mennonite Board. She now goes under the Board of the General Conference.

Rev. P. J. Boehr and family visited the Berne, Indiana, church last week. On September 6 an all-day exhibit of Chinese articles was held that proved so valuable to the Berne people that they decided to continue it two more days. In the evening he showed pictures and lectured and on Sunday evening a Children's Missionary program was given under the direction of the Woman's Missionary Society.

Bro. Levi Mumaw of the Mennonite Central Committee writes: "According to another report which reached me yesterday our workers in Siberia were compelled to increase the feeding list to 6,873. During the past few months it has cost us 55 cents per month, per head for this feeding. Our funds are dwindling down to rock bottom and unless our people awake to the situation, we will not have enough to carry this program.

Rev. and Mrs. Emanuel Troyer and Rev. and Mrs. Allen Miller who some weeks ago held meetings and organized a Sunday school at Washington Centre, Michigan, returned to the place again on their trip to the East and Canada. On this occasion a congregational organization was completed, August 6. The present membership of the church is 21. This work is identified with the Illinois Conference.

A severe hurricane and windstorm swept over Thurman, Colo. The church at that place lay in the wake of the storm and 10 members of the church and Sunday school were killed, among them several relatives of S. C. Yoder, president of Goshen College.

The Ministerial Meeting of the Central Conference was held at Congerville, Ill., September 2 and was attended by 16 ministers of that conference. The main work of the meeting was the adoption of a questionaire which is to be used for present ministers, future candidates for the ministry and Christian workers. The purpose of this questionaire is to adopt a doctrinal standard for the Conference.

Rev. F. Gasser, of Fuchow Kiangsi, China, who is being supported by the Swiss Mennonite brethren says in a private letter to the editor: "Notwithstanding the fact that our district has been the base for military operations against Fukien, we were able to carry on our work unhindered." Brother Gasser's time has been largely with the erection of a new building. The old house had fallen into such a condition that it was not only harmful to health but even dangerous. The generosity of friends in Switzerland made it possible for the old building to be replaced with a new one. The brother feels that it was nothing short of a miracle that enabled the construction of a new building in this time of scarcety of funds. While the building is still far from completion he and his family are able to occupy it. Just now Brother Gasser is on a vacation in the hills because of a breakdown brought on by overwork.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. **15c.**

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. **15c.**

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. **15c.**

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. **15c.**

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, **15c.**

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅞x2, **15c.**

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅜ x 3¾ in. 75c
Full leather $1.25

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c
Full leather 90c

No. 1

Bibles

Oxford Text Bibles

No. 011 French Morocco, divinity circuit. gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x French Morocco, divinity circuit, gilt edges, India paper, size 5½x3½ in., with 6 maps 3.50

No. 01143 French Morocco, divinity circuit, gilt edges, size 5¾x3⅝ in., with 6 maps 2.10

No. 01154x French Morocco, divinity circuit, gilt edges, India paper, size 5¾x3⅝ in., with 6 maps 3.50

No. 01254 French Morocco, divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 French Morocco, divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 French Morocco, divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 French Morocco, divinity circuit, gilt edges, size 6⅞x4¼ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 French Morocco, divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 French Morocco, divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 French Morocco, divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 French Morocco, divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x French Morocco, divinity circuit, gold edges, India paper, size 5½x3⅞, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x French Morocco, divinity circuit, gold edges, India paper, size 6⅛x4¼, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x French Morocco, divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, SEPTEMBER 25, 1924. No. 38.

EASTERN DIST. CONF. CHURCHES AND PASTORS TAKE NOTICE!

For some reason we have not been able to arrange our complete itinerating program among the churches of your conference, except that we have already visited the Schwenksville church and community, and have made definite arrangements to be in the Quakertown, West Swamp, Souderton, and the Bowmansville churches, on the following dates respectively, Sunday and Monday, September 21 and 22, Tuesday and Wednesday, September 23 and 24, and at Bowmansville from Friday, September 26th to Monday, September 29th.

I express the wish of your Conference President, Bro. Shelly, as well as our desire, that all of you churches and pastors cooperate with us in making best use of us while we, your representatives in our China Mission Field, are in this part of the country. We will be in this part of the country at least till Christmas of this year, and would be glad to hear from you as to when you would like to use us, and if you wish the family to come. We have nearly 200 film slides on our work in China with us, also an exhibit of Chinese things which we are glad to show as can be arranged. But do not forget to pray for God's leading in all things. We will do our best in arranging with you for meetings.

Till the end of September you can address us c. o. Rev. A. S. Shelly, 21 Herman St., Germantown, Pa., and later until new address is given.

In Christ's service,
Sincerely and prayerfully yours,
P. J. and Jennie Boehr.

FIFTIETH ANNIVERSARY CELEBRATION

The fiftieth Anniversary celebration of the Mennonite settlements of South Dakota, held at the Peter J. P. Graber grove, southwest of Marion, on Sunday and Monday, September 7th and 8th was one of the largest gatherings ever held in this community. Fully 2,000 people were in attendance Sunday afternoon, and over 500 cars were parked at the parking grounds that day.

The Sunday forenoon session was a religious service opened by Rev. J. J. Balzer of Mt. Lake, Minn., and then followed festival services by Rev. J. J. Flickinger of Pretty Prairie, Kansas. Rev. Flickinger himself is a Dakota pioneer, having settled here with the rest of these people in 1874 and continued to reside here until 1884 when he removed to Kansas. In his sermon he vividly portrayed scenes from those hard years of struggle with the elements and the wilderness and of the heroic work of the old timers. He emphasized their industry and honesty as two important factors, but that above all they succeeded because of their faith in God and that gratitude should be the main thought at this celebration.

On Sunday afternoon the younger people paid tribute to the Pioneers of 1874 in a series of addresses in which the progress was illustrated. Mr. Emil J. Waltner discussed their "Financial Development"; Jos. P. Graber their "Educational Development"; John C. Kaufman, their "Religious Career"; Rev. S. P. Preheim gave an interesting talk on the "Pioneer Ministers"; Rev. Alfred P. Waltner spoke on their sufferings and hardships; and Rev. John J. A. Schrag closed the afternoon session on the topic, "The Lessons of the Pioneers." Miss Edna P. Waltner gave a reception of "Welcome!" which was written especially for the occasion by F. C. Ortman.

Monday forenoon's program was rendered by the Pioneers themselves and was most interesting. To hear of their own experiences in their own language and words was a privilege, and brought many a revelation to the younger people. Mr. Peter C. Graber of Freeman gave a talk on "Pioneer Experiences in the Dakotas," and the extreme poverty the people had to contend with. Mr. David J. Mendel gave a masterful talk on the "Immigration of the Hutterites," and their history in Europe briefly. "The Storm of 1888" was portrayed by Peter Miller, Sr., in which he gave a beautiful word picture of that awful catastrophe in which five school children from this community were frozen to death. Then followed F. C. Ortman with a paper of the ancestry of the Ortman family and a very carefully and detailed account of the Vermillion River flood of 1878 when seven lives were lost. Rev. H. P. Unruh of Avon, gave some interesting experiences with the Indians as he settled on the edge of a large Indian settlement in Bon Homme county, and knew a large number of the Red Faces personally. Word pictures of the "Grasshopper Era," were given by Jacob J. Waltner and some interesting data on their destructive work at a time when the settlers were least able to bear it.

At the Monday afternoon session Judge J. C. Graber, gave an intensely interesting talk on, "Who and What are the Mennonites". In his paper Judge Graber gave a brief account of the establishment of the Mennonite Church back in the Reformation period, their principles, achievements and place they are entitled to in this community. He also showed the distinction between the real Mennonite church and the communistic colonies, and that they had very little in common. Rev. L. W. Fifield of Sioux Falls gave a splendid talk on "Empire Building", in which he emphasized the great importance of the work done by the pioneers of 1874 and of the still greater importance of the continuation of this work by the younger people.

There was good order and attention at all programs and some excellent music and singing by a large mixed chorus and a male chorus. The pioneers wore Ribbons with "1874 PIONEER 1924" printed on them, in white color for those who came as families and light blue by those who came unmarried. A feature of this celebration was the singing by the pioneers of the "Emigration Song", which they sang on the occasion of their departure from Europe fifty years ago.

CALIFORNIA MENNONITE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE

August 15, 16, 17

Conference Topic—"The Challenge of Christ."

The 5th annual Mennonite Sunday School and Christian Endeavor Conference was held at the San Marcus Church, which is located among the beautiful hills near Paso Robles, Calif.

The Conference opened Friday evening with the president, Mr. D. J. Dahlem, presiding. Mr. C. F. Mueller of Reedley led the opening song service.

Rev. F. F. Jantzen of the local church conducted the devotional. He also spoke words of welcome to the visitors to which Mr. D. J. Dahlem responded.

The choir of the local church very fittingly sang, "The Church in the Valley by the Wildwood".

The opening address was given by Mr. H. B. Dirks of Los Angeles. His text was taken from Matt. 28:16 and Luke 24:44-53. His message was divided as follows: 1. The task that confronts every Christian. 2. Who is qualfied for the task.

Saturday A. M.

Motto:—"The Challenge to Fellowship."

This session was opened by a short season of prayer for God's blessing upon the conference. L. J. Horsch of Upland led the song service. Mr. D. C. Krehbiel of Reedley conducted the devotional.

The secretary then read a very interesting paper written by Rev. J. C. Mehl of Upland. His subject was "Fellowship with Christ conducive to efficient Sunday school administration."

Mrs. J. C. Haldeman of Reedley spoke on "Evangelism in the Sunday school," (Decision Day and forward steps) which brought out a very interesting discussion.

Then followed a 30-minute testimony meeting in which very many took part, testifying to the fact that Jesus had been a personal friend to them.

Mr. C. F. Mueller conducted a forum in which some very helpful plans pertaining to Sunday school and Christian Endeavor work were discussed.

Saturday P. M.

After a short song service the business meeting of the Conference was held. We were then taken out to one of the "beauty spots" among the hills and oak trees where the remainder of the afternoon was spent in playing games and visiting. After partaking of a very tasty lunch, which the committee had pre-

pared, we all wound our way back to the little church, refreshed for the evening service.

Saturday Evening

Motto:—"A Challenge to Union with Christ."

Song service led by Mr. C. F. Mueller. Rev. B. H. Jantzen of Shafter conducted the devotional. His thoughts were based on Col. 2:1-15. Next followed a paper, "Definite Missionary efforts young people might undertake" which was written by Martha Harder of Reedley.

Mr. C. F. Mueller. Sunday Sunday and Christian Endeavor Field Secretary for the Pacific Conference, then gave a very interesting report of the conferences he had visited in Oregon, Washington and Idaho. L. J. Horsch spoke on "Evidences of Christ in History."

Edgar Schowalter gave a well prepared talk on the "Peace Movement".

Sunday A. M.

Everyone attended regular services at the San Marcus church. Rev. C. C. Hege of the Paso Robles church spoke in German and Mr. H. B. Dirks of Los Angeles spoke in English. An offering which is to be used for missionary purposes was taken during the morning session.

Sunday P. M.

Motto:—"A Challenge to Communion with Christ."

Miss Anna Stauffer of Los Angeles presided at this meeting. Song service was led by Mr. C. F. Mueller and the devotional was conducted by Miss Helen Claasen of the local church.

Next followed some special music. Helen and Frieda Claassen of the local church sang, "Don't forget to pray".

The president, Mr. D. J. Dahlem, then read a paper, "Can the play life of our young people be made conducive to Communion with Christ" which was prepared by Rev. H. H. Wiebe of Glendale.

L. J. Horsch of Upland spoke on "The Inter-relation of the Christian Endeavor Society and the Pastor".

Sunday Evening

Motto—"A Challenge to Service."

A Christian Endeavor meeting was held from 6:15 to 7:00 with Mr. J. J. Dueck of the local church as leader. Some very interesting themes were read by members of the society. A male quartette of the local church furnished music for this meeting.

Mrs. Herman Claasen spoke on "Christian Endeavor as a Service Organization".

The installation of new officers was very impressively conducted by Mr. C. F. Mueller.

Next followed a theme: "Die Gemeinschaft der Seele mit Christo" by Rev. J. K. Lichti of Upland. A ladies' quartette of the San Marcus church sang "Jesus is Calling".

Next followed the closing address by Rev. C. C. Hege. His text was John 17:15. The following points were very effectively brought out:

1. This world is the best place for us to live.
2. God can keep us.
3. The prayer of Jesus Christ is the guarantee that we shall be kept here in this life and we shall be kept unto the end.

After closing remarks by the local pastor and good-byes the Conference adjourned, looking forward to 1925, when we shall meet again in Reedley.

Linda Schmidt, Sec.

Report of Resolution Committee

Whereas, God in His infinite grace and mercy has extended to us such splendid weather and has granted us His providential care during the days in which this convention was in session and has sent His Holy Spirit into our midst, moving our hearts and spirits—Be it resolved therefore:—

1. That we express our gratitude to Almighty God in our individual prayers and in a greater spirit of consecration in our individual lives.

2. That we extend our gratitude to all who have so kindly made this convention such a success by serving on the program thereof.

3. That, as a Convention, we favor any action tending to introduce into our public schools a plan of week-day Bible instruction whereby each denomination may instruct its own children according to its own principles and creed.

4. That the California Mennonite Sunday School and Christian Endeavor Conference approve of and participate in the project of equipping the Los Angeles Mission Sunday school.

5. Whereas, it is the conviction of this conference that the proposed plan of our government for a national mobilization day is but a step toward a militaristic state, Be it resolved

That this conference go on record expressing its disapproval of the plans for a national mobilization day and that we instruct the retiring executive committee to notify the President of the United States and the Senators from California of this action.

6. That we extend the sincere thanks of the Conference to the local congregation for the whole-hearted manner in which they have opened their hearts, their homes and their church to the delegates and visitors. Resolved further, That the Conference extend its thanks to the local choir for the inspiring and uplifting rendition of the musical selections.

7. That this Conference urge all Sunday schools to strive to attain the standards adopted for Mennonite Sunday schools of California.

8. That we instruct the retiring President and Secretary to write a letter of thanks and appreciation to all those persons who were kind enough to work out and send to this conference the papers and themes which were read here.

Officers for the Coming Year

President, Herman Neufeld, Reedley, Calif.

First Vice-Pres., Miss Elizabeth Wirkler, Los Angeles, Cal.

Second Vice-Pres., Miss Amanda Hirschler, Upland, Calif.

Secretary, Mrs. Ben Claassen, Paso Robles, Calif.

Treasurer, D. E. Bachmann, Woodlake, Calif.

Program Committee stands as follows:

1925 D. B. Hess, Upland, Calif.
1926 C. F. Mueller, Reedley, Calif.
1927 E. H. Haury, Upland, Cal.

OUR WOMAN'S WORK

WHAT THE SOCIETIES OF OUR GENERAL CONFERENCE ARE DOING

It would be interesting to find out when and where the first Mission or Sewing Society was organized in the churches of our General Conference.

I recall, when I was but a slip of a girl, that my mother and older sisters made comforters and quilts to be used in the Wadsworth Seminary as soon as its doors should be opened to students. That was in 1867. No doubt the same thing was done in other homes in the congregations at Summerfield, Illinois, as well as in other congregations that took an active interest in the erection of the first school of higher education among the Mennonites of the General Conference. It is a question in my mind whether unorganized society existed in any of our churches, or for that matter, in any Mennonite church in this or any other land at that time.

When the first Mission Station of the General Conference was established at Darlington, Indian Territory, and it was decided that a Mission Boarding School should be connected with the work, the women in a number of our congregations united, after some fashion, to supply the bedding and linens that were needed for this work. They also made many garments, which were used in clothing the Indian children, although the Government also issued dry goods, which were made into garments for the children in the Home.

When the first Mission building was destroyed by fire on that fateful February 19, 1882, not only everything in equipment and clothing of the employees and missionaries was consumed, but also four lives of the children, one being the only child of the missionaries stationed there, were lost.

The Mission Societies sprang to the rescue and sent the necessary clothing and bedding to the workers, who were temporarily housed at the Agency, could remain on the place and immediately begin the work of re-building the new station. The Halstead, Kansas, Society, being the nearest one, was the first to ship a large box of these necessities, others soon fell into line. You will see from this that some of our women were more or less organized in this work over 40 years ago.

As the mission work expanded the women became more active along this line. The Foreign Mission Board delegated one of its members to apportion and distribute the goods in such a manner that all stations could be kept on an approximate equal footing. This person sent yearly letters and questionaires to the societies and in this manner kept somewhat in touch with the then existing ones.

Through the instrumentality of Rev. and Mrs. P. W. Penner, the Executive Committee of Mission societies of the General Conference was, by the consent of the Mission Board, called into existence. This was in 1917, when the General Conference convened at Reedley, California. It is no more than just to give Sister Penner much credit, as far as the awakening of new interest in the Mission work among the women is concerned. In her untiring efforts she was instrumental in organizing many new societies, and, because she herself was filled with a Holy Zeal for the work, ably transmitted part of this to the Mission Societies, for she allowed no opportunity to pass by to address them along missionary lines.

Since then the work has been carried on in a more definite and intensive way. The Executive Committee is composed of three members, a President, Secretary and Treasurer. And since the last conference session at Freeman, the secretary and treasurer have each added an assistant, as the work was growing too heavy for busy housewives. It divided the General Conference into three districts, more or less geographically, each member having charge of one of these districts or sections. One section includes the Eastern and Middle District Conference, and is composed of all the States east of the Mississippi River and also Missouri. The other district includes Kansas, Nebraska and Oklahoma, which is the Western Conference, and the third district takes in the Pacific, Northern and Canadian Conference.

It must be stated right here that the women of our conference have responded to this new venture in a most gratifying way. They have always been willing and ready to do the part that was assigned them to do. At first it was no easy task for the Committee to find its bearings and to go about the work in such a way that those who had not been used to doing things in a more systematic manner should not be alienated to the cause as such. I am now thinking more especially of the funds that are collected by our women which are to go through the hands of our Treasurer, for only in this way is the Committee able to prepare correct statistics. We still feel that there is room for improvement, although much has been accomplished, but we are happy to say that our women are rapidly learning along that line also.

To give you an idea what our women are really doing, I shall make use of the secretary's and treasurer's reports, which were printed before the last session of the General Conference, held in Freeman, South Dakota, and cover the transmission from 1920 to 1923. Realizing that statistics are dry, I shall only take the totals, lest I weary you.

In the time from August 1, 1920 to August 1, 1923, 51,066 articles of clothing, 2,691 of bedding, 6,238 lead pencils, tablets and books, 6,322 balls and toys, 2,553 handkerchiefs, dolls, etc., and 5,456 pounds of dried fruit were sent to our City Missions, and our mission stations in India, China, Montana and Arizona and to Germany and Russia combined. Outside of this 26,729 pounds, 3 cases, 31 bales and 1,545 pounds of clothing were sent to Russia. Then there were many unclassified articles made and bought, among which can be mentioned 5,330 articles of clothing, 773 yards, 175 pounds, 8 cases and 322 pieces of dry goods, also large quantities of notions, like combs, scissors, thread, needles, safety pins, buttons, crayolas, spoons and other useful articles, which helped to make life easier and happier wherever they may have been sent. These are by no means complete statistics, because many societies have not kept exact record of their work, nor have sent complete records to the secretary, and some societies did not send in any report whatever.

There is no doubt that our women are also helping many who are needy in their own local communities, of which no one keeps record, except He alone to Whom all our works and the motives that prompt them, are an open book.

Nor is this all what has been done by our women. Our treasurer reports, that during the three years mentioned above, $21,087.29 passed through her hands, of which $4,639.81 were used to build the Girls' School in China. That is the first building the women of our General Conference have put up single-handed, but we hope it will not be the last one and that many more will follow. We are indeed grateful to our Heavenly Father that we have been permitted to do this, as in this building our Chinese Sisters are to be brought to a living knowledge of our Saviour Jesus Christ, Who also came to save them from sin and Satan.

To the Foreign Mission Treasury, $3,620.77 and to the Home Mission Treasury, $733.85 were sent. For German and Russian Relief, $2,668.43 were collected. The **societies** (not individuals) of our General Conference support 44 evangelists, teachers, Bible women and orphans, for which $3,221.65 were used. As the Oklahoma missionaries have dispensed with all clothing in their work, they ask for a certain amount of money, to help make Christmas a Happy Day for the Christians and children. For this purpose $1,091.86 were sent to the five stations in Oklahoma in these three years. I shall not go into detail any more, as there are many other smaller items mentioned. You can see by the above figures, that the work of the women of our General Conference is not a negligible quantity any more.

At the present time the women are, by the consent of the Mission Board, collecting the funds to put up one of the much needed homes for our workers in China, which is to cost $6,000. We are hoping and praying that each woman will do her share, that the needed amount may be collected this year, so we can, upon the advice of the Board, turn our attention to some other necessary building.

No doubt, as our native Christians in the different fields become more and more self-supporting, the sewing done by our women must be gradually diminished and more gifts of money demanded. Oklahoma has entirely, and Arizona almost entirely, dispensed with the made clothing, and our missionaries in China do not want the finished clothing, but ask for gifts of money instead, as they would rather buy the cotton and have the Chinese to their own spinning and weaving, partly because they value anything made by themselves more, and partly because their home-spun and woven goods are so much stronger than that made in our own country.

We feel that we must here give credit to work that is being done by many Sunday school classes and Intermediate C. E. societies, who also work through our Woman's organization.

It may be interesting to learn that in the last three years 18 new societies were organized. There are now 103 organized societies with a total membership of 3,209, working through the Executive Committee.

God has blessed the weak efforts of our women above anything we could ask and to Him alone be all the glory! We praise His name that He has seen fit to use us, if only in a quiet way, for the furtherance of His kingdom at home and abroad. We pray also that He may fill us with His love and Spirit more and more that the needs of the different fields may be met by our efforts and that He may be able in that day to say unto us, "I was an hungered and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick and ye visited Me; I was in prison, and ye came unto Me."

Mrs. S. S. Haury.

P. S. The Bible verse given by our president is: Gal. 6; 9, 10.

THE WOMENS' MISSIONARY SEWING SOCIETY PROGRAM

Given at St. John's Church, Pandora, Ohio

O give thanks unto the Lord for He is good and His mercy endureth forever.

Again we were privileged to meet together as a Conference Missionary Sewing Society. Our program was full of missionary spirit as we were especially privileged this year to have two missionary sisters on furlough with us, Mrs. E. B. Steiner and Miss Martha Burkhalter.

We do rejoice that there are others ready to go out and proclaim the good news, Mrs. Burkhart to India and Dr. Rosella Biederman to China.

May the Lord go with them. Let us all remember them and others in our prayers, also with our gifts.

Our program was as follows:

Song by audience—No. 154, German
Scripture reading, Matt. 14, by the Pres., Mrs. W. S. Gottschall, and prayer
Music—Union choir of the St. John's, Ebenezer, Bluffton and Grace churches.
Roll call, nineteen societies responded with Bible verses
Music—Ebenezer Society
Talk—Dr. Rosella Biederman
Talk—Mrs. E. B. Steiner
Music—Grace Society
Talk—Miss Martha Burkhalter
Music—St. John Society
Offering, which amounted to $220.31
Talk—Mrs. Burkhart
Music—Union Choir
Closing prayer by Rev. Rosenberger

Officers elected for 1925 are:

Pres., Mrs. D. W. Bixler, Bluffton, O.

Vice-Pres., Mrs. Jacob Quiring, Bluffton, O.

Sec., Mrs. Austin Keiser, Dalton, O.

Treas., Mrs. J. M. Regier, Pandora, O.

Progam Committee: Mrs. S. M. Musselman, Bluffton, Ohio; Mrs. A. S. Rosenberger, Pandora, Ohio; Mrs. Ben Sprunger, Berne, Ind.

Let us not grow weary in well doing for in due season we shall reap if we faint not.

Mrs. W. S. Gottschall, Pres.
Martha D. Suter, Sec.

NOTICE

Summer Bible Schools

An interdenominational movement in the interest of more and better Summer Bible Schools for our children was begun some years ago through efforts of Dr. A. L. Lathem, Chester, Pennsylvania. This movement was organized six months ago into the Summer Bible School Association. The reports sent out this spring by the undersigned, have made many of us familiar with the nature of these schools. A number of schools were begun this summer. Now the request comes for reports from all such schools. Will you kindly send in to the office of the president of the Association, Dr. Lathem, above mentioned, the name of your Church, enrollment of your school, average attendance, percentage of attendance, number of teachers, total cost, and length of term?

With the organized effort of some of our own conferences and these united efforts with workers of other denominations. Much good should result in reaching children for early conversion and "Biblio-centric" faith and walk.

P. R. Schroeder.

THE MENNONITE

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BETHANY DEACONESS HOSPITAL—AMERICAN FALLS, IDA.

Aberdeen, Idaho
Sept. 8, 1924.

At the annual business meeting of the Bethany Deaconess Hospital held in American Falls on June 6, 1923 it was decided to sell our hospital building and all other property to the United States for the sum of nineteen thousand dollars ($19,000.00).

The money received from the sale of this property is to be divided as follows: Six thousand dollars ($6,000) towards a hospital in China and six thousand dollars ($6,000) towards a hospital in India. The balance of the money to be used, if necessary, in continuing the hospital work in American Falls until such a time as the United States requires the use of this property for reservoir purposes.

Of the above amounts the money for the hospital in China is to be turned over to the Foreign Mission Treasurer at once while the money for the hospital in India is to be invested by us in county and state warrants until such time as the Foreign Mission Board decides to build a hospital in India. The interest received from these investments is to be used, if needed, for our hospital work in American Falls, Idaho.

In the event that the hospital work in American Falls is discontinued, all money left in the treasury is to be divided equally between the hospitals in China and India.

At the annual business meeting held on June 19, 1924 we received the money for our hospital building and property. We would now be free to discontinue our hospital work, but the United States offered us the free use of the hospital building until such a time as they have need of it and it was decided that we continue in this work for a while longer but only so long as we do not go too deeply into debt.

It was also decided at this meeting that inasmuch as our Foreign Mission Treasury is so often short of funds, we offer them the use of the money for the hospital in India, they to pay us interest at the rate of 5 per cent. per annum. If we find that we do not need this interest money it will be paid back into the treasury of the Foreign Mission Board. This matter was taken up with the Foreign Mission Board and they consented to this plan so we can now report that we have sent twelve thousand dollars ($12,000) to the Foreign Mission Treasurer and instead of owning one hospital in American Falls, Idaho, we have made a start towards hospitals both in China and India. We hope this fund will grow rapidly and the day soon come when these hospitals in our foreign fields will be doing much good for a suffering humanity.

Sincerely yours,
J. E. Toevs, Sec.

Other Mennonite papers please copy.

CORRESPONDENCE

Escondido, Calif.—As some of the readers of the Mennonite may know Escondido means the hidden valley.

But even though this valley and town has been appropriately so named since it is, as it were, hidden between mountains and the desert beyond, yet with its beautiful and productive orange and lemon groves and its well yielding vineyards and well paying chicken and other ranches, it is in reality not hidden anymore.

Furthermore this town and its fertile valley is connected by paved highways with the great cities of San Diego only 34 miles and Los Angeles only 110 miles away and also with the town, well known to us Mennonite people, Upland, only 100 miles distant and the near beach town, oceanside, only 20 miles from us. Such good paved roads have become the highways of tourists and homeseekers through and to Escondido that one is often astonished where all the people might come from. When one takes note of how many of these people make this their home then one begins to realize more than ever that Escondido is not anymore unknown and hidden. This town and its great surrounding valley show a gradual and healthy growth.

There is another aspect in which to a certain degree and for some time Escondido has been as it were hidden, and that is in respect to the Escondido Mennonite church, since of late not very much has appeared in our church papers from this place. If this church had died out there might be a good reason for it but since that is not the case this silence shall be broken by this article.

Even though our congregation is only small at present we can say to God's glory that we have experienced the fulfillment of His promise when He says: "Where two or three are gathered in My name, there I am in the midst of them."

For the past year we have had Sunday school and preaching services every Sunday morning with but one exception. During the winter months we also had evangelistic services Sunday evenings every first and third Sunday of each month in the English language, and every second and fourth Sunday of each month Christian Endeavor meetings, where not only the young folks but all those who come to Sunday school and the preaching services took part. Still other inspirational and helpful meetings were the prayer and Bible study meetings we had every Wednesday night till some time in May.

Every other Wednesday we had song service in connection with prayer meeting, dropping the Bible study for that evennig.

Another blessing this congregation could experience last fall at its reorganization is that one member was added by baptism and three by certificate for which Rev. M. M. Horsch from Upland kindly rendered his splendid services. At this occasion we also had the privilege of having the blessed fellowship with our Lord and Master Jesus Christ in partaking of the Lord's Supper.

At present the Lord is blessing us richly with the encouraging fact and experience in that we have the great joy of giving catechism instructions to three of our young folks who expressed a desire for such instruction. Bring praises to the good Lord for all His blessings upon us. But we also greatly covet your earnest prayers especially in regard to the unique problems in our small congregation.

May we at this opportunity invite such of our Mennonites who are planning either a change of home or change of climate to come and see whether Escondido is probably just the place they are looking for. Come and help us build Zion, we need you.

May the Lord bless every reader of The Mennonite is the prayer of the writer.

H. D. Voth.

First Mennonite Church, Phila.—An unusually attractive and interesting service with us was that of the evening of Sunday, Sept. 14, being the commencement exercises of a teacher training class of seven who had completed a three-year course. All the members of this class had previously completed a one-year course, but, considering their training still incomplete, they were willing to understake the task of a three-year period of study and reading. A reward, in a measure, came to the members of the class when the pastor, who was the teacher of the class, presented them with diplomas, and gave out the information that in all the tests of the course, no one failed of maintaining an average of 90 or more.

Dr. M. Hadwin Fischer, of the Christian Education Department of the Pennsylvania State Sabbath School Association, gave the address of the evening. The speaker in introducing his remarks was lavish in his praise of what was accomplished in a church of a small denomination, stating that the member graduating from a three-year course last year, in a denomination numbering its members by millions was 51. Another denomination, also running into millions graduated six.

The speaker handled his subject of training for leadership in a masterly way and in a manner that made a strong appeal to the congregation which nearly filled the church auditorium.

Two members of the class read papers, which will appear in full on the Sower page.

A surprise part of the program was a tribute paid to the teacher by the class in a talk made by one of them, in which she recounted the experiences in the meetings for study and expressed grateful appreciation for Rev. Neuenschwander's services. In further appreciation, a library of twelve workers' books were presented to the pastor as a gift from the class.

Will there be another such delightful service three years from date? Much will depend on the answer to the appeal for others to come forward to take up the study in a class to be formed immediately.

The members of the graduating class are the Misses Emma Kratz, Irene Wiest, Edith Wiest, Wilhelmina Kuyf and Messrs. Earl Kramer, John Hunsberger and Irvin Hunsberger.

Corr.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TEN REASONS FOR A FAMILY ALTAR IN EVERY CHRISTIAN HOME

1. **Because** it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

2. **Because** it will give you strength to meet the discouragements, the disappointments, the unexpected diversities and sometimes the blighted hopes that may fall to your lot.

3. **Because** it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. **Because** it will sweeten home life and enrich home relationship as nothing else can do.

5. **Because** it will resolve the misunderstanding and relieve the friction that sometimes intrudes into the sacred precincts of family life.

6. **Because** it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. **Because** it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. **Because** it will powerfully reinforce the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

9. **Because** it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. **Because** the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessings.

Have you an altar, Have you reported on the covenant card? Why not?—Rev. Geo. Longaker, Akron, Ohio.

A skyscraper church is to be built in New York costing $4,000,000 and exceeding the Woolworth tower in height. The church part of the structure is to fit in among stores, offices and apartments, the rent of which will support the divine service.

A HOME MISSIONARY

Ruth came home from the mission band meeting with two bright red spots on her cheeks, and her eyes shining. "I've got to be a missionary," she said, "and leave my home and go to teach the heathen."

"The poor heathen!" said big brother George. "What could a little thing like you teach them, I'd like to know?"

"I don't care; I think I could tell them Bible stories, and they don't know a one of them."

"I could hardly spare my little helper," said mother, "but that needn't keep her from being a missionary."

"There, George, mamma thinks I can do it," said Ruth, with a look of triumph at her brother.

"Begin on me, little sister", said he, "for no heathen ever had gloves that were fuller of holes than mine, only I suppose theirs are one big hole."

"Yes, you may", said mamma. "Being a missionary doesn't mean going away from home, always, but doing little acts of kindness to those who need them, right here. I don't believe many heathen are poorer than that new family that has just moved into town, and I'm going to send you with a basket of food to them this very afternoon."

All the time she was talking, mamma was showing Ruth how to mend the rents in George's gloves. "Then there is the Anderson boy," she went on. "The poor little chap is only five years old, and he probably will never be able to walk."

"But he is not poor," said Ruth.

"Money can't buy happiness", said the mother. "I know a girl who can draw funny pictures that will make anybody laugh, and I think a slate full would bring a jolly hour to the sick boy."

And soon Ruth was hard at work with her slate pencil, with a very happy look in her eyes.—WAIA.

GOD IN EVERYTHING

God often uses humble occasions and little things to shape the course of a man's life. The wearing of a certain pair of stockings led to a complete change in my life. I had made a trip as a boy on a canal boat, and was expecting to leave home for another trip, but I accidentally injured my foot in chopping wood. The blue dye in the home-made socks poisoned the wound, and I was kept at home. A revival broke out in the neighborhood meanwhile, and I was thus kept within its influence and was converted. New desires and new purposes then took possession of me, and I was determined to seek an education that I might live more usefully for Christ.—James A. Garfield.—WAIA.

ONE MEANING OF CHURCH MEMBERSHIP

On a wind-swept hillside stood a solitary tree. It had had a hard struggle to live there in the many storms that had beat upon it, but it thought now that it was tough and strong and that no storm could move it. So it laughed to the birds that told it of other trees, hundreds and hundreds of them, that stood together on many hillsides. "I'd rather stand alone", said this tree proudly. "See how strong I am. Nothing can ever move me."

But the next spring when the birds returned the tree was gone. A great storm had come up and torn it up by the roots, and the farmer had cut it up and used it for firewood.

But the trees in the forest stood firm. Wind that will uproot a single tree can do little damage to a forest. One tree protects another when they stand together.

And this suggests one meaning of church membership. If we stand alone we fall into temptation; but if we stand together we can resist. The church helps to make us strong. It protects us in stormy times. It gives us shelter, as it were, from the blast. It gives us friendship that helps us in time of need. God meant it to do this and more for us.—Junior Endeavor World.

WHO IS RIGHT?

Some years ago we clipped two short poems on "Opportunity". For various reasons they were peculiarly interesting. All of us who are at all alive are looking for opportunities—our opportunity, if you please! That alone made these poems interesting. Then one of the poems had as its author that one-time famous Senator from Kansas, John J. Ingalls, who captivated many an audience with his brilliant oratory. Another thing that made these poems attractive was that they at least apparently contradicted each other.

Is Ingalls right, when he says, that opportunity knocks once and returns no more; or is Malone right in the assertion: "They do me wrong, who say I come no more"?

Webster defines thus: "Opportunity: Quality or state of being opportune; 2. Fit or convenient time; a time or place favorable for executing a purpose; a suitable combination of conditions; suitable occasion; chance."

Bacon says: "A wise man will make more opportunities than he finds." Shakespeare says: "You have many opportunities to cut him off. . ." The Romans said: nunc aut nunquam—now or never. The Germans say: Einmal ist keinmal. We in America say: Strike the iron while it is hot, or, Make hay while the sun shines, or, Take time by the forelock, or latterly we speak of the "psychological moment". The Biblical expression is: The hour is come!

Here are the poems. Read them, think it over, and let us know your conclusion.

Opportunity

Master of human destinies am I.
Fame, love and fortune on my footsteps wait;
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake—if feasting rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save Death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore—
I answer not and I return no more.
—John J. Ingalls.

Opportunity
(The Reply)

They do me wrong, who say I came no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.
Wail not for perished chances passed away!
Weep not for Golden Ages on the wane!
Each night I burn the records of the day
At sunrise every soul is born again,
When down in mire wring not your hands and weep,
I lend my arms to all who say "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.
Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.
—Walter Malone.

Along the same line read what you find under, "When you don't get what you like—what?"

Forbes says, If you cultivate your talents you'll always find an opportunity to use them.

In a later issue we hope to present two views on "Freedom" as expressed in two short poems.

Speaking of poems, have you noticed and read those on the front page of The Mennonite in several issues signed M. M. H.? Well, they are worth reading and studying. The one in the issue of May 1 is well worth memorizing.

"THE HUMANITARIAN"

Seeing how the world suffered and bled,
He said:
"My life shall bring
Help to that suffering."
Seeing how the earth had need
Of sheer joy and beauty
Above all bitter creed
Of cruel penitence and duty,
And how mankind
Thirsted and cried for joy it could not find,
His heart made quick reply,
"Men shall know happiness before I die!"
He who brings beauty to the lives of men
Needeth no tribute of recording pen.
His deeds are graven in a place apart,
On the enduring tablet of the human heart.

LITTLE THINGS

"A little burn will hurt;
A little sting will smart;
And little unkind words
Will grieve the human heart."
—Selected.

I WOULD BE TRUE

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare;
I would be friend to all, the foe, the friendless,
I would be giving and forget the gift.
I would be humble, for I know my weakness,
I would look up, and love, and laugh, and lift.

GOD BLESS YOU

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know, that far or near,
My loving thoughts attend you.
I cannot find a truer word,
Nor fonder to caress you,
Nor song, nor poem I have heard,
Is sweeter than God bless you,
God bless you! So, I've wished you all,
Of brightness life possesses,
For can there any joy at all
Be thine, unless God blesses?
God bless you! So I breathe a charm,
Lest grief's dark night oppress you,
For how can sorrow bring you harm,
Since 'tis God's will to bless you?
And so through all thy days,
May shadows touch thee never
But this alone, God bless thee friend,
Then art thou safe forever.

—Harry Work.

BARK AND GRAIN

You can't tell much about the grain
By looking at the bark;
And yet, from Oregon to Maine,
From daylight until dark,
A lot of people judge a lot
By what you wear or what you've got,
A lot of folks who never tried
To see the sort of man inside.

THE C. E. TOPIC

October 5

In His Steps. 10. How Jesus Cheered the Fearful and Discouraged

Matt. 9:2; 10:24, 33; John 14:1-3

In the life of every person there comes a time, or many times, when he or she is in need of comfort and sympathy. This is a vale of trouble, a land of tears, and often a life of misery. Were we left to the comforts of those around us, who had nothing but their human feelings to express, we might welcome their sympathy, but it would hardly do anything but emphasize misery, since they, like us, have troubles of their own. At any rate, they would not be in a position to help us out of the trials from which they themselves find no relief. It is of the nature of revealed religion to offer man the help that he cannot get of his own efforts. He must look to a Supreme Being to lend him the strength to rise above his miseries and troubles of body mind and soul. It is the comfort of the Christian to know that, no matter what happens, there are always better things ahead. Other religions live in the glories of their past. Christianity lives for the future, so that, hard as are the times, one is always assured of something better to come. Distressing and discouraging, as may be the state of any man or woman, it is of the nature of our faith to assume that one that God has a future, always full of greater possibilities waiting. No one can be a mere man without God without inviting to himself a future of gloom and distress. He cannot hope to solve life's problems to satisfaction. When he stands at the grave there is no hope to assure him and when confronted with the great questions of soul he is helpless and alone, of all men the most miserable.

Jesus came into the world with the distinct purpose of bringing cheer. He says of Himself: "I am the Light of the world." He came that we might have life more abundantly. Wherever He came there was cheer of some kind for some one, let it have been the mourner, the sufferer from sickness, or the victim of poverty. Though Himself the man of sorrow and acquainted with grief, it was His ministry of love and service that banished grief or gave power to overcome it. Not only did Jesus make it His mission to banish trials and discouragements that are the common lot of humanity, but, He also commissioned those who bear His name to do the same. "Ye are the light of the world." It is a mercy that He called so many to Him and to His service to send them out into this world of misery and sin with their mission to make this a better and a happier world in which to live. Our Lord is continually making men and women more cheerful and less discouraged through the ministrations of His disciples. We only answer the question: How does Jesus cheer the fearful and discouraged? when we make it our chosen mission to walk in His foosteps of love and service.

It is not the will of God that His children should be fearful. Turn to your Bibles and see how many times He is saying to His people "Fear not", "Be of good cheer", "Be very courageous", "Be strong", etc. It makes us feel that God has no use for the coward. There might be occasions when, without Him, we might be afraid, but, He has removed the occasion for fear. He tells us "I am with you". In the New Testament we have the description of the Christian soldier in full armor. He has foes to meet and overcome, but He also has every reason to know that He will be the victor and therefore it is wrong for Him to be afraid. In the Christian armor, as described by Paul, there is sufficient protection and there are enough arms to meet the foe if he is fearlessly met face to face but he who runs away from duty has no help or protection. There is no armor provided for the back.

Discouragement is the corroding influence that speedily unfits one for future responsibilties. With all the assurances and promises that God's word contains, there is no excuse for discouragement on the part of the child of God. He has placed into the hands of every believer the power of prayer. It is the mighty instrument that brings to the help of those who believe and obey Him the unseen forces and makes them work for good. Faith always has a hopeful outlook. It has confidence in the promises and relies upon the ever present Spirit to work according to the pleasure of God, which is the best and only thing any reasonable person may expect.

There are so many instances in the Bible that portray the sympathy and help of the Saviour under many trying conditions that one must be blind indeed who cannot see and realize all that God intends for him. Jesus came to the disciples when they were alone at sea and fearful, just as He is ready to manifest Himself whenever the storms of life overtake us and there is no human help near. He came to the disciples when they were shut up for fear of the Jews. When we feel that we are surrounded on every hand by enemies we may take comfort in the thought that He is with us and that nothing else matters. There is one short passage in the Bible—the shortest in fact. It says that "Jesus wept". The Bible would be incomplete without those two words. We may be in great distress and sorrow but that need not plunge us into despair and discouragement. As He mingled His tears of sympathy with those of the household of Lazarus, so His great heart even now bleeds in sympathy for the tried and troubled children. Have you trouble? Jesus knows and Jesus cares. That is enough. Our hearts may take courage and in all faith, we may rely upon Him for bringing us out of all our trials.

THE S. S. LESSON

Oct. 5

The Choice of the Twelve

Matt. 10:1-8

Golden Text:—"Freely ye received, freely give." Matt. 10:8.

The events of this lesson took place in the year 28 A. D. in the second year of our Lord's ministry. The place was on the Horns of Hattin or the Mount of the Beatitudes. A hill about the centre of the west coast of the Sea of Galilee. From what we learn from the evangelists all of the disciples were comparatively young men, some of them, notably John, still in their teens. They were called for the special purpose of carrying the Gospel to many peoples and many lands. Their minds were to be shaped for the great task before them. They needed the physical vigor to enable them to carry on the difficult task and their presence in the world was needed for a long period of years. All this called for the vigor of youth. God often places the future into the hands of young people and it is important that they give their lives to their tasks in the best period of their years. John, the youngest, was destined to survive the rest for a long period of years and he was then needed to preserve the faith with the witness of one who knew the Lord and still remembered His instructions.

The twelve whom Jesus called to Him on this occasion had already been His followers. Of some of them we are told how they became disciples, of others the Gospels are silent concerning their call. Here they were chosen to be Apostles. The word apostle means one sent. They were to be sent out commissioned to a particular task. The authority given them over unclean spirits and to heal the sick were the credentials by which they would show that they actually represented the Lord. Their chief business was to preach. The performance of miracles gave proof of the message they delivered.

"There are four lists of twelve found in Matt. 10:2-4; Mark 3: 16-19; Luke 6:4-16 and Acts 1: 13. The first four in each list contains the two pairs of brothers. The second and the third fours are also the same, with names in different order. In four lists Peter's name stands first and that of Judas last. In all four, also, Philip heads the second division and James, the son of Alphaeus, the third. To this list add Matthias, who took the place of Judas after the traitor's suicide, also, James the Lord's brother, Barnabas and Paul, who are also called apostles though they did not belong to the twelve. "Apostles" from the Greek verb "to send", signifies a messenger or envoy, and the word was used of a government messenger dispatched on foreign missions, especially to collect tribute money for the temple service."—Peloubet.

The apostles differed widely in personality thus making the twelve a representative group. Peter was the recognized leader and spokesman. A man who acted impulsively. He was full of contradictions. He confessed Christ the Son of God, yet would tell him what to do. He walked on the water but became afraid. He pledged to die for his Master, yet denied Him. But he was destined to become the fearless and powerful preacher. Andrew, chiefly noted for having brought his brother Peter to Jesus. James, the brother of John, the first of the twelve to suffer martyrdom. John, the youngest, the only one of the twelve, besides Judas, whose death is recorded in the New Testament and the only one of the number who is believed to have died a natural death. He was the author of the Gospel and the Epistles bearing his name. Philip, a townsman of Peter, who brought Nathanael to Christ. He it was who brought the Greeks to Christ and stupidly asked Him to show the Father. Bartholomew, probably the same as Nathanael, who early became a disciple. Thomas, noted chiefly for his doubtings concerning the resurrection of Jesus. Matthew, otherwise known as Levi, a tax gatherer called to the discipleship from his job. All we know of him is his call, the feast he gave to his friends when he became a disciple, and the Gospel which he wrote. It is said that more sermons have been preached from the Gospel of Matthew than any other book in the Bible. James, called the son of Alphaeus to distinguish him from the brother to John, and James the brother of the Lord. Thaddaeus, also called Lebbaeus and Jude, but he is not to be confused with Judas who betrayed Jesus, or Jude, the brother of the Lord. Simon the Canaanite, also called Zelotes, indicating his having belonged to the party Zelotes, that stood for the recovery of Jewish freedom and Jewish institutions. Judas Iscariot, never mentioned except in connection with the betrayal of the Lord. Probably from the Judean city of Kerioth. Says Rev. Henry Lathan "The apostles were not men whom the founder of a policy or a school would have chosen to win over to their views. Our Lord does not choose His successors for their power of attracting crowds. He does not teach men to argue or to preach. They prevailed by what they were and what they did, more than by what they said. They had not the spirit of kindling enthusiasm and leading captive the minds of men. They did not possess the magic which masters the will. Their success comes of what they had to say and not in the way in which they said it." So every one who makes Christ his Master is appointed to witness for Him. Like the disciples, one is called to Him only to be told to "Go" and bring everything for which the Saviour stands to those who do not know Him.

It was to the "lost sheep of the house of Israel" that they were sent. The time was not yet ripe for the Gentiles or the Samaritans to hear. Their opportunity would come later. They had a message concerning the "Kingdom" the same message is given to the disciple of today. They were to do deeds of mercy in His name. Such deeds of mercy and sympathy always must go with the preaching of the Gospel.

RELIEF NOTES

(Conducted by Levi Mumaw)

Under date of August 26 we received a cable from our workers in Russia asking for Five Thousand Dollars immediately. We replied at once advising that we could not meet this request because our funds would not permit it. A further reply from them reads as follows.

"Urgent Four Thousand Dollars immediately. Need Ten Thousand soon for early grain purpose."

This brings to us the situation our workers are again facing because of the crop failures already reported and the new reports now reaching us. According to these reports, the several colonies in the Volga district in Russia have suffered complete crop failures as well as the colonies of Siberia. In these areas probably one-third of the Mennonites in Russia and Siberia are affected. The reports from the Ukraine or Southern Russia indicate that enough has been harvested to provide food for the winter for these colonies unless the tax levied by the government will reduce these stores to such an extent that there will not be enough left to cover their needs.

The accompanying illustration shows the actual condition of a family in Siberia as found by our workers in that section. The family is standing beside the low hut of earth that serves as a place to live.

We have a photo of a group of sixteen children from this same section which we dare not present for publication. The photo represents the actual condition found here in July of this year. Out of the sixteen children there are three that are naked, another that has a few rags hanging over its shoulder. The ages of the children range from about five to twelve years. The group is divided about equally in boys and girls. Those that have any clothing are only half covered and would not have any material shelter for the cold winter of that country. During a recent clothing distribution made possible by a shipment from the colonies in Russia these children were given one outer garment each. How shall they face the cold winter before them?

It has not been considered advisable to send clothing to Russia from America because of the high cost of transportation. We can however provide funds through which clothing can be bought for them in Russia and placed at their disposal as well as the food that they need.

We are pleased to report that through your assistance the Mennonite Central Committee has been able to forward regularly each month since the first of the year $4,000.00 for the work in Russia and Siberia. This has not all been possible through the contributions reaching us. There had been a small reserve from which the needs were met in case the monthly contributions were not sufficient to meet this program. We are sorry to report that this reserve is now exhausted and with the new conditions arising in Russia, our further assistance for these unfortunate people will depend wholly on your contributions for the work.

By a special effort we are able to meet the first demand of cable above and the Four Thousand Dollars will be made available for our workers within another week. How shall we provide for the Ten Thousand Dollars that will mean so much to those who are facing starvation unless help can be brought to them?

Scottdale, Pa., Sept. 5, 1924.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT

For July and August

General Fund: Christian Ch., Moundridge, Kan., $45.87; Senior C. E. Soc., Berne, Ind., $21.40; Mission Boxes, Berne, Ind., $35.69; S. H., Newton, Kan., $5; First Menn. Sewing Circle, Phila., Pa., $27.50; Bethesda Ch., Children' Day Offering, Marion, S. D., $66; Salem Zion Ch., Marion S. D., $25; Sichar Ch., Cordell, Okla., $16.71; Bergtal Ch., Corn, Okla., $10.01; First Menn. S. S., Upland, Cal., $132.28; First Menn. Ch., Aberdeen, Idaho, $32.23; Wadsworth, O., S. S. and Ch., $11.03; First Menn. Ch., Mt. Lake, Minn., $25.21; Escondido, Cal., Ch., $15.52; Inman, Kan., Ch., $28; First Menn. S. S., Bluffton, O., $28; Zion Ch., Children's Day Collection, Dallas, Oregon, $9.20; Missionary Soc., Trenton, O., $15; First Menn. Ch., Upland, Cal., $29.59; Pratum, Oreg., S. S. and Ch., $8.20; Hoffnungsau Ch., Inman, Kan., $36.81; Grace Ch., Pandora, O., $34.50; Rosenort Ch., Laird, Sask., $70.47; Johannestal S. S., $106.81; West Zion Ch., Moundridge, Kan., $40; Didsbury, Alta., Can., Ch., $41.50; Bergtal Ch., Pawnee Rock, Kan., $20.23; Halstead, Kan., Ch., $52.90; Ruff, Wash., Ch., $5.40; Tabor Ch., Goessel, Kan., $44; Salem Ch., Dalton, O., $40.

Special Los Angeles Building Fund: Bethesda S. S., Henderson, Nebr., $62.70; Beatrice, Nebr., C. E. Soc., $5; Dallas, Ore., Ch., $21; Friends, Newton, Kan., $50; C. A. Krehbiel, Long Beach, Cal., $50; Klopfenstein, Long Beach, Cal., $50; Members Menn. Mission Ch., Los Angeles, Cal., $683.-55; Beatrice, Nebr., Ch., $165.40; Wayland, Ia., S. S., $30; First Menn. S. S., Bluffton, O., $37; Menno S. S., Odessa, Wash., $30.

City Missions: Brudertal S. S., Hillsboro, Kan., $52.79; Emil A. Dester, Deer Creek, Okla., for Altoona, $10; Bethlehem S. S., Bloomfield, Mont., for poor children, $47.76.

Church Building Fund: Bethel Ch., Perkasie, Pa., Refund, $300.

Total Receipts	$2,675.26
Cash Balance, July 1	82.51
Paid out during the two months	3,425.45
Borrowed to meet payments	1,000.00
Cash Balance, Sept. 1	$ 332.32

Gratefully acknowledged,

J. E. Amstutz, Treas.,
Trenton, Ohio.

JOTTINGS

One hundred Mennonites, with their families, are reported to have left Meade, Kansas, for San Antonio, Mexico, where they will purchase land and form a colony. Cheap land is the attraction.

On October 19 the brethren in Kansas will hold an elaborate celebration of the 50th Anniversary of the Russian Mennonite settlement in that state, at Hillsboro. The Mennonite hopes to present a complete report of the event in a later issue.

The Mennonite Brotherhood will hold its Seventh Annual Meeting in Eden Mennonite Church, Schwenksville, Pa., Sept. 27. Besides the regular business, Rev. G. T. Soldner will give an address on the subject, "Our Historic Doctrine of Peace at the afternoon session. The evening session will be addressed by Mr. Harry E. Paisley, of Philadelphia.

Among the activities in the Summerfield, Illinois, church, we note the organization of a promising Junior Endeavor society with fifteen members enrolled. Mrs. Andrew Bechtel and Miss Estella Camp are having the work in charge. The boys and girls are taking real interest in the move. Plans are on foot for wiring the church and equipping it with electric lights. This will be a great convenience, and indeed a necessity, as the present gas lighting system has given considerable trouble of late. Baptismal services will be held on September 28, when a class of 12 young people will be received into church membership. Communion services are to be held on October 5.

The oldest church in the world—that built in 300 A. D. on Mount Ararat by St. Gregory—is to be exactly reproduced by the Armenians of Los Angeles. A congregation of 600 will worship in it.

The First Mennonite Church of Newton, Kansas, called Rev. A. Warkentine as a Minister on Sunday the 14th. Rev. J. E. Entz, elder of the congregation, made a few appropriate remarks, after which Rev. Warkentine preached the sermon. There was special music by the choir.

Bethel College opened with the most promising year before it. The enrollment on Monday noon was 236. The Freshman class numbers over 70, which gives it the distinction of being as large as the entire Academy. The Academy freshman class numbers 10. This is almost the exact opposite of the enrollment 10 years ago, when there were 10 college freshmen and 70 Academy freshmen.

The Berne, Indiana, Church, reports that its enrollment in the Summer Bible School this year was 193, with an average attendance of 94.7 per cent. Six teachers were employed at a total cost of $391.51. There were about 5 or 6 routes into the country with volunteer drivers, bringing the children in daily within a radius of 5 miles, from June 16 to July 18. Missionary P. J. Boehr's were in town for a week, showing pictures, visiting and preaching. Their ministry left a deep impression. About $570 were given for missions. Sister Levina Burkhalter, from the Los Angeles Mission, now at home on a furlough, brought the message to the people on the morning of September 14. Rev. Elmer Neuenschwander, on his way to his new charge at Ebenezer, Bluffton, Ohio, stopped off to give two refreshing messages on the practical life of faith.

Today ends the golden anniversary celebration of the Mennonites of South Dakota—the commemoration of their 50 years of residence, of enterprise, of thrift, and of steady growth in the Sunshine state. These people have a very interesting history and one filled with determination, firm belief, courage and hardships. In the old country they suffered for their faith. In their early years here they suffered from the rigor of the climate and from the depredations of the Indians. But at last they have peace, and national recognition as desirable citizens, and are granted privileges which are concessions to their sincere religious beliefs. The state joins with this group of people in their rejoicing over what the last 50 years has brought them.—The Daily Argus Leader, Sioux Falls, S. Dak.

TO THE MEMBERS OF THE MENNONITE BROTHERHOOD

Brethren:

At the Annual Meeting of the Brotherhood, to be held at Eden Mennonite Church, Schwenksville, Pa., on September 27, 1924, at 2:00 o'clock, P. M. (Standard Time) action will be taken upon a proposed amendment of Article II, Section I, of the By-Laws, so as to make said Section read as follows:

ARTICLE II

Membership

Section 1. Any male member in good standing of any congregation of the Eastern District Conference of the Mennonite Church of North America, and any male member of any Evangelical Christian Church who will accept this Constitution, shall be eligible for membership, and any such person may become a member by signing an application card in such form as shall be prescribed by the Executive Board, which application shall be approved and endorsed either by one of the executive officers of the Brotherhood or by the Chairman of the Local Committee, or by the President or Secretary of any Local Chapter; said membership shall not become effective until the application card, accompanied with the payment of one year's dues in advance shall have been received by the Secretary of the Brotherhood, or by the Secretary of the Local Chapter, of which the applicant intends to become a member.

Erwin S. Weiss, Secretary.

MARRIAGE

Baer-Costello. On September 9, 1924 in the Mennonite parsonage at Summerfield, Illinois, Mr. Harold Baer of Summerfield and Miss Ella Costello of Bellville, Illinois, were united in marriage, Rev. A. S. Bechtel, pastor of the Summerfield church, officiating.

Reverence to God is more essential than the exaltation of man.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. **15c.**

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. **15c.**

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. **15c.**

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. **15c.**

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, **15c.**

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅞x2, **15c.**

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c
Full leather $1.25

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c
Full leather 90c

No. 1

Bibles

Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5½x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅞ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 Self-Pronouncing Pictorial Bible, French Morocco, gilt edges, size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5½x3¾, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined..... 4.65

No. 03232x **French Morocco,** divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined..... 5.00

No. 03203x **French Morocco,** divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, OCTOBER 2, 1924. No. 39.

SEWING SOCIETIES, ATTENTION, PLEASE!

The Peters Sisters at Dallas, Oregon, have been sending large consignments of dried fruit for India annually. This year they wish to send some fruit to China also, but feel unable to advance the money to pay the freight to China, making mention of the fact, that perhaps some of the societies who do not send fruit, might be willing to contribute towards paying the freight. Will those societies who are willing to bear part of that expense, please send the money to Mrs. J. G. Regier, Newton, Kan., who will then forward the same to me. As the freight must be pre-paid, the fruit cannot be forwarded until the money is on hand.

With best wishes to all the societies,

Mrs. S. S. Haury.

MISSIONARY BOEHR'S PLANS

Souderton, Penna.,
Sept. 24, 1924.

Dear Friends:

Now that we have somewhat more definite plans we can let you know better of our whereabouts now and in the near future. In accordance with our desire the Mission Board favors my attendance at Princeton Theological Seminary for some refreshing of Bible knowledge, and further study while on our first furlough. It is so fortunate that we will have Dr. Samuel Zwemer, the prince of missionaries to Mohammedans, from Cairo, Egypt, for the entire first semester at Princeton Seminary to speak on missions and give a regular course in that subject. So also a veteran missionary from India. It is well to mention that the Theological Seminary is absolutely separate from Princeton University, although it is next door to some of the University buildings. Then, too, this Seminary is under the Presbyterian church, and it is one of the most conservative seminaries of the country, and has a few very strong defenders of Bible faith. We have already secured an apartment at Princeton where my family can be with me, and school opens Sept. 30th. Our address will be there at 219 Nassau Street, Princeton, New Jersey. And we will be only an hour and a half out of Philadelphia by rail, and thus within easy reach of all of the churches of the General Conference in the east, which we want to serve with the missionary message from our China field. We want to get to every place of worship of our General Conference Mennonite churches in the eastern conference in accordance with a program to be made out shortly, or upon invitation. Will you not join in prayer that God's cause among heathen people be furthered through us, while on our furlough? And we do ask especially the earnest cooperation of the eastern churches and pastors while we are planning to visit all of them during the Seminary year.

It may be common knowledge that our family has had a few months' stay in the home of parents W. S. Gottshall in Bluffton, in which community we have given missionary messages here and there. But it is not as common knowledge that our family did receive so much love in the parental home, and from the dear brethren and sisters in and around Bluffton. Especially from some sisters and brethren very much in both a material and a spiritual way. We say "ein Gott vergelt's Euch!" Also have we been given the very best every way in the Berne, Ind., circle of our church connection. Also have we been lovingly received in the Pennsylvania churches as far as we have been around. Housekeeping at Princeton has been made much more possible by a number of friends, and we are thankful to them all whether we write to you personally or in this manner in our church paper.

Even though it is somewhat tiring for a mother with a month old baby (on Sept. 4th) to travel back and forth, the Lord has given strength and health in the family, with a small exception, because our second child has had quite a cold causing him to have a stiff neck.

Already a number of times we have shown a seleetion of stereopticon pictures from China, and we have them with us wherever we go. The improved film slide is very light in weight and so one can easily carry hundreds of these wherever one goes. Thus far we have nearly 200 pictures of our mission work and otherwise, but all of our own taking.

Cordially yours, for the family,
P. J. Boehr.

COMMEMORATION OF THE FOUNDING OF OUR CHURCH

A few weeks ago there was published in the columns of this paper a letter from the brethren in southern Germany inviting us to join them in the celebration of the four hundredth anniversary of the founding of our church.

The Executive Committee of the General Conference took counsel in the matter and through its secretary made reply to the letter as follows:

Newton, Kansas,
August 18, 1924.

Rev. Christian Neff,
Weierhof near Marnheim,
Germany

Dear Brother:—

Your letters to the President and Secretary of our Conference, urging us to join with you in a general service commemorating the founding of our denomination four hundred years ago January 25th next, have been received, and I am pleased to convey to you the result of the counsels of the Executive Committee of our Conference as follows:

We appreciate the kind invitation extended to us by the brethren in southern Germany and these are the answers and suggestions that we would make to your letter:

1. We gladly join in the movement to make this commemoration service on Jan. 25, 1925 one that shall be worthy and pleasing to God, and feel sure that our churches, individually and collectively, will heartily consent to take part in it.

2. We endorse fully the plan that on this occasion all the Mennonites in the world, through their representatives, meet at the birthplace of our denomination, in Switzerland, in a convention consecrated to the glory of God, and we shall try to have our Conference represented.

3. With respect to the publication of a collection of articles that shall commemorate the event, we are also agreed, and our Conference will not stand back in meeting its share of the necessary costs. However, we believe that these could be covered largely by the sale of the publication, even if printed in more than one language.

4. In the preparation of the articles for this memorial publication we feel that the writers ought to keep in mind that it is to be a book by Mennonites for Mennonites, and yet not lose sight of the fact that it should also make clear to the world on what true and immovable Biblical grounds we stand. In order to accomplish this purpose we believe that our own historians, as far as they possess the ability, should be used, inasmuch as it is of vital importance that the Mennonite viewpoint and doctrines be clearly set forth.

It might also be proper if the addresses that are held at the birth-place of our denomination could be made to center on the state and condition of our people in the different parts of the world, since the history of its founding will be set forth in the memorial book.

Furthermore, the brethren that shall gather for this memorable occasion might discuss the question, whether we as a group of Christian believers who are now scattered in different parts of the world could not unite in doing some noble task for our Master, so that through our united efforts we might be strengthened and become more firmly knit together.

With brotherly greetings,
J. R. Thierstein,
Sec. of the Gen. Conference.

SOME TRAGIC INCIDENTS IN MENNONITE HISTORY

By L. J. Heatwole in the Gospel Herald

In the obituary column of the Gospel Herald of September 4 mention is made of eight deaths that occurred very suddenly in the Mennonite home of Brother Khuns near Thurman, Colo., on Sunday, Aug. 10, 1924. In this circumstance eight souls are said to have been hurried into etern-

ity without a moment's warning, owing to a force (uncontrollable by man but directly from God) of storm energy that was expended upon a particular spot where people of our faith and descent were located. The scene of more than a thousand people assembling to witness the lowering of eight caskets into as many graves at the same time, is one that will abide in the memory of generations, not only in the community where the tragedy occurred, but serves to touch the chords of sympathy and awaken throughout a whole church, north, south, east and west, a new and deeper consciousness of the fact that human life is a most uncertain issue.

The incident of a number of deaths in Oregon from eating canned beans late last year, the death-dealing shot that took the life of the superintendent of the Welsh Mountain Mission, the tragic death of Dorothy Kauffman from the hand of an assassin on July 2, 1923, while far from her home at Westover, Md., with the instant death of Paul Gehman, Salem, Pa., on July 7th of the same month and year, and the very recent accident of Aug. 21, causing the sudden death of Levi L. Hartzler of West Liberty, Ohio, have each left their own peculiar impress on the minds of thousands of our people in states and provinces where the Gospel Herald is read.

Along with these accounts we turn to mention the outstanding event in Mennonite history in the way of tragedy and wholesale massacre of Mennonites in America. Though we look all the way down the vista of one hundred and sixty years, the incident still lingers in the memory of hundreds of descendants of the present generation.

The incident at Thurman, Colo., brings to the mind a most vivid recollection of the death, at the hands of Indians, of a Mennonite minister, his wife, and six children, which occurred in Aug. of the year 1764, at a point four miles northeast of Luray, Page County, Virginia.

The immediate section is today regarded as having been the cradle of the Mennonite church in the state. The denomination itself has long been extinct in these parts and of the membership that worshiped there, all that remains in the population of the county today are the many familar Mennonite names of Baer, Blosser, Brenneman, Brubaker, Funk, Good, Grove, Heistand, Kauffman, Rhodes, Stauffer, Strickler, Weaver and Zimmerman.

The total loss of these families with their large following, of itself, looks like a calamity to the Virginia congregations. For here is a loss in numbers to the church of material that can rightfully be called her own, that may number many hundreds of souls. On a recent trip made there by the writer and a number of representative members of the church for tract distribution, of "Who the Mennonites Are, and What They Believe," as well as for taking part in the celebration of the 160th anniversary of the massacre of John Rhodes and his family, the impressions left on the mind of the writer and those of his companions, can not well be described in words. A monument was unveiled at the spot where in the year 1729 Hans Rood, or as read in plain English, John Rhodes, established by the side of a beautiful spring his humble home on a tract of several hundred acres of choice land, lying immediately on the west side of the Shenandoah river. Here he lived unmolested for more than thirty years and in the meantime reared a large family. Here also he preached a whole Gospel regularly on Sabbath days either in his own home or in the homes of others of similar faith.

These people had chosen to neighbor with and share a common hunting ground with the Indians on the wilderness border rather than to face the intolerant attitude of English settlers located east of the Blue Ridge Mountains. How, then, do we account for the awful act of massacre that befell this harmless and peaceable family that had for a whole generation held the confidence and good will of their Indian neighbors? It was because the Indians suffered themselves to become the tool of such white men who were enemies to the English and indiscriminately made the most remote settlements their object of attack.

The hundreds of visitors who were present at the time of the unveiling of the monument were given the details of the massacre by P. S. Rhodes, a direct descendant, of how the father was shot while standing in the doorway, how the mother and son were killed in the yard, a son shot from a pear-tree, and still another who was killed in the river while attempting to cross. Two daughters and another son lost their lives after being taken captive, because of refusing to go with the Indians.

The speaker made the incident most strikingly real by relating how, while the awful work of taking the lives of her parents was going on, a daughter, Elizabeth, snatched up her little sister, a babe of one and a half years and ran to the barn, followed by an Indian. She entered and secured the door behind her. While the Indian ran back to the house to get fire, Elizabeth crept out at the rear of the barn, and, still carrying her little sister, ran through a field of tall hemp, to the river, which she crossed safely and reached the home of a neighbor. The remaining son, whose name was Michael, was taken by the Indians to their camps west of the Ohio river and held a captive for three years.

Before the Indians took their flight they set fire to all the buildings, and because the father had fallen dead in the doorway, the body was partly consumed.

After all was over, the neighbors assembled and buried the bodies of all the victims side by side on the river bank. Their graves may be seen today marked by unlettered head and foot stones. In personally visiting the actual ground on which this tragedy occurred we are made to feel that without exception, this is perhaps the most harrowing and calamitous tragedy that God has ever permitted to befall the Mennonite Church in America.

Dale Enterprise, Va.

BLUFFTON COLLEGE

Bluffton College is standing upon the threshold of its twenty-fifth year. Now that we approach the quarter of a century mile stone it might be well to pause and take account of our accomplishments. With the Psalmist we can truthfully say "The Lord hath done great things for us; whereof we are glad."

Like all things of an enduring nature Bluffton College had a small beginning, but a steady progress has been in evidence all these years until today we find ourselves in the midst of a veritable bee-hive of industry with 266 students at the close of the first week. Ropp Hall as usual is overflowing with girls. While Lincoln Hall is nearly filled with boys. Prof. A. E. Kreider is Dean of Men and has taken charge of Lincoln Hall. A fine spirit is manifested in these halls.

In the matter of teaching facilities we can offer to our students more varied work than ever before. Prof. Jacob Schultz, who recently received his Master's degree from the University of Minnesota, assumes charge of the work in education. Prof. Schultz is well qualified for this work having had wide experience in teaching and in Supervising Public Schools. Miss M'Della Moon has returned after a year's graduate work in Ohio State University to resume her work in Botany. Mr. John Klassen, recently of Russia, a sculptor of note in his country will have charge of the Art Department.

Miss Ruth Krehbiel is teaching theory and voice in the Conservatory. She has recently returned from two years' study in Berlin. Prof. A. E. Kreider has charge of the department of Religious Education. Now that all Freshmen are required to take Bible and all students must have eight hours of Bible for graduation it was found necessary to create this new department.

During the past summer the several Mennonite Conferences have endorsed the movement inaugurated by the General Conference to fully standardize and equip the educational work of the church. Among the district conferences that have gotten back of this general endorsement are the Eastern District, the Middle District and the Central Illinois Conference. Work already has begun. The churches in Iowa have been canvassed this past summer with satisfactory results. This work will be pushed as fast as possible during the fall and winter months, so that by next June we will be able to give a good account of our stewardship, thus making our Twenty-Fifth Anniversary an outstanding epoch in the history of Mennonite education. To this end we here and now urge all of our friends to join us in this event next June during the commencement season to fittingly "praise God from Whom all blessings flow."

B. D. S.

EVANGELISM IN OUR CONGREGATIONS

P. R. Schroeder

(1) Its Purpose; (2) Its Practical Application

Evangelism is more than a task. It is a privilege. Moody vividly shows forth his own soul-winning zeal in the words: "I believe if an angel were to wing his way from the earth up to Heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among the angels were willing to come down to this earth and live there for fifty years and lead that one to Jesus Christ, every angel in Heaven would volunteer to go. Even Gabriel, who stands in the presence of the Almighty, would say: 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.' There is no greater honor than to be the instrument

in God's hands of leading one person out of the kingdom of Satan into the glorious light of Heaven."

"Christianity is a life and a living process. Evangelism is the bringing of the good news, which Jesus announced when he said: 'I am come that they might have life, and that they might have it more abundantly.' 'Tis life whereof our nerves are scant. More life and fuller is the crying need of the church. We are not saying that creed is unnecessary, or that one creed is as good as another; but we do say that no creed is good for anything unless it is struck through and dripping with the vital power of the glorious evangel—the good news that Jesus came to bring." "The spirit of the evangel is the spirit of love. That is the center and heart of its propaganda. Said Wesley, 'How much will knowledge without love avail? As much as it avails the devil and his angels.'

"Evangelism is the winning of people—boys, girls, men, women—to the love and life of Jesus Christ. There is, thank God, an evangel for the prodigal, for the epitome of Jesus' life can be condensed into the thrilling sentence, 'He came to seek and to save that which was being lost': and when He went to paradise, He carried a robber in His arms, fit token of His power to save. But the evangelism of childhood is just as truly evangelism as the winning of the prodigal. It is far more outreaching, and the principle involved is the same." (1)

"The value of a sane and thorough and earnest evangelism cannot be over-estimated—For this both the church and the world are waiting today. (2)

"Christianity has never yet really come to its own in this land, and our country is yet awaiting to see what God can do when the church gives to the sacred divinely appointed office of evangelism her best thought, her truest sympathy, and her most earnest attention, and the pastors and the evangelists whom the church approves become united in a determined, well-conceived, untiring effort to win the people of this land for Christ." (3)

Evangelism is not to be confused with narrow revivalism, but neither is a heaven-sent **revival** to be identified with threadbare forms of revivalism.

The great purpose of Evangelism is a revival, a spiritual awakening. And after an awakening has come its purpose remains the same. Perennial revival is the privilege of the properly functioning church.

But it has been said that evangelism is less needed than formerly for the times have changed. The "Evangelical Christian" answers:

"Yes, but wherein? Has God changed?

"Has the Book changed?

"Has the human heart changed?

"Has a man's need of a Savior changed?

"Have the awful facts of sin and death and hell changed?

"Has the utter hopelessness of man apart from Christ changed?

"Has Christ's willingness to save to the uttermost all who come unto God by Him changed?

"Charles G. Finney and Dwight L. Moody believed that revival was necessary in their day. Wherein have the times so changed in a brief half century that revival is not necessary in our day?

"If God is the same, the Book the same, the human heart the same, man's need the same, sin and death and hell the same, man's hopelessness apart from Christ the same, His willingness to save the same—if all these are the same, then what is **not** the same?

"Ah, it is the professing church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, because it has all but lost Him.

"The professing church has changed. **It needs reviving!**

"Remember, therefore, from whence thou art fallen, and **repent**, and do the first works; **else I will come unto thee quickly**, and will remove thy candlestick out of his place, **except thou repent.**'" (Rev. 2:5).

Secretary of Agriculture Wallace recently said that "after the experience of the past five years people are coming to the opinion that the only salvation of the world lies in a return to old-time religion."

Former Vice-President, Thomas R. Marshall is quoted as saying:

"The trouble with America today is there are too many preachers legislating and too few legislators praying. Treaties, documents, constitutions and conventions will not bring peace. Our democracy rests upon the high thinking, fine living, judgment, and conscience of our men and women. Get right with God and help other people to do the same, and there will be no war in the world." (4).

The editor of the St. Louis Globe Democrat agrees without apology:

"A state of almost universal degeneracy is apparent in the decline of moral standards throughout the world. The destructions of the war that are counted in blood and treasure are perhaps the least of its disasters. The clock of civilization has been turned back. How are its great hands to be turned forward so as to recover the loss and to proceed with progress? We say it with solemnity that it can only be done by the recovery of the consciousness of God and of responsibility to God in the hearts and minds of men."

In the Literary Digest of July 19, of this year we are confronted with a review of the findings of Prof. J. A. Leighton of Ohio State University as follows:

"Our Caesars 'have taken toll from the worst criminals, and have debauched the administration of justice.' The family life is seriously endangered by the growing frequency of divorce. 'The unblushing effrontery and sensual suggestiveness of the lascivious stage corrupt our youth. The appalling increase of suicide, even among the young, indicates a weakening sense of personal responsibility, a breaking down of faith in human dignity, with a corresponding heightening of the tension of living.' Professor Leighton considers the leniency of juries on crimes of passion, and wonders whether belief in the value of law is dying out altogether; he cites the frequent and grave outbursts of lawlessness, the rapid growth of hoodlumism and crimes of violence, and notes that we seem to be in the midst of a new individualism of the sophistical brand, for which the individual, with his momentary whims, passions, and impulses, is the sole measure of moral values. Our social diseases, we are told, 'bear striking analogies to the sophistical age of Athenian life, and to the Roman world of the Caesars.'"

And now notice the proposed remedy:

"In the midst of social and moral chaos a few choice spirits may find consolation and strength in philosophy, but for the many a vivid, passionate, and energetic religious conviction is the condition of moral health and vigor.

"No great civilization has ever outlasted the demise of its religious faith. If the moral bases of our culture are in imminent danger, the danger can be averted only by a new crusade on behalf of social righteousness and personal integrity, animated by a religious view of life, for which the human spirit transcends nature through kinship with absolute Spirit."

That the church needs an awakening is nowhere more earnestly announced than in the assemblies and ranks of evangelical believers.

The Board of Bishops of the Methodist Episcopal Church pronounces evangelistic work as its highest task for the coming quadrennium. Their message reads in part: "Have conditions in the world and church changed to such an extent, that the emphasis on spiritual matters is less important today? May we consume our strength in the humanitarian efforts of the present, and find our chief task in the great educational and philanthropic undertakings? No! No! No! These are all very important matters and we dare not neglect them. But we would be untrue to our fundamental commission, were we to become slothful in our evangelistic activity; that would be our own doom."

An earlier herald of this need was the editor of the Missionary Review of the World in December, 1922. Under the heading: "The Revival the World Needs", he announces that "Statesmen, and educators, as well as clergymen, who have seriously studied present conditions in the world and the unsettled state of men's minds have repeatedly declared that there is an urgent need for a general revival of religion—a revival of faith in God such as will bring about a reformation of character and life.

"The chief obstacles in the way of such a revival seem to be:

"First: A lack of faith in the authority of the Bible. This is traceable in part to the attacks upon it by some scientists and rationalistic critics.

"Second: There has been loss of faith in the present-day superhuman work of God, through His miraculous interventions; a disbelief in the Holy Spirit as the agent in regeneration, and a lack of faith in prayer as a means of securing direct and indirect blessings from God.

"Third: There has been less preaching of such Bible doctrines as the heinousness of sin and its certain punishment, the need for the atonement for sin by Jesus Christ and man's justification by faith in Christ.

"Fourth: There have apparently been received into some churches members who are evidently not dominated by the Spirit of Christ and some ministers clearly depend on human methods rather than on God's power in their ministry.

"Fifth: Worldliness and selfishness characterize the life of too many professing Christians whose low standards of living sometimes make it difficult to distinguish between Christians and unbelievers. (To be continued)

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EDITORIAL

THE STORY OF FIFTY YEARS

A very interesting and very valuable contribution to Mennonite annals has just appeared in connection with the 50th celebration of the settlement of the Mennonites in South Dakota. It comes from the pen of John J. Gering, a member of the local bar, and bears the title: "After Fifty Years". The writer tells the story of the trials and struggles of the pioneers of our faith who left Russia in order to live under conditions where they might exercise their religion in the way dictated by conscience. With poverty, a pitiless climate, pests of various kinds and crop failures, as well as possible dangers from Indians, the stout hearts of the pioneers never failed and their industry continued until they have made the section one of the garden spots of the country in which their children may live. The book is a storehouse of information concerning Mennonites generally and presents in an interesting style the story of the Dakota Settlement. It should be read by every one who wants to keep himself posted on Mennonite affairs. The author has the knack of getting the human element into his writing and so making it extremely fascinating. The book will be handled by the Mennonite Book Concern and may be secured through its office.

FAMILY LIFE

Professor S. M. Rosenberger, of Philadelphia, has interested himself in the matter of The Christian Home to the extent of writing to a number of representative persons in the church for their opinion as to how the problem of the Christian Home may be solved in the present day under its unique conditions. The answers printed in the form of an article in this issue indicate that there are many who are giving the matter serious thought and are concerning themselves about this matter of such vital importance. Bro. Rosenberger's questions are searching and suggestive of a great many matters that are passed over in our day with too much unconcern. It is our hope that the readers will find the various suggestions as included in the answers, profitable and helpful in meeting conditions as they face them.

THE CHRISTIAN HOME

A Symposium

Are the homes of church members, as a rule, Christian? If they are, keeping them so, is not only deemed very important, but recognized as a task challenging our best efforts. In the changing conditions of society through which we are passing in these years, we are sometimes in doubt whether there is gain or loss. These changing conditions very greatly affect the home life. We should endeavor to get as correct a view of the situation as regards our Christian homes as possible.

Then again, we are becoming increasingly conscious that those upon whom the responsibility for Christian training in the home devolves should be given more help and guidance than is being done in most cases. What shall be the program?

To serve the cause of helping to make the life in our homes Christian in the true and fullest sense a number of questions were prepared and sent out for replies that would make a composite of discussions, giving us a better knowledge of the situation as regards the important subject, and also, it is hoped, helpful suggestions to those who seek to provide for proper and adequate religious instruction and training.

The questions are as follows:

1. What constitutes a Christian home?

2. Is there a present day tendency to lose some of the best things in the Christian home of former days?

3. Does present day life bring into the Christian home some things of real value not found in the Christian home of former days?

4. Do losses exceed gains or vice versa?

5. What is the most evident trend in the home life of church members today?

Replies to the questions appear in this and succeeding issues.

S. M. Rosenberger.

1. Many things go to make a Christian home. First, Christ and His teachings must find room in the every day program of the family life. The "little child in the midst" is one needed thing to give proper expression. For a home can not long remain Christian unless it gives expression in some way. Second, parents in a Christian home do not give the best religious instruction to their children for sentimental reasons, but because the child is the key to a better race in the future. A Christian home is far too sacred an institution to use it for selfish purposes, hence the fruit of the home should be, healthy, well trained, high idealed, Christ-touched children, who will, in time, make their contribution in establishing the Kingdom among men.

2. Yes, there is a present day tendency to lose some things that were definitely used in former days to mould Christian character. Our complex method of living today make it truly difficult to conduct the honored practice of family worship. With industrial conditions such that the entire family seldom have any time together, this worthy practice suffers. The advent of many books seems to scatter our interests over such large and varied fields, and the formerly few religious books in a family are now replaced by long shelves of books covering many topics. Again, specialized trades and vocations tend to break up the family ties and children leave home sooner today than formerly when the home was its own small industrial center. If this were all to the question, then one might say that progress is a detriment to the Christian home.

3. With the advent of new developments in one line, the other lines are not stationary. And here we have some definite gains to report. Present day life is bringing to the home, ways and means that help in training and developing Christian character that are superior to those in former times. Today the big task of the home is to cooperate with the organizations that have come into existence such as: Daily Vacation Bible Schools, Week Day School of Religion, Christian Endeavor in all its departments, and Graded Sunday schools. In many of these organizations there are often teachers that have more training than the parents, and consequently the child gets better instruction than the mother or father could give even if they tried. The home does not dare to excuse itself altogether of its responsibility. Here the mistake was made just a short time ago, when these organizations came into existence. The parent's duty is to cooperate in the best manner possible and thus secure training for his child in a manner far better and more systematic than he could give it. Then with the enlarged C. E. and Sunday school programs the older children have more opportunities for Christian instruction and service than the children of former generations.

4. I think the gains exceed the losses. The parent's part is not usurped by any one, he still has his opportunity to inspire and lead, but in addition the various activities that work in conjunction with the church, give the child better and more opportunities. There are more temptations, but the Christian forces have also increased their efforts in proportion and with the better and more systematic instruction, I think the gain is greater for the present day Christian home than the losses.

5. Perhaps the most evident trend in the home today is to delegate the entire training of the children in religious subjects to the church and its allied organizations. This is a serious mistake and must be combatted with all the strength religious leaders possess. Just because the church has taken a hand in giving the children regular and systematic religious training, is no reason why the parents should take no hand in the training of their children. The personal touch, cooperation and interest, is needed above all else. If this is lacking then what might have made for progress will become a hindrance. We must awaken in our parents the desire to help and support the work that the church is doing, then the desired end will be reached more nearly.

A. J. Neuenschwander.

Jesus one day said to His disciples:

"Whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant." It seems to me that the application of this teaching of our Master will designate a Christian home. In such a home there will, naturally, also be a daily communion with God, looking up to Him in trust, loyalty, and devotion.

In order to develop a Christian home properly, time is needed. The haste and "fast living" of today tend to rob the home of this essential factor. A Christian home must be more than a place where we merely eat and sleep.

Yes our present day life brings into the Christian home some

(Continued on Page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

The essay on tobacco, which we publish below, was written by Miss Elnore Locher, a Sophomore in the Pandora, Ohio, High School. Five other high schools in that county took part in the contest. This essay was awarded first prize. Miss Locher is a member of the St. John Mennonite church.—The Pandora Times says: "Miss Elnore Locher was also awarded $5.00 on her first prize essay by the Putnam county W. C. T. U. at their meeting in Pandora. Miss Elnore has already won $8.00 on this essay which is one of the best we have ever seen on the subject."

"Why Tobacco Is Harmful to High School Students"

By Elnore Locher, Sophomore Class, P. H. S.

Tobacco is the leaf of a plant and this leaf contains various substances including a special one called nicotine, which when given by itself is intensely poisonous.

A third of a grain of nicotine has killed a man. But with this poison as every other, there is a dose that will kill and one that will not. If given only in smaller measures it will merely injure, but if the body must resist a poison which threatens it, it is compelled to pay a fair price.

People who take this destructive poison, nicotine, into their bodies may smoke it in the form of a cigar or a cigarette or chew it or grind it up in the form of snuff, the results will all be the same.

All authorities, however, on this subject will admit that it is best not to learn to use tobacco at all. No one can consider the using of tobacco to be natural; no one can prove that it does any good except to relieve the symptoms which it created and which the relief of them will again create.

But supposing some one determined to argue that tobacco did not really harm grown-up people, it is a nondebatable fact that it is harmful to the youth of the high school age of either sex.

Tobacco being a poison, no youth enjoys his first experience of it. But he is urged and encouraged to use tobacco for the first time by the best argument in the world if it were only true. It is that "he should be a man". The youth is to use tobacco, because those older than himself do it and wishes to prove himself as much grown-up as they.

So with that first use of tobacco, which often leads to its habitual use, the youth takes into his body that ravaging poison, nicotine, which robs first of all, a high school student of his physical ability.

For it is a fact that if a youth of high school age inhales tobacco smoke regularly, this is absolutely certain to spoil his voice sooner or later, if nothing more harmful is caused. Tobacco prevents normal growth and maturity and the fact that it causes thinning of the blood, afterwards followed by spinal disorder and shattered nerves, quickly diminish the high school youth's physical activity.

Secondly, it robs the high school student of courtesy and manners in individuality as to society life. For the evident fact that they begin this habitual use of tobacco in their high school career, instead of trying to cultivate and use the best of society, they will cause a still greater increase of the multitude of citizens who endeavor to be so rude as to smoke in the presence of women and children and indulge in public tobacco spitting.

Thirdly, it makes the high school student contented with the work he does, makes him have no ambition to strive for a higher position and environment than his own; thereby being called a pacifist.

Where there is no discontent there cannot be any progress among people, whether it be a ball-team, a society, an institution of any kind, whether it be for social or religious advantages.

During the thirteenth century the people of Europe had been contented with their own knowledge without any further seeking for it. Then gradually but surely an ignorance seized the people and progress came to a standstill, until in the fourteenth century the Renaissance brought new intellectual freedom. If tobacco causes this contentment of the mind, and the high school student of today is tomorrow's law-maker and ruler, what will the future history of the world be?

Fourthly, the high school student who uses tobacco is in the act of wasting money in an appalling manner. Instead of using the money for educational purposes which would increase his knowledge, thereby benefitting himself, he uses it for a purpose which will mean ruin to him, and he confronts his fellow-men with an example that will also weaken their moral standard if it is followed.

Fifthly, a high school student who uses tobacco is in the future to be an American citizen who violates the rights of others.

Tobacco users violate the rights of people whose individual ideas in regard to moral and spiritual matters abhor tobacco. The habitual tobacco user seems to forget that it is very rude to take advantage in an unfair manner, of the feeling and pleasures of others and moreover they act upon violating this first great principle of good manners.

Sixthly, a high school student attends school or ought to, to make the most of his studying. It is very important then, that his mind should be in a condition that he can do the best work possible.

Tobacco benumbs and stupefies the brain and cannot do its normal work. Cobb says, "Too much cannot be said against the evils of the use of tobacco. It stupefies the brain, saps vitality, undermines health and lessens the moral fiber of the man."

There has been a great deal of talk the last few years in many states about the question of the use of tobacco by high school students.

In some places a child under sixteen found smoking in street or park must be stopped by the policemen, and any youth so found can have his pockets searched. Tobacconists may be punished if they sell cigarettes to children.

No doubt there are proper laws, but we must not forget the usefulness of knowledge and the wisdom of trying to make people sensible so they can govern themselves.

It is a thousand times better for a high school student not to use tobacco because he has learned about tobacco and its harm and decided it was more sensible for him not to smoke.

There are always these ways of getting people to act properly and no doubt their method is often necessary; but the students whose lives are worth most to themselves and to the world are those who have the strength and knowledge to govern themselves wisely from within and knowledge has its highest value because it helps them to do so.

THE CHRISTIAN HOME

(Continued from page 4)

things that are of real value. I am thinking here of the means of culture, music, literature and the advantage of good schools. The vast amount of Christian literature that can be brought into our home through the mail is a blessing. The automobile—if properly used—brings church and Sunday school nearer from that of former days.

Do losses exceed gains? It would almost seem so at times. When I see how the automobile is misused—also in rural communities—I am inclined to think the loss is greater than the gain. A similar argument might be made with reference to literature and schools. However, is it not that we have only not learned to adjust ourselves to these new things? Because we are prone to reach out for the new, we have for the moment forgotten the genuine. Having become aware of the fact these new things should no longer be a loss but a gain.

The most evident trend in the home life of church members today is the failure to live in the home what is professed in the church. The Christian religion —if it is to be of any value to us —must become a very practical religion.

H. D. Epp.

1. A Christian home is one in which God, as revealed in Jesus Christ, and God's Kingdom is given first place.

2. The modern home is at times drifting too far away from the "simple life" of former days. The emphasis is frequently too much on the "abundance of things".

3. Religious literature and Christian literature in general is more abundant in the home of today. More homes have access to good books, good magazines and good music. Then, too, in many cases there is a hearty spirit of cooperation between the public school and the home in regard to religious education of the young people.

4. On the whole I believe gains exceed losses, but however that may be, the gains could be much greater than they are in proportion to the opportunities offered.

5. Conferences, meetings and gatherings of various kinds—religious, educational, social—cut in on the home life. There are very few evenings of the week in which the whole family may gather around the home fire-side and spend the whole evening together. This, it seems to me, is the outstanding characteristic of home life today.

D. H. Richert.

A Christian home is a condition produced when a God-fearing man and a God-fearing woman link their lives in the spirit of love and of service to God, to each other and to others, especially their children.

This condition may be helped or hindered by economic, social and political circumstances, but depends primarily upon those who constitute the respective home.

A nation cannot have too many such homes, but it can have too few. This fact alone should be a stimulus to a nation, which confesses high ideals, to do all in its power to help and encourage the formation and continuation of Christian homes.

The meaning of the word "wife" originally was, "one who answered". The Christian church has kept that idea without confining it to the wife. Members of a Christian home are essentially complements to each other and one of the blessings of a Christian home is that the experiences of life tend to make them become more rather than less complementary to each other.

J. H. Langenwalter.

1. A father and mother who are sincere followers of the Christ and are trying to bring up the children, which God gave them, in the nurture and admonition of the Lord.

2. Great danger because of the rush of business and the allure-

ment of pleasure to lose the quiet family fellowship of former days and the family altar.

3. Good books, good music and the possibility of education and travel.

4. In most cases losses exceed gains.

5. A desire to make money, but also a greater liberality to give for missions and charity. The neglect of the home of God because of the temptation of the automobile.

H. J. Krehbiel.

POINTED PARAGRAPHS

For which are you looking; the beam or the moat?

Jesus said, "Love your enemies". What say you?

If you could take your choice between the Christian grace of humility or the human grace of vanity, which would you choose?

To say that there is only one time to do a thing that must be done is good enough in theory, but how about the practice? Are you working on that schedule?

THE C. E. TOPIC

Oct. 12

My Denomination: Its History and Teaching

Acts 2:1-21

Every Christian should be able to give a reason for the faith that is in him. To call one's self a Christian and not be able to say why, would mean that we are no Christian at all. The same is true concerning our relation to the church with which we are connected. Being a Mennonite means having an intelligent understanding of the distinctive doctrines for which the Mennonite church stands. True, many of us are what our parents happen to be in religion and many other things, but, the intelligent parents will make it a matter of conscience to instruct the child with the object of having him or her accept the spiritual inheritance that has come down as a matter of conviction. In the Mennonite church there is no such a thing as being made a member of the church by baptism in unconscious childhood. Members of our church are received into its fellowship when they come to years of understanding and after they have been instructed in the principles of the Christian church and the doctrines of the denomination. It is only upon accepting these things and upon a confession of faith based on a saving knowledge of the Lord Jesus Christ that any becomes a member of the Mennonite church. For this reason we have a system of Catechetical instruction. Merely committing the catechism to memory will make no one a Christian, or a true Mennonite, but, it will enable the candidate to have an intelligent understanding of the church and its teachings in the light of the Christian faith.

The Mennonite church takes its name from Menno Simon, a Catholic priest born in the year America was discovered, who became famous as a writer and preacher, in the church with which he identified himself, but he was not the founder of that church. It existed long before he left the bosom of the Catholic church as a body of believers who rejected the errors of Rome and met in secret places to worship God and encourage one another. There were many other leaders in his time who endured persecution as he did and wrote and preached as he did, but his prominence led the persecutors to identify the brotherhood with him and call them Mennonites.

Persecution always marked the history of the Mennonite church. In every century they had to endure and suffer for their faith. Sometimes they had to give their lives, often they had to lose their property and wander from place to place in poverty, frequently they were driven out of the country they called their home-land and were forced to find homes in obscure corners of the earth. Today we find Mennonites in Switzerland, Holland, Germany, France, Poland, Russia, The United States, Canada, Mexico and Siberia. The recent disorders in Russia have ruined the prosperous Mennonite community that existed there and driven thousands to many corners of the earth for a refuge. As many Mennonites have suffered for their faith in our time in Russia as in any period of the history of the church. But, with us as with the Christian church generally: "The blood of the martyrs is the seed of the church." We must look for the future growth of the church in other quarters and under more favorable circumstances.

The organization of the church is simple. We believe we follow the New Testament polity closely. In matters relating to itself each congregation is a law unto itself. There is a democracy among Mennonites that hardly exists in any other Christian body and this explains largely the many separate parties into which we are divided. While to some this seems a weakness, to us it is a source of strength because the development of the church is not hindered by other parts of it when there is a developement possible along lines that enable a greater expression of the congregational life.

Mennonites have a literature of their own that is unique. The ancient hymn books, the Martyr's Mirror, the various confessions and catechisms, represent thought, progress and history that has kept the faith as simple and as vivid as in the days of Menno. While a small body, we have a large student class and the Mennonite schools and colleges of our country are institutions to be proud of. In benevolence the Mennonite people have always been in advance. Their charities have been famous wherever they have located. In culture our people are a decided advance upon many rural classes in the countries in which they live. In most Mennonite homes there is a knowledge of one or more languages, besides the language of the country in which they live. Though the Mennonites are few in Germany still their knowledge of that tongue in the countries in which they live make it possible for them to keep in vital communication with Mennonites the world over.

In doctrine the Mennonite church is not committed to any man made creed, although there have been confessions drawn up occasionally which were intended to record what they have believed rather than to say what they must believe. It has been the claim of Mennonites always that the Word of God is the only safe rule of faith and conduct that a Christian may follow. As a church from the beginning we have insisted in a separation of church and state, We hold to the baptism of believers upon the confession of their faith, non-swearing of oaths and non-resistance. Upon these items, just mentioned, Mennonites the world over agree and have always agreed.

THE S. S. LESSON

Oct. 12

The Sermon on the Mount

Matt. 6:5-15

Golden Text:—Thy kingdom come, Thy will be done. Matt. 6:10.

The Sermon on the Mount has been referred to as the Great Charter of Christianity. No other utterance heard by human ears has been regarded as any thing equal to this simple address made in an informal way to a number of people gathered on a hillside. There have been great books written and there have been great orations pronounced, but none of these, or even all of them, could so completely touch every life and every heart for good. God's messages are so given that they can command the attention and esteem of the simple, as well as the wise, and in this short discourse that which is given, though of eternal import, is so simple that even a child can understand it and so reasonable that all must agree that, were it heeded, the serious problems on man's relations to God and man would find an easy settlement.

The Sermon on the Mount is the Law of the Kingdom as Christ laid it down. It does not, like the ancient law, appeal to the power of force, but to the power of reason. Instead of saying "You must" it says "You ought". Force may be right and necessary under certain circumstances but God's subjects in His kingdom are on a higher scale and know right from wrong and act according to what they know to be right. Were once men to accept this as their supreme law and honestly endeavor to keep it, all the serious difficulties with which society is now afflicted would disappear and men would live as brethren whose only desire would be to glorify God by a righteous life.

In the Sermon on the Mount emphasis is placed on character, and that the character that is not at all popular in the world. Some one has pointed out that the Sermon on the Mount is a message to the unpopular and the unsuccessful. It is a custom of men generally to esteem the successful, letting success cover a multitude of sins. The world has little use for the unpopular. Those who stand for things that are not in great favor are either ignored or persecuted. To such, however, "Blessedness" is promised, which implies that they are to attain to the highest good. The meek, those who are not self seekers and ask for nothing as their right are placed on a higher plain than those who insist upon their rights. Those who hunger after righteousness are those whose intense desire is to please God. Men of the world think of pleasing themselves and think nothing of the favor of God. The pure in heart, those whom God sees, and whose motive he approves, are alone worthy of the higher blessedness that brings peace of soul. The peace makers are like God in that they strive to bring about a state worthy of God's presence. In that they are the children and therefore like God. There have always been persecuted ones so long as God has set a standard of duty before His people. These have had to suffer and endure because they stand for the things that God loves and sinners hate. Hatred of God leads to the persecution

of those who please God. Persecution is to be expected. Not only was our Lord a martyr for righteousness' sake, but multitudes of those who stood for the things for which He stands have had to suffer and die and so long as this age continues there will be others who obtain their blessedness through the persecutions they have to endure.

The standard set by the Sermon on the Mount is high. Only the things that God deems best have His approval as blessed. There is a possibility of some people being better than others, according to the standards of the world, but this is not enough. The standard of blessedness must contain that which is godlike. God will have His subjects reflect Him in their daily actions, thoughts and words. In order to reflect such a character one must love, live and think the Sermon on the Mount. It is said that the Christians of a certain community in Korea learned to understand the Sermon on the Mount in this wise: they learned the words of it from the missionary then they returned to their villages and tried to live what was involved in the words. This is the only practical way to blessedness. If one cannot express the meaning of the Sermon on the Mount in one's life it means nothing but a hollow mockery.

The passage that this lesson particularly sets before us is generally spoken of as the Lord's Prayer. True, the Lord taught it, but it should be regarded as our prayer. We are to pray it. It is the model of our other prayers. One should study it in order to know what Jesus would have us ask and say in our prayers. It is not just a form of words. It is not to be spoken as a form of magic words. It is to express our relation and our desires in relation to our Heavenly Father. Dr. A. T. Pierson's outline study of the Lord's Prayer, as quoted in the Illustrator, is very suggestive and helpful: "The form of the petition breathes a **filial** spirit. 'Our Father.' A **catholic** spirit. 'Hallowed be Thy name.' A **Missionary** spirit." 'Thy kingdom come.' An **obedient** spirit. 'Thy will be done.' A **dependent** spirit. 'Give us.' A **forgiving spirit.** 'Forgive us.' A **cautious** spirit. 'Lead us not.' A **confident** and **adoring** spirit. 'For thine is the kingdom and the power.'"

RELIEF NOTES

(Conducted by Levi Mumaw)

In the month of July 6,783 persons were fed regularly by the American Mennonite Relief in Siberia. An average of 5,832 were fed per month since February 1, 1924. During this time the cost per month per person was as low as 40 cents according to tabulated reports now in possession of the Mennonite Central Committee. Certain increases in the cost of grain, etc., have brought the cost per month per persons to 55 cents for the month of July. This gives an explanation for the appeal for $10,000.00 as brought to your attention in Relief Notes of last week.

It was hoped that the work in Russia and Siberia could be closed this fall and certain action had been taken pertaining to this but it is quite evident that we must continue the work for another year if we will save our people in Siberia and in the Volga districts of Russia from starvation. The Mennonite Central Committee stands ready with its offices to forward all funds received for this purpose. The organizations at Moscow and in the stricken districts are ready to administer the relief. Will we be equal to the task of providing the necessary funds to meet the need?

The following letters from the Moscow office will speak for themselves relative to conditions facing the colonies mentioned.

Crop Failure in Slawgorod and Pavlodar Settlements, Siberia

Mennonite Central Committee
Scottdale, Pa.

Dear Friends:—Over a week ago I sent you copy of the telegram received from our District Representative, Wittenberg in Slawgorod as follows:

"Hot winds have reduced the crops by about one-half. The harvest has begun. Taskuduk, Taldekulduk completely consumed by the drought.

"Wittenberg."

Today a letter from Mr. Wittenberg was received, brought from Slawgorod by the Baptist Representative, which confirms the telegraphic information and states that the condition is even worse than had been set forth in the telegram. He writes on Aug. 2 that:

"In consequence of the hot winds the grain fields matured too soon and the harvest came from 10 to 14 days earlier than was expected, and the wheat harvest has already begun. In Taskuduk and Taldekulduk district of Pavlodar there will be no harvest. Mosdekul and Tursunbaj will have a crop ranging from 9 to 10 puds per Dessjatine.

"The Slawgorod settlement will have a crop averaging from 10 to 15 puds. Many dessjatines will yield nothing.

"Wittenberg."

The family of the A. M. R. chairman of the colony Halbstadt, Orlover Volost, Siberia

Attention must first be called to the fact that a very small acreage was seeded this year, so small that if there had been a very good harvest the grain would have been sufficient to provide food for the winter but not enough for seed next spring and practically nothing would have remained with which to procure other necessary supplies, such as clothing. But not only is the acreage small, but in many places there is no harvest and the small acreage that will produce a crop is so withered by the hot winds that the people are in despair. In the Pavlodar settlement the harvest will be probably from 0 to 10 poods per dessjatine, in the Slawgorod settlement it is estimated that average yield will be from 10 to 15 poods, but in very many fields there will be no crop. If we take, for example, the highest figure given as the possible average yield, 15 poods per dessjatine, and convert these figures into American measure, we will have, the estimate allows, three to ten bushels of wheat per acre. (A pood equals 36 pounds, and a dessjatine, 2.7 acres.)

The Mennonite families are generally large. Let any large Mennonite family in a community that depends almost entirely on its wheat crop consider how it would feed a family of eight until the next harvest from a ten-acre field of wheat, part of which yielded nothing and part 3.3 bushels to the acre. There are no food reserves whatever; they depend almost entirely on wheat. The small quantity of vegetables and potatoes raised in the gardens were also withered by the hot winds and will contribute very little to the food supplies.

A number of families will have sufficient to carry them safely through the winter and to the next harvest, but the large proportion of the Mennonite population will not have enough for food. How shall they live through the next winter? What will become of them? Must we not take part in answering this question?

Very sincerely yours,
American Mennonite Relief
Alvin J. Miller,
Director in Russia.

* * *

Dear Friends:—Appeals for help are coming constantly from the Volga districts. The following appeals have been received from Neu-Samara:

"The A. M. R. village committee of Kaltan herewith informs you that the crop in rye averaged only about two and a half puds to the dessjatine. It is rarely the case that one even sees spots surpassing this yield."

(9 subscriptions.)

Koltan, Luxemburgskaja,
July 22, 1924.

"Since in consequence of the poor harvest we see no possibility to provide sufficient food for the coming winter, we would herewith ask the Luxemburg. A. M. R. relief committee to aid us by the distribution of foodstuffs, for our fields of grain were damaged by locusts and much of the grain was destroyed by the heat of the sun. To this we testify by signing our names as citizens of the village of Bogomasow."

(33 subscriptions.)

July 23, 1924.

These are not over-drawn pictures but, actual statements of conditions as they are. I feel sure that these appeals will not be left unanswered.

Very sincerely yours,
American Mennonite Relief.
Alvin J. Miller,
Director in Russia.

Scottdale, Pa., Sept. 9, 1924.

JOTTINGS

The (Old) Mennonite congregation at Elmira, Ontario, dedicated a new church building which has been in course of construction since last spring on Aug. 31.

Rev. N. B. Grubb of Philadelphia is planning to spend some time with his son, Rev. W. H. Grubb of Normal, Ill., who at present is unable to attend to his pastoral duties.

The Mennonite Sunday schools of South Dakota, held a convention in the auditorium of Freeman College, Freeman, S. Dak., on Sept. 28. An interesting program was offered.

The ladies of the Eastern District Conference will hold the Annual Orphan's meeting in the Souderton, Pa., church Saturday, October 11. There will be two sessions: 2:30 and 7:30 P. M.

Bro. A. M. Geisinger of the Second Church, Phila., discovered among some old papers a very interesting document in the form of an old school certificate bearing the date of 1798. The certificate was given to his great-grandfather, A. Geisinger, for excellency in studies. It is hand written and wonderfully decorated with designs drawn in many colors of ink. One wonders at the skill and the patience of the unnamed school master who could find time for such artistic productions in the midst of the regular work of the school room. These "Schriften", as they were called, seem to have originated with Christopher Dock, the pious Mennonite school master of Germantown and the Skippack who was the first American writer on the art of teaching.

The (Old) Mennonite Orphan's Home at West Liberty suffered a severe loss in the destruction of its barn by fire some time ago. Work is now going on in the erection of a new building.

Rev. H. R. Voth, of Gotebo, Okla., visited the brethren at Taloga on Sept. 14, conducting baptismal and communion services. Five persons were received into the church by the rite of baptism.

The British School of Archaeology in Egypt will hold the usual exhibition of new discoveries during this month at University College. The matter of interest to most visitors will be the papyrus with one of the earliest examples of the Gospel of St. John. This was beautifully written in Coptic about 400 A. D, the date of the earliest copies of the Greek text that are known; it will have a deciding voice as to what was accepted as the authority in Egypt, and it varies all through from the known manuscripts in small details.

On Sept. 28 there was a special consecration service in the First Church, Newton, Kansas. A number of sisters of the Bethel Mennonite Deaconess Home and Hospital received this consecration. Rev. J. E. Entz, elder of the Newton church and Rev. J. M. Suderman, of Bethel College preached. The sisters were: Sister Helena Entz, of Whitewater, Kan.; Sister Lydia Elsie Hubin, of Butterfield, Minn; Sister Lena Andreas, of Henderson, Nebr.; Sister Rachel Kleinsasser of Frankfort, S. Dak.; Sister Zipora Meschberger, of Upland, Calif.

A number of friends visited the home of Rev. H. H. Regier, elder of the Mt. Lake church, to celebrate his 70th birthday with him on Sept. 12. The editor is sure that he voiced the sentiment of the many readers of The Mennonite when he offers for them their best wishes to Bro. Regier.

The First Mennonite church of Bluffton, Ohio, dedicated a new organ last Sunday with appropriate exercises. The organ was built by the Vottler-Holtkamp-Sparling Pipe Organ Company of Cleveland, O., and was installated at a cost of $3,600.00. It is considered one of the best instruments of this size ever put out by this company.

Witmarsum Seminary, now in its fourth year, reports a promising outlook for the year. In the registration, though still uncomplete, it appeared that five branches of the Mennonite church will be represented in the student body while the Methodist church is also represented. The student body this year also includes returned missionaries from China and India.

Rev. W. S. Gottshall, who fifteen years ago became pastor of the Mennonite church in Bluffton, O., which then comprised the present Bluffton, St. John's and Ebenezer congregations. Recently he has accepted a call to Freeman, S. Dak. During his pastorate in Bluffton he preached 1603 times; 285 in Bluffton, 361 in St. John's, 455 in Ebenezer and 442 elsewhere. During this time 255 funeral services were conducted. 147 couples were married, 530 persons were baptized by him and 138 were received into church membership by letter. During the forty years of his ministry his records show that he has received into the church by baptism or by letter 1018 persons.

Foreign missionary societies are constantly having legal difficulties arise in connection with bequests and similiar matters, and these at times require a heavy outlay of funds. The Methodist Church seems to have overcome this difficulty, however, by enlisting 1,200 of its laymen to give ten days of free service a year, if necessary, for five years for help in legal matters appertaining to its missionary work. About half of the 1,200 are said to have been employed at one time or another during the first five-year period of this voluntary service, which is just closing. It is expected that most of these volunteer counsel will renew their agreement for another five-year period.

I WOULD BE TRUE

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare;
I would be friend to all, the foe, the friendless,
I would be giving and forget the gift.
I would be humble, for I know my weakness.
I would look up, and love, and laugh, and lift.

LITTLE THINGS

"A little burn will hurt;
A little sting will smart;
And little unkind words
Will grieve the human heart."
—Selected.

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

No. 2692 **Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1½ in. **15c.**

No. 2691 **The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. **15c.**

No. 2690 **Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. **15c.**

No. 2689 **Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅞x1½ in. **15c.**

No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅞x2, **15c.**

No. 2687 **Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beautiful colors. Size 1⅞x2, **15c.**

Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4¾ x 3¾ in. 75c
Full leather $1.25

Forget-Me-Not. No. 2. Small, 3 x 4 in.....50c
Full leather 90c

No. 1

Bibles

Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5¼x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅝x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅝x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper..... 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

Containing 32 Colored Illustrations

No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, OCTOBER 9, 192[illegible] No. 40.

EMERGENCY RELIEF COMMISSION

Dear Readers of the Mennonite:

In view of the fact that our brethren and sisters in Siberia and in different localities of Russia are again facing starvation due to almost complete crop failures in some places, and in view of the fact that the appeals from Europe and Asia are reaching us more frequently and more urging, we find it necessary to come to you, dear friends, with this very urgent request for help in behalf of those in great need.

Our heavenly Father has used you before this to save many thousands from starvation by lending your helping hand. He again has given us a bountiful crop, which he wants us to use for the glory of His name and continue to lend a helping hand to our brethren and sisters in need. There is also considerable need in Germany, especially among the small children; while the situation at Lechfeld continues to command our financial assistance.

Please send your gifts as soon as possible to Mr. C. F. Claassen, Newton, Kansas, who is ever ready to forward same. May the Lord bless the cheerful giver.

By request of the Commission,
John C. Mueller, Sec.

A SHIP OF FRIENDSHIP TO GERMANY

The "Women's Church Committee of International Good-Will" and other Christian women's organizations are making preparations to send a "Ship of Friendship" to Germany in December, as a message of love and good-will to the needy women and children in Germany, from the Christian women of America. The ship is to be loaded with food and clothing and other needful things, which are to bring real Christmas cheer to thousands, who, we know, are still suffering.

As all other churches in our land, our Conference, too, has been asked to take part in loading this ship. The Executive Committee of our Conference has considered the matter seriously and has come to the conclusion that our people would not want to be missing in an undertaking as laudable as this. Other denominations like the Friends, Lutherans and Methodists have done much to alleviate suffering in Germany, and will make special efforts to do nobly in supporting this new movement. Certainly we will want to do something too.

Reliable eye-witnesses, who have carefully looked beneath the surface in Germany's condition, report that the suffering among certain classes of people is still acute. Due to undernourishment thousands upon thousands of children are badly dwarfed in their growth and large numbers have contracted tuberculosis. Then, too, there are the aged and the feeble, and those incapacitated for work. Where money has become worthless, as it had in Germany, there is bound to be misery and distress. Help must be given, and who should do this but the Christian people of America.

True, we are giving continually. It is the Christian's duty and privilege to give always. We are urged to help our Russian brethren who come to our shores empty-handed and will continue to come, and many will have to be helped across. We must not relax in extending to them the helping hand. But will we not, can we not save or spare something also for the suffering in Germany? Our Father in heaven, has this year showered His blessings in an especial manner on most of us. Our fields have yielded well and prices are getting better. And now He is giving us many opportunities to share these blessings with those who haven't enough, who are in want.

We have for some time sent our gifts to the organizations in Germany known as "Christenpflicht" and "Deutsche Mennonitenhilfe". These are entirely in the control of our Mennonite brethren, and all the gifts that we would want to send in this ship could be assigned to these for distribution, so that we might be sure of helping in the right places.

Will not the pastors or leaders of our congregations call the attention of our members to this opportunity of aiding a good cause, that of sending Christmas gifts to many who are in distress, so that we can get ready with the gifts for the time when the ship is ready to receive them.

Food and clothing and anything else that may be [illegible]ase will then be collected at [illegible]ace somewhere in the east, yet to be designated, and gifts in money may be sent as usually to the treasurer of our Relief Commission, Brother C. F. Claassen, Newton, Kansas.

The Executive Committee has placed all further arrangements relative to this matter in the hands of the Relief Commission, which will soon publish definite directions in the church papers.

For the Executive Committee,
J. R. Thierstein, Sec.

COVERING THE PHULJHAR DISTRICT

Birra, via Janjgir,
C. P., India.

Dear Brethren and Sisters:

This report which is to follow is not entirely fresh, but sometimes a person gets a better view of the past when one is a little farther away. I would like to invite you today to come with me and we shall try to cover again our Phuljhar field as I covered it last cold season. It was impossible for me to take the family along because on December 7th a little boy came into our home. I therefore, took one of our evangelists and went. At that time we were still located in Champa, hence it first meant to travel about sixty miles on the bicycle before one comes to the field. But bicycle trips like that over no roads, we are called upon to make quite often, so there is nothing thrilling about that any more.

My aim from the very beginning was to make two long tours during the cold season and thanks to our Heavenly Father, He gave me health and strength to follow out those plans. The time that was necessary for these tours was from about Christmas time until the middle of April. The purpose of the first tour was to take a survey of the Christian field. It was my purpose to see each Christian family in its home, where they live, what they do, what they have, what they need (spiritually and materially), what their hopes and aspirations are, what they know, and what we can do for them, etc. This brought me into sixty-eight different villages. Not in all of these villages I found Christians, but in most of them. In those where I did not find Christians I found relatives of our Christians, which, of course, served always as a kind of a connecting link.

Now, let us look at our Christians for a while. We and you at home in America are all interested in them. Even outside of the religious interest I am sure that most of you would find it very fascinating to visit in the home of these Christians and see their everyday life. But your and our interest is primarily in their spiritual condition, because the spiritual life is the director of the physical life, as Jesus says. Sin is first conceived in mind and heart and so is righteousness. If these Christians will only think about how to fill their stomachs, what will their whole life be? Can these live on bread alone? But we shall see that there are some who see clearly that they need some food which thieves or moths cannot destroy.

The houses in which our Christians live are all made of mud; the roofs of straw or grass, or sometimes very cheap tiles. Often no window and only a hole for the door. For the night a kind of a mat is put in front of the door so that the wild animals cannot get in too easily. One night I slept in such a house, but I thought I could faintly imagine how Jeremiah must have felt in the dungeon. The real purpose of these houses cannot be said to be "the home", because they are only used for protection during the night; and sometimes for cooking. Real life is spent in God's out-of-doors. The total cost of these houses is perhaps two dollars or even less. Whatever wood or grass they may need for the roof can be gathered up in the jungle for nothing.

Now we go inside of the house and what do we find? Among those who are somewhat rich we find a cot which is made of very rough wood and strung with a thin rope made of grass. In the poor man's house there is no such a thing; he sleeps in the dust. Then we find one or two water pots, and maybe a brass plate. In one corner of the little room is a basket made of straw, in which the rice is kept, if the house father is rich enough that he can buy a supply during harvest when prices are low. In a little niche in the wall we may find a little saucer-

like dish in which there is a little oil and a string. This constitutes the Indian lamp. The string hangs over the edge of the dish and thus the lamp is ready in case of necessity in the dark. Then we will also find some kind of a musical instrument in almost every house. This is the end of the whole string of house furniture. But outside of the regular furniture of the house we also find all the farm implements in the house. There is the plow, and a club (which is the harrow, used to break up clods in the field), and the sickle; this stands for the entire harvesting machinery. One knowing American household and farm conditions would think that such property would be perfectly safe from all robbery. But not so here. Somebody must always stay near the house to watch the property. It has happened that the wife could not even attend baptismal services when her husband was baptized, because somebody had to watch the property. Besides the furniture of the house and the farm implements, we must not overlook the livestock. In even the poorest household one is likely to find a few chickens who live with the family like children, and of course, sleep in the house with the family. So does the goat if the father can afford one. And the oxen and cows also live very often in the same house with only a little partition of twigs between them and the sleeping place of the family. If one looks at these houses and then thinks of the house in which Jesus was born, then one does not marvel so much at the fact that He was put in a manger, because the manger is remarkably close to everything else in the whole household.

After one has looked at the property in the house, the house father will almost without fail invite a person to sit down a little while. The little cot from in the house is brought out, and the visitor sits down on that, and the father and sons squat down on the ground near the visitor. The mother and daughters stay somewhat in the background or even hide in the house, until the missionary has encouraged them very much to come out and talk a little too, to the visitor. The conversation must start with the very simplest thing they know, or else they will not understand anything. Even most of our Christians will not understand anything if we start at once to speak of spiritual things. We talk about the animals, about the fields, about the neighbors, about the children, etc. After one has got them to a point where they talk quite freely and understand a person fairly well then one moves on a little and asks them whether they love their children, whether they try to do something for the children, whether they expect anything from and of the children, whether they sometimes find it necessary to punish the children; and all such topics bring us to quite a lively discussion about the relationship between father and child. The readers will notice how easy it then is to go forward a little more and tell about the relationship between us and our Heavenly Father. We then ask them how we can know so much about our Heavenly Father. Many a Christian, of course, cannot answer, but some few are already far enough along to say: "We can look to Jesus, and then we can learn to know the Father." Then we open our Gospels and read to them (most of them cannot read) what Jesus said about the Father; and what Jesus said how awful sin is.

In most cases such a conversation seemed to encourage them very much, and our hope and prayer is that they may have more vision of spiritual values. Yet in a number of cases where we had just finished a fine visit with them they came to me and said: "Sahib, we have now been Christians three or four years and have not received anything." To hear such a statement is very oppressive to a missionary. One then sometimes cannot help but ask oneself the question: Did these people become Christians just to get their stomachs filled? Is eating and drinking their only aspiration? Have they no appetite for spiritual food? It is sometimes a bit discouraging. Yet, then one turns to Matt. 19:27, and asks: "What, did Peter follow Jesus for pay?" It surely looks that way. And yet Jesus did not turn him out. Let Peter first receive the Holy Spirit inside and we will notice that Peter is not so anxious about material pay. That is also our hope for those "children" in Phuljhar.

I would like to make another statement about the material condition of our Christians in the South. I have come to think that in the majority of cases, where people have no property they also have no appreciation of values, and that this non-appreciation affects also their spiritual life. The readers of these lines may not agree with me, but I have experienced again and again that the man who has absolutely nothing in material property also has very little sense of the value of spiritual gifts. And again, the man who has something, much sooner appreciates and understands something of the great gift which comes from God. But India is arranged so that the poor must remain poor. If the poor man is compelled to borrow money he must pay from 100 to 200 per cent. interest. If the poor farmer tries to improve his field so that he may get more grain, then the village owner comes and says, "This year your taxes will be thus, and so much higher because you have more grain." All such naturally is utter discouragement for the poor man, and he becomes listless and stupid and does not know how to handle money even if he would have some. In a few cases we have tried to help them along financially so that they should come on their feet. But our efforts have failed miserably. If they have money they spend it foolishly and then they have nothing again. I am sure that some of our brothers who are coming from Russia these years are just as poor as our Indian brothers are; but let us give our brothers from Russia a chance and I am sure in a few years they will be on their feet again. Not so in India. It will here take generations to lift the poor class, because they have almost no sense of values.

(To be continued)

EVANGELISM IN OUR CONGREGATIONS

P. R. Schroeder

(1) Its Purpose; (2) Its Practical Application

(Continued.)

"Sixth: Selfishness rather than a high type of Christian stewardship and of Christian living greatly hinders the growth in Christlikeness and the advancement of the work of God.

"Seventh: Business and pleasure-seeking too often take precedence over the promotion of the Kingdom of God and the work for the salvation of men.

"There is need for a revival that will reconcile individuals to God through Jesus Christ; that will show its effect in strengthened faith in the superhuman character of the Christian religion and that will be manifested in transformed character and life; that will unite separated husbands and wives and bring peace among self-seeking enemies; that will restore prodigal sons and daughters to God and to their parents; that will lead people to pay their debts and to honest dealings; that will cause them to give up profanity, strong drink, gambling, impurity and other forms of evil—whether they are or are not contrary to the laws of man; that will help to purify cities and villages by cleaning up the dens of liscentiousness, low forms of amusement, political corruption, industrial oppression and commercial dishonesty.

"A revival is needed that will, in short, bring sinners to the feet of the Savior, who said: "Thy sins are forgiven thee, go and sin no more"; a revival that will lead parents to establish family prayer and Bible reading and will make Jesus Christ the real Head of every home; a revival that will lead every confessing Christian to honor the Lord's Day and to practice habits of personal Bible study and attendance at church and meetings for prayer; that will reach people's pocket-books and cause them to give freely, gladly and regularly to the work of Christ at home and abroad.

"Such a revival will win the respect of non-Christians and will be an unanswerable argument for the deity of Christ so that those now indifferent will fully surrender to the Savior. Such a revival will remove hatred, envy, jealousy and malice from the hearts of God's professed children and will sow the seeds of peace and love, and will set Christians to work witnessing to their fellows, and to helping the poor and ignorant so that the principles of Jesus Christ will be put into practice in individual lives and in social and international circles."

The World's Christian Fundamentals Association gives answer to our question of purpose in Evangelism in such words as these:

"The necessity for a revival is self-evident. Men of all classes, creeds, sects, and races fully realize there must come a great spiritual awakening or civilization is utterly broken down. As stated by an editor of one of the leading New York dailies, 'There must come a great spiritual awakening or civilization is doomed. The only religion that has ever been known in human history that produces such an awakening is orthodox Christianity.' It is our conviction that the revival that is needed is one that will magnify the local church as Christ's one institution, which is the pillar and ground of the truth, and that gives the called and anointed ministry of God its rightful place and leadership as ambassadors of Christ, who stand between the living and the dead.

"A revival is needed also to quicken and strengthen the faith of the ministry. We believe that God has ordained that the world shall be saved by 'the foolishness of preaching', that it is his plan to call, separate, anoint, and send forth ministers to a lost world."

Here may be given the testimony of one of the many ministers:

"I am a pastor who for the past

few years has been slipping away somewhat from the 'old paths', but an emptiness in my heart and ministry, as well as a real heart-hunger for God, is bringing me back again to the Bread of Life.

"I pray....that a mighty revival of good old-fashioned, soul-saving, life-changing religion may sweep over the world."

Continuing the foregoing call to revival:

"We believe and declare most emphatically that if men are made over inside they will change their environment on the outside. Who is there among us whose heart does not break and bleed over the flood-tide of worldliness that is sweeping through our churches? Iniquity abounds, and only the blindest can deny that we are in perilous times when men are 'lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.'

"That we are in a time of lawlessness and increase in crime none can deny. Confidence in authority and law has been unfor dishonesty, for graft, for crime, for lawlessness, is not any particular theory of government, not any particular school of thought or philosophy, but history shows the only effective cure has come from above by the operation of the Holy Spirit on the conscience of men. In times of great spiritual awakening God, in fulfilment of his purpose and according to the multitude of his tender mercies, sends 'the times of refreshment from the presence of the Lord.'

"On the question of preventing war, parliaments, congresses, cabinets, chancelleries the world around are still meeting, debating, and burdened statesmen of all schools and classes are searching by what manner of means they may avert another and more terrible war than that just past. If America should be visited by a spiritual awakening from God Himself, this nation, by its position and influence, would profoundly influence the world in favor of peace, and each revival brings us nearer the coming of the King whose presence will compel the nations to 'beat their swords into plowshares and their spears into prunning hooks.'"

There is one more impelling motive in Evangelism that helps to make it aggressive and effective, in the words of Keith L. Brooks: "The almost universal diffidence to the blessed hope is a clear indication of the midnight hour and a warning that the Body of Christ should be in readiness for the midnight cry." It is that which another speaks of as, "The hastening of the Kingdom in manifestation." (5) Dr. Thomas M. Chalmers says that "True revival will prepare God's own for the terrible days ahead and for meeting the returning Lord."

History indicates that the peculiar doctrines of the Mennonite Church have tended to arouse a governmental as well as a social bias against them, and such evangelistic tendencies as may have been present here and there were left unexpressed or quelled in their bud.

It is a church that has not even held its own ground, because it endeavored to do more than hold its own ground.

As soon as evangelism becomes the keynote of a church's activity, it becomes aggressive in its policy, the whole world becomes its field and the passion of the cross becomes its impelling and winsome power. Peculiar doctrines, if they represent the spirit of the Savior whom we preach, will blossom forth in wondrous beauty, when the world sees Jesus in our actions, and hears Jesus in our words.

We must spend less time in proving to others that we are Mennonites, and more in unfolding the redemption in Him who has saved us—and Mennonitism will come into its own.

(To be continued)

Summer School in Kai Chow

THE KAICHOW SUMMER SCHOOL

Aug. 2, 1924.

Dear Friends in the Homeland:

Greetings in Jesus' name! Another school year is over. The hot and rainy season is here. Rev. H. J. Brown and family and the Misses Goertz and Neufeld are away to the hills for a vacation. The rest of us stayed in this summer to keep the work going. Goerings in the city looking after the erection of the church and the work in town; Lohrentzes holding up the medical end, and we overseeing the building of the Boy's School and supervising the Summer School. In this letter we shall restrict ourselves to the Summer School.

Already in college days we were told that the church of the future is the Institutional church because it uses modern business principles of efficiency and economy by running its plant seven days in the week instead of only on Sundays. The same thing is also true of a Mission—it should make use of its staff and buildings the year around as much as possible. Too often during the summer months when school is dismissed not only the buildings but a large part of the staff is not used to the fullest extent. This was one of the reasons why two years ago a Summer Institute for teachers in our Mission was begun in a small way here in the Boys' School. Other reasons of even greater importance, for this undertaking were; the opportunity for better preparation of our Chinese co-workers; to give these co-workers the privilege of becoming acquainted, together discuss their problems and so be of help and encouragement to each other; the hope of developing the idea and feeling amongst them that they all belong to the same unit and organization which has a definite responsibility in bringing in the Kingdom of God in this part of China.

The first year this Institute was open only to the teachers of our mission. The enrollment then was 22. The next year arrangements were made also for the evangelists and Biblewomen to attend, the enrollment increased to 51. Gradually the Institute has grown into a full six weeks' Summer School. This summer it is in session from July 5th to August 15th, with an enrollment of 102 students. They naturally fall into the following groups: Teachers, 59 (of whom, however only 6 are women); Evangelists, 24 (including 9 Biblewomen); and specials 19 (of whom 5 are men and 14 women). Because of the great difference in standard of the various students the courses given are of three kinds; one mainly for teachers; another mainly for evangelistic workers; and one for women without much schooling. All together the classes are as follows, Model Teaching, Singing, Homiletics, Arithmetic, Phonetics, Acts, Christian Evidences, Nature Study, Principles of Teaching, Home Training, Mark and Reading. All classes meet daily and each student is required to take at least five of them, selected according to the individual's needs. For teachers a number of our men, mostly with College training, were selected.

Special interest is shown in the Model teaching class, for which a group of children were gathered who come daily as a class for practice teaching. Every day two of the students teach these children while the rest of the class observes. After they are through teaching the children are dismissed and there is time given for discussion and criticism as to the methods used, etc. This procedure, although not easy for the particular one teaching on any certain day, is helpful to and enjoyed by all.

The great object of the Summer School of course is to give all these Chinese workers of our mission, both evangelistic and educational, not only an opportunity for intellectual growth, but what is more, a greater vision, new inspiration and interest, so that they may go back to their task of building up the Kingdom each in his or her little corner with new hope and courage, more fully realizing that it is Christ's Kingdom that they are about and because it is His the cause cannot fail. For this reason great care was taken to make the various Bible courses especially strong and helpful. The Lord has been with us the few weeks we were together. May He permanently bless the work that is being done. May He go with each and all of these, His servants as they go out for another year of labor for Him. May He bless them and make them a channel through which may be blessed the many communities in which they shall work.

Prayerfully yours,

Ed G. and Hazel Kaufman.

When the cause which led Leopold and Loeb to commit murder has been reduced to its last analysis, whether by alienist, metaphysician, or eminent divine, it will be found that lack of proper discipline and failure to inculcate religious principles were the causes.

THE MENNONITE

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PILGRIMS OF 1924

Being a Picture of the First Russion Mennonite Settlers in Old Mexico

By Dora Z. Schmidt

In the latter part of July, 1924, a group of Russian Mennonites arrived in Chihuahua, Mexico, after many days of hardship and trials.

They were housed at the Hotel Paris just across the street from Centro Cristiano, a Methodist institution. These quarters were not the most desirable, however, and the hearts of the people were often saddened as they remembered the past or were looking forward to an uncertain future.

On a Sunday morning they heard the singing of hymns at Centro Christiano and could not refrain from going over to join those who had their Sunday morning services at this place. To their surprise and delight they found there not only Christians, but also a Mennonite, Miss Anna Belle Dyck, who could speak with them and interpret for them. They continued to attend services here from Sunday to Sunday and also at the Methodist church where they received a hearty welcome.

Miss Dyck was later joined by Miss Hazel McAllister of Bethel College, and Dora Z. Schmidt, from Moundridge, Kansas. Together these ladies could be of help to them in making their time of waiting less irksome.

A nurse who had come with the group was given a position at the Methodist hospital for as long a time as she could serve. While there she took care of a Mennonite mother and her new born son. Mr. Klassen, an uncle of several of the party, arrived to further lighten their burdens. He helped the families to get into more pleasant quarters, and they enjoyed life a little more after that.

The Rev.'s Harder and Suderman also made a short stop with them while on their way to Mexico City to make arrangements for their permanent location in Mexico, and to Vera Cruz to meet another group just arriving, who also came to Chihuahua later, thus increasing the number to almost a hundred persons.

On two different Sunday evenings the Mennonites were asked to sing at the Methodist church, which they did. Rev. Gooszen, a minister among them, also spoke in German, Miss Dyck translating it into English and the native pastor, Rev. Vargas, into Spanish. The Mexican Christians gave them a more hearty welcome than, I fear, many of our home churches would have done, and the Mennonites were happy in their company.

After services one evening, while talking through interpretors, it was suggested that we sing a song familiar to all. "Jesus Lover of my Soul" was chosen, and those present sang it in German, English and Spanish. One lady remarked that this was the beginning of Glory where we will all speak one language.

On the morning of the twenty-ninth of August, in spite of a rain that was falling, the whole group, excepting one family, was at the station with bag and baggage to board the Nor-Oeste de Mexico train for the Rosario Ranch which had been taken in view by the committee as a possible settling place. The train was late, but the people were patient, knowing that the goal would soon be reached. Through the kindness of Mr. Newman, the land agent, the Misses Dyck, McAllister, Schmidt, and a friend, Miss Hillborn, received passes to accompany the committee and Mennonites to their new homes.

The cars were crowded, so the men, sitting on their baggage, rode in the box cars. The train carried us through a beautiful country with mountains always in sight; nice flowing streams were spanned by trellis bridges. We passed through two tunnels and by many fields of corn and patches of beans and potatoes. Many beautiful wild flowers were in bloom all along the way.

It is extremely interesting for a foreigner to buy his meals from the windows of the trains. Men, women and children are here to sell roasting ears, chicken and rice served on tortillas, coffee with milk, tomales and many other Mexican dishes, both hot and cold, but usually hot with chile.

At San Antonio there were a number of the Canadian Mennonites at the station to meet the group while the train made a twenty-minute stop. These Mennonites are doing very well and have a good reputation among the Mexicans. For instance, if you see an Arkansas razor back you know it is a Mexican hog; but if it is a well fed one, you may hear the expression, "This is a Mennonite hog", or if a cow gives much milk and looks well kept, it is probably a "Mennonite cow".

At five in the afternoon we drew up at the Estacion Rosario. Here three box cars were side tracked for the use of the Mennonites, until they could move into the ranch houses.

We continued our journey on to the next station Minaca, where we could stay at a hotel, but left the Brethren Harder and Suderman with our Mennonite friends. We shall not soon forget the scene as the train pulled out of Rosario. In the midst of vast prairies, with mountains in the distance, stood our friends beside the box cars, waving us a farewell.

The following morning we drove back to Rosario in autos.

The country is beautiful, the soil rich and several streams flow through it. The altitude is between five and six thousand feet, and there is considerable rainfall during the rainy season. All it requires is good cultivation and knowing the immigrants as we do, we are certain that in a few years much of this prairie land will be producing valuable crops.

We reached Rosario in time to see the group at the breakfast which they had cooked on open fires. After breakfast Brother Gooszen suggested a short period of devotion. Rev. Harder led this, standing in the open doorway of a box car, while all others, both Mexicans and our own people with uncovered heads stood out under God's beautiful heavens, while they sang "Hand in Hand mit Jesum kann ich sicher gehn." Following this he read John 14:1, 2, 17, and offered a prayer dedicating this place, which is to be their home, to the Lord.

After another hymn, "So nimm denn meine Haende," Brother Harder made a few remarks, admonishing them above all things to seek the peace of God to keep peace among themselves.

The day was spent in looking over the ranch. There were several difficulities encountered, but with the tactful work of Brothers Harder and Suderman and Mr. Newman, these too were peacefully straightened out.

By the time the train left in the afternoon several families were busy cleaning the ranch house near the station into which they moved during the day. The others were to move into other houses as soon as possible.

There will still be many hardships to overcome, but there are many possibilities in the future of this country, and with the continued prayers and support of our people these brethren may soon again live contented and peaceful lives of service.

We were often reminded of the pilgrims who also sought religious freedom.

Not as the Conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come,
In silence and in fear:—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

These people, as well as our churches at home, owe a vote of thanks to the committee who have made the negotiations for this land. We who have witnessed this settling of the immigrants can appreciate the difficulties they have had to encounter and we are certain that their judgment was good.—Mennonite Weekly Review.

THE S. S. LESSON

Oct. 19

The Parable of the Sower

Mark 4:1-20

Golden Text:—"The sower soweth the Word." Mark 4:14.

The setting for this lesson is one of the most delightful presented in Scripture. Imagine hills surrounding a delightful little lake that reflects the wonderful eastern sky upon its surface. The hills here and there show the busy farmers sowing their seed upon a prepared soil. A great teacher is surrounded by a large crowd of persons who array themselves on the gently sloping shore while the teacher, seated upon a little boat a little off shore, discourses to the attentive listeners. Nothing could be more refreshing and the truths that fell from the lips of the Master were truths that were to influence the ages to come. Simple, natural and forceful was the gathering, but the echoes from it have reached us and will continue to reach generations after us till the Great Teacher once more appears.

The multitude that assembled

(Continued on Page 5.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

O God, by whom the seed is given,
By Whom the harvest blest,
Whose word like manna showered from heaven
Is planted in our breast;

Preserve it from the passing feet,
And plunderers of the air,
The sultry sun's intensest heat,
And weeds of worldly care!

Though buried deep or thinly strown,
Do thou thy grace supply;
The hope in earthly furrows sown
Shall ripen in the sky!
—Bishop Heber.

ARE YOU ONE OF THEM?

That the "young people" are taking a lively interest in the work of our church is evidenced by various things that they have recently undertaken to accomplish. The following communications from Bro. J. M. Regier, secretary of the General Conference S. S. and C. E. Committee, and Brother C. F. Miller, Field Secretary of the Pacific District Conference S. S. and C. E., shed more light on recent activities along this line.

Of course the interest does not confine itself to any one of the District Conferences. You will remember that the movement to get the funds for the new station at Phuljar was started, on the suggestion of Bro. P. A. Penner, by a group of young people and the Christian Endeavor society of the First Church in Newton took the matter up with all of the General Conference societies. Doubtless with this new impetus given to this project by the Middle District, as reported by Bro. Regier the goal of $10,000 will soon be reached, and we congratulate the societies.

We are glad to notice that those who are fostering these efforts are solicitous that these special contributions shall not tap or even drain the main stream of offerings for the regular work undertaken by the Home and Foreign Mission Boards in behalf of all of the people in all of the churches of the General Conference. In the cases in point the soliciting of funds was undertaken only after sanction of members of the respective Boards had been assured. This is as it should be. Otherwise there might be dissipation instead of necessary cooperation.

We feel certain that the Pacific District Sunday schools and C. E. societies will furnish the Los Angeles Mission as proposed. May God bless the Mission and them all!

MISSIONS AND THE MIDDLE DISTRICT CONFERENCE

It was evident before the Middle District Conference opened that the young people were going to do something. A list of six practical questions had been sent to every C. E. Society in the conference, and these were discussed by the young people in the various churches before they came to the conference. When they gathered in the St. John Church on Thursday evening, August 28th, for their special program, they were all ready to undertake something definite.

Much enthusiasm was created by the seating arrangement. Placards had been placed all over the church showing the various C. E. societies where they should seat themselves in groups. The largest part of the large church building was thus occupied by the young people under 25 years of age. What an inspiring sight that was! To see those hundreds of young people so interested in the work of the kingdom of God cheered every Christian worker. We need not worry that the Mennonite church will not have workers after the present faithful servants leave the stage of life.

The C. E. societies decided to raise $1000 within the next year for the new India mission station, and after they have raised that, then $1000 more for a new chapel in China. Before the conference closed one of the societies reported that they had already raised double their quota of the $2,000. All that is necessary is to have the needs properly and forcibly brought before the young people and they will not fail us.

The mission enthusiasm ran exceptionally high. It is very seldom that a General Conference has so many returned missionaries in their midst during its session, and the Middle District Conference has never had that many at one time. From our home fields the following were present: Rev. and Mrs. J. J. Plenert of Hutchinson, Kansas, Rev. and Mrs. M. M. Lehman and Miss Cassie Niswander of Chicago. From India there were Rev. and Mrs. Ezra Steiner, Mrs. Adah Burkhalter and Miss Martha Burkhalter; and from China there were Rev. and Mrs. P. J. Boehr and also Dr. Rosella Biederman who is soon supposed to sail for China. The Women's missionary program was most inspirational. Had somebody struck while the iron was hot and taken up pledges to wipe out the debt in the foreign mission treasury, a large sum could have been secured at the close of the women's program.

On Sunday afternoon the missionaries from Hutchinson, Kansas, and from India occupied the whole time and in the evening those from Chicago and China told us of their work. The extremely high temperature that day made it somewhat difficult for the audience to get the full meaning and value of those challenging messages, and yet everyone was convinced that we are engaged in a most profitable business when we bring the Gospel of Jesus Christ to the people that live in heathendom. It pays to give for that work. It pays to give much. Our missionaries are all tithers, and should we who have smaller sacrifices to bring otherwise, give less?

J. M. R.

PACIFIC DIST. CONFERENCE S. S. AND C. E. SOCIETIES

Reedley, Calif.,

Greetings:—

Acts 20:35.

You have been anxiously awaiting the enclosed circular the contents of which will start you into action in behalf of the Mission Church in Los Angeles.

At the Pacific District Conference a hint was made as to a project wherein all Sunday schools and Christian Endeavor societies might participate in furnishing the new church for Sunday school work. The suggestion was favorably received that those interested primarily figured out a tentative inventory of equipment needed.

Let it be understood from the very beginning that this project dare NOT in anywise usurp the money previously given to missionary work. If any individual or class should find necessary to cut down its contributions to missions in order to participate in this then the individual or class should be discouraged from sharing in this effort. This is to stimulate interest among the younger people to give of their earnings in a larger way. It is contributing to something more tangible than the usual missionary offering. It will mean that if at any time our young people go to the Los Angeles Mission Church they will see there some of the equipment their money helped to purchase and through which the workers are able to do more efficient work for the Master.

This Missionary project will be submitted to all the Sunday school and C. E. societies of the Pacific District Conference. Let individuals and classes check whatever they desire to furnish. Of course the money will be sent to the mission and the purchasing committee there will take care of your request.

Two suggestions might be helpful in tying up the younger boys and girls to this effort. Let them earn in some specific way the money they volunteer and let them think definitely of the equipment that money will purchase so that some boy in Los Angeles may have the advantages they themselves have in their own church and school. The other suggestion is that if you have some one very handy with tools let him make some article usable in the Mission. Ship this article at your expense, not the Mission's expense.

Pre-occupy the leisure hours of the boy with a worthwhile effort like this and your worries about his behavior will be lessened. Make the whole proposition very concrete and you will enlist your young people wholeheartedly. Let it be understood that this project is for the purpose of furthering the interests of the Kingdom of God and that their prayers are needed, breathed into the very gift he or she makes.

Awaiting your favorable answer for the cause of the Master I beg to remain

Yours in His service,
C. F. Miller.

THE SOWER

The intermittent way of preparing copy for the Sower, as it is made necessary in conjunction with the Field Secretary work, is not very satisfactory, either to us or to the contributors, but we hope they will bear with us. Having been away from home for a month visiting the Mission Stations in Montana, churches in Idaho, eastern Colorado and western Kansas, we had to send the manuscript for The Sower in ahead of time for this period. Now we are to try to take up the reins again, and our fingers are a trifle stiff. There is such a difference between making your mouth or your fingers talk.

* * *

We are glad that friends of The Sower send us "Seeds". It takes seeds to grow anything.

* * *

It is our intention to insert in The Sower all of the names of those who are being baptized or received into the various churches of our Conference, and we should like to request the pastors or correspondents to send us the exact names of all such.

* * *

PERSONS RECEIVED INTO CHURCHES WITHIN THE LAST YEAR, BY LETTER OR AFTER BAPTISM

First Mennonite Church, Aberdeen, Idaho:
David D. Becker,
Henry D. Becker.
Emanuel Church, Aberdeen, Idaho:
Herbert Dirks,
Ernest Becker,
Katie Isaac.
Salem Mennonite Church Dalton, O.:
Ruth Marjorie Amstutz,
Nora Lena Badertscher,
Florence Pearl Badertscher,
Ivan Lawrence Badertscher,
Lewellyn Ray Badertscher,
Annie Ruth Gerber,
Leroy Edmond Moser,
Glenn Arthur Moser,
Alvin J. Moser,
Mildred Mae Tschantz,
Margaret Elizabeth Zuercher,
Glenn Albert Hofstetter.
Ruff Mennonite Church, Ruff Wash.:
Jacob Dirks,
Clyde Dirks,
Josephine Jantz,
Joseph Jantz,
Leonard Jantz,
Marie Jantz,
Daniel Jantz,
Katie Dirks,
Leslie M. Parker.
Menno Church, Menno, Wash.:
Benno Wieler,
Ruby Krehbiel,
Joe Goering,
Walter Franz,
Othelia Franz,
Della Krehbiel,
Hilda Waltner.

THE S. S. LESSON

(Continued from page 4)

was characteristic of other multitudes who thronged about Jesus all during His Galilean ministry. They were hungry for the truth and were anxious to be near Him who could reveal it to them. There is every reason to believe that the multitude had been shamefully neglected by their spiritual leaders. Jesus spoke of them as sheep without shepherds. What a comment this is upon the

character of the men to whom God had given the responsibility of caring for souls! When one looks at the great masses of neglected ones in all the centers of population in the world, one can see the same neglect, and, were Jesus here, there would be the same expression of soul hunger. He should be in such places now if those to whom a knowledge of His power is given would be doing their whole duty.

Jesus recognized the power of a story when He wanted to convey some great truth and so He was ever ready to tell one that appealed to the imagination of His hearers and conveyed with it something that would abide in the memory and convey impressions that would not soon be forgotten. In His discourses He come down to the understanding of His hearers in the simplest langauge. Sometimes, in spite of the simplicity of His teachings, the point of it all was lost. That was because they had ears and did not hear. In other words, they did not place themselves in a position where they sought to get the meaning He had to convey. Since preaching began there have been others, like them, who though they have heard the story of salvation clearly and simply presented did not bother about trying to understand how it applies to them.

While teaching, Jesus always used material things to convey spiritual things. His illustrations were of the commonest kind. He found them all around. The birds, the flowers, the children playing, the women at work at common household duties. All were made to teach truths about God and His dealings with men as well as about the kingdom of God. One can imagine His pointing to the farmer at work in sight of the crowd. We sometimes wonder who the particular farmer was at this time who became a text for a great sermon by Jesus while busy with His commonplace occupation. It is no small compliment that Jesus should point out a busy man and show how that His task deserves great credit for the way it illustrates the sowing of the seeds of truth in the world.

It was the farmer's purpose that all the seed he sowed should contribute to the crop he was expecting. But he was not a perfect sower. He could not throw all the seed where it would produce results and so some was wasted in spite of his efforts, just as, in spite of the most serious attempts to preach, that the Word will bring forth fruit some falls by the wayside. The fowls of the air represent the evil interests that prevent the truth from sinking into the heart where it may be hidden as seed in the earth to bring forth fruit. The wayside may have been good soil, but it was trampled hard so that seed could not take root. Some hearts are hard because they have not been properly prepared. A great responsibility rests with parents to prepare the hearts of their children for the truth. Evil habits make callous hearts upon which the truth cannot make impressions.

Some seed fell upon stony ground. Here it had chance for a little while, but there was no chance for depth. It was like the mind that is easily impressed but soon the impression wears off. There is nothing dependable in it. The Word must be taken seriously and be taken for "good" or there will come nothing but a waste of effort.

Some fell among thorns. There was nothing the matter with the soil, but there were too many divided interests. Cultivation fits the soil only for the crop planted. To allow anything to grow is fatal to the seed. So with anything that means a divided interest the Word gets no chance to bring forth its fruit. Jesus names some of these as riches and the cares of this world.

Good soil meant a harvest. There came growth, then there came increase, and a great increase at that. When the heart is properly prepared, when there is earnest desire to be used according to the will of God, when there are no hindrances allowed to stand in the way of functioning for God then there must be grand and glorious results for God.

THE C. E. TOPIC

Oct. 19

My Denomination: Its Organization and Aims

I Cor. 12:1-13

The Mennonite church is generally classed as a congregational body. That is, in theory, each congregation is a law unto itself. General bodies have no legislative authority over it. However, in some quarters, there is a mixture of episcopal authority, or government by bishops. In the General Conference the term "Bishop" has gone unto disuse and the term "Elder" is applied. Bishops of Elders, however, are the servants of the congregations that have made them and they are responsible to these local bodies. This condition still keeps the Mennonite church a congregational body.

Local congregations sometimes have for their leadership ministers. Sometimes these ministers are elders, sometimes they are not. In some congregations there are a number of ministers with one elder presiding over them. In the elder's hands is the power of ordination and the right to administer the sacraments. However, the elder is but a "first among equals" and there is no special organization into which the elders alone are eligible.

Besides the offices of the ministry, there are deacons in every church. The duty of the deacons is defined by their congregations. Generally, with the pastor, they form a spiritual council that has the spiritual oversight of the congregation. It is also into the hands of the deacons that the care of the poor of the congregation is entrusted. Deacons generally are, with the pastors, the delegates of the church to the conferences, both local and general.

Every congregation may also have its officers who attend to the material affairs of the church, such as trustees, a secretary, a treasurer, etc. In most communities the churches are organized as corporations with charters from the state. This insures the perpetuity and the responsibility of the organization.

In the General Conference of which The Mennonite is the organ, there is a General Conference that meets once every three years. To this all the churches belonging to it are entitled to send delegates, one vote is allowed for every thirty members or fraction of thirty. General Conference hears the reports of the various boards that it has elected. These are The Home and Foreign Mission Boards, The Publication Board, The Educational Board, the Emergency Relief Commission and the Board of Trustees. There is also a Program Committee that prepared the program for the Conference in advance. The work of these Boards is described in their names. Some of these Boards have treasuries of their own, but they make reports concerning them to the Conference. The Publication Board publishes, in the name of the Conference, such papers as The Mennonite, The Bundesbote, The Kinderbote, A Year Book in the German and English language and such other literature as it may feel to be needed or that the Conference may direct it to produce. Conference lays no tax upon the people, but calls for contributions needed to support its various ventures. Its Emergency Relief Commission has been particularly active since the war, and the events incident to the war. Great sums in goods and monies have been devoted to the relief of our Russian brethren and other European sufferers. The Educational Board is now planning for the extension of a larger educational program which is designed to strengthen our institutions materially. In the work of the Conference the Foreign Missionary Board has extended our missionary interests to three tribes of American Indians, to India and to China. A large staff of missionaries and helpers is representing our people on the foreign field and a large native membership has already grown up. Home Missions, as directed by the Board, seek to do city mission work in several localities, strengthen weak churches, give spiritual care to our scattered membership and organize new churches wherever the need is apparent.

The local conferences hold meetings once a year. They are all important factors in the religious life of the people composing them. In some of these Conferences attention is given to special institutional work. In the Eastern Conference there was an Old Folks' Home, an Orphanage Society, a Men's Brotherhood. Bluffton College started as a Middle District venture. In the Western Conference. There are large Hospitals and Deaconess homes in both Kansas and Nebraska. The Pacific Conference for a number of years maintained an institution for consumptives. In the Northern Conference there is a hospital, as well as a school interest as represented in Freeman College. The Canadian Conference is just now devoting its energies to the care of the needy Russian brethren who have been brought into the country during the last few years.

The aim of our church organization is to bring Mennonites into fellowship with one another everywhere, maintain high educational standards, engage in effective Home and Foreign Missionary Enterprises, offer such assistance as we may be able to render to the distressed of the world and maintain to standards of our church through the medium of the press. It hopes with the help of God to be a mighty instrument for the salvation of souls.

RELIEF NOTES

(Conducted by Levi Mumaw)

Our relief work in Germany has been a blessing to the givers as well as to the multitudes that have been fed. We are glad to report that conditions have greatly improved and it is no doubt safe to state that there is no direct fear of famine in that land. It must be kept in mind, however, that there are many poor people and especially underfed children, who are dependent on charity for their existence. The German government has assumed a larger portion of this than it was able to carry a year ago when the general conditions became serious. Our organization there will continue its work as the means are being provided.

Questions have been raised relative to sending clothing this fall and winter. Plans are being made to send another shipment to Germany during the month of November. It is desired that all who wish to have a part in this work, send their garments about November 1 or sooner if more convenient. Good second hand clothing is always in demand as well as the new garments made by our sewing circles.

Additional reports are reaching us relative to the crop failures in Russia. The following is an extract from a letter written at Moscow, August 29, 1924.

"Yesterday Benjamin Jantz was here with an urgent plea for several of the Mennonite settlements in the Ukraine. The complete crop failure in the two settlements of Nicopol and Fuerstenland (Olgafeld), both in the vicinity of the city of Nicopol, has left many people utterly destitute and the other settlements are too weak to help them through the winter. Many families have no bread to eat even in the harvest time and must live on other foods that will soon be exhausted. The potato crop is also a failure there."

In the Siberia district it was found that some of the poor people were depending mostly upon the payoks for their living and not interesting themselves sufficiently in improving their condition by their own efforts. It was therefore decided by those who have the work in charge that all who are receiving assistance and have members able to work will be asked to give a certain amount of service to the community by way of making public improvements in school houses, etc. They have also been asked to provide sufficient bathing rooms throughout each village to keep their bodies in sanitary condition, a measure that was sorely needed.

Scottdale, Pa., Sept. 17, 1924.

Clothing distribution in colony Ischajaschi, Slawgorod Uyezd, Siberia. Secretary Harder of the Gljaden region distributes a few yards of cloth to the very neediest of this Mennonite colony. The overburdened mother must decide whether to make dresses for two or three of her little daughters who are now more than half naked or a shirt for the father so he can work, or some underwear. The mothers also are usually in rags but with the mother's characteristic self-denial she thinks first of her little ones. They have no clothing except what they have on and no possibility of providing any for the winter.

DEATH

Moser—Mrs. Minnie Moser, daughter of Benjamin Habegger, was born Feb. 10, 1891 in McPherson County, Kansas, and passed away at Berne, Indiana, on Sept. 26, 1924. She was in somewhat failing health, and had gone to the doctor to have her upper teeth removed, with the hope of improving her general condition. While under the anaesthetic her heart suddenly stopped beating without any known cause, and after several hours of futile effort by the doctors, the shocking fact of her actual death forced itself upon her loved ones.

In 1894 the Habegger family moved from Kansas to Adams county, Ind., where she has been at home till the time of her departure.

She was converted in her early girlhood years, and received into the Mennonite church at Berne, through baptism in 1905. Her life since then has been marked by earnest faith and growth in grace, with zealous outreach after the deeper blessings of redemption.

On Feb. 15, 1917 she was united in marriage with Joel F. Moser, with whom she shared the joys and sorrows of Christian fellowship.

Two children were born to this union, the first one having died in its infancy and the second one, a three-year-old girl, sharing the sudden loss of her mother with her grief-stricken father.

The mysterious providence of God has taken a dearly loved housewife and mother from a home that sorely needed her. The husband's brother and aged mother, who had learned to depend on her ministry, are deeply saddened by this loss.

The funeral service was held at the Berne Mennonite church Monday, Sept. 29 in the presence of about 1500 persons. Brother Schroeder spoke English on Isaiah 28:29; Brother Clauser of the Missionary Church spoke German on Rom. 8:31; and Bro. Frank Reichenbach of the Friends Church, Rockford, O., led in prayer.

CONTRIBUTIONS

RECEIVED FOR THE TREASURY OF THE PACIFIC DISTRICT CONF. FROM JUNE, 1924

The Congregation, Upland, Calif., $26.16; Do., $21.79; S. S., Pratum, Ore., $13.40; Do., Monroe, Wash., $10.50; Do., Ruff, Wash., $6; Onecho, Wash., $11.90; Do., Dallas, Ore., $10; Do., Reedley, Calif., $31.90; Do., Escondido, Calif., $1.60; Do., Menno, Wash., $13.50; Do., Upland, Calif., $21.17; Mission Church, S. S., Los Angeles, Calif., $8.60; Paso Robles S. S., Calif., $6.50; The Congregation, Aberdeen, Idaho, $40; Do., Colfax, Wash., $50.95.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES, FOR SEPT., 1924

Sew. Soc., Lehigh, Kans., China Bldg. Fund, $4; Collection, Womens Mission Program, Pacific Dist. Conf. Do., $49.18; Miss Edna Claassen, Newton, Kans., Do., $2; Menno Ladies Mission Aid Soc., Lind, Wash., Do., $16; Sew. Soc., Donnellson, Iowa, Do., $22.50; Do. for Hutchinson Bldg. Fund, $11; Collection, Womens Mission Program, Middle District Conf., Foreign Mission, $146.87; Do., Home Missions, $73.44; Newhopedale Sew. Soc., Meno, Okla., Do., $20; Sew. Soc., Berne, Ind., Mrs. Linsheid's Sewing Class, $10; Sew. Soc., Freeman, S. D., Evangelist, India, $40; Do., Expenses of Executive Committee, $2; Sew. Soc., Bethel College Ch., Newton, Kans., Mennonites in Mexico, $25; Little Girls S. S. Class, Berne, Ind., Sisters Martens and Buckert, Canada, $5; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $14.16.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS
For September, 1924

General Fund

S. S., Menn. Ch., Beatrice, Nebr., $266.01; Swiss Ch., Bluffton, O., $200; Menn. Ch., Buhler, Kan., $42.62; Menn. Ch., Watowa, Okla., $5.67; Menn. Ch., Pretty Prairie, Kan., $175; Bethlehem Ch., Bloomfield, Mont., $52.66; S. S., Friedensberg Ch., Avon, S. D., $50; S. S., City Ch., Beatrice, Nebr., $125; C. E. Soc. and S. S. Conf., Paso Robles, Cal., $30; First Menn. Ch., Geary, Okla., $19; Ferdinand J. Wiens, Newton, Kan., $1; Bergtal Ch., Pawnee Rock, Kan., $21.23; Menn. Ch., Inman, Kan., $13; Friend, Gotebo, Okla., $50; West Zion Ch., Moundridge, Kan., $40; Menn. Ch., Hillsboro, Kan., $44.90; Herbert Dester, Newton, Kan., 85c; Einsiedel Ch., Hanston, Kan., $10.50; Friend, Renfrow, Okla., $5; First Menn. Ch., Paso Robles, Cal., $15.42; C. E. Soc., Liberal, Kan., $19.93; Bethanien Ch., Kingman, Kan., $12.58; Rev. and Mrs. David J. Unruh, Quarryville, Pa., $19.80; Bergfeld Ch., Mt. Lake, Minn., $14.40; Middle Dist. Conf., Pandora, O., $147.67; First Menn. Ch., Upland, Cal., $33.32; Grace Ch., Pandora, O., $79; First Menn. Ch., Mt. Lake, Minn., $59.81; Menn. Ch., Halstead, Kan., $61.08; Menn. Ch., and S. S., Pratum, Ore., $9.50; Swiss Ch., Whitewater, Kan., $408.77; Gnadenberg Ch., Whitewater, Kan., $41; Bethlehem Ch., Bloomfield, Mont., $36.84; First Menn. Ch. and S. S., Philadelphia, Pa., $60.02; Friend, Aberdeen Ida., $20; Menn. Ch., Pulaski, Ia., $28.12; Menn. Ch. and S. S., Wadsworth, O., $12.54; S. S., Brudertal Ch., Hillsboro, Kan., $70.66; Menn. Ch., Arlington, Kan., $6.05; First Menn. Ch., Reedley, Cal., $100; Ebenezer Ch., Bluffton, O., $30; Menn. Ch., Ruff, Wash., $7.37; Herold Ch., Bessie, Okla., $11.04; Garden Tp. Ch., Moundridge, Kan., $96.73; Alexanderwohl Ch., Goessel, Kan., $275.95; Menn. Ch., Lehigh, Kan., $15.70; Hoffnungsau Ch., Inman, Kan., $35.24; Elisabeth A. D. Stauffer, Donnellson, Ia., $15; S. S., First Menn. Ch., Aberdeen, Ida. $95.24; Gnadenberg Ch., Whitewater, Kan., $27.50; S. S., Menn. Ch., Buhler, Kan., $100; Bethesda Ch., Henderson, Nebr., $130.04; First Menn. Ch., Bluffton, O., $100; Bergtal Ch., Pawnee Rock, Kan., $29.33; St. John Ch., Pandora, O., $125; Dedication, Hoffnungsfeld, Eden Ch., Moundridge, Kan., $402; P. A. Goebel, Cimarron, Kan., $200; K. Busenitz, Newton, Kan., $50. Total, $4,155.09.

Special Fund

Central Illinois Conference, for Mary Y. Burkhard, $900; C. E. Soc., Hoffnungsau Ch., Inman, Kan., for Orphans, $16; K. A. Richert, Newton, Kan., for Orphan, $25; Mrs. E. J. Unruh, Greensburg, Kan., for Orphan, $2; Emmanuel Ch., Doland, S. D., for Lohrentz, $58; Mans Choice Ch., Pa., for Trophena's Children, $2.25; C. E. Soc., Bethel Ch., Inman, Kan., for Preacher, $35; Agnes Harms, Upland, Cal., for Bible Woman, $50; Mrs. J. A. Hiebert, Ontario, Cal., for Orphan, $10; Sewing Soc., Beatrice, Nebr., for 3 Orphans, $90; Men's Bible Class, Bethel College, Newton, Kan., for Orphan, $10; Normal Class, First Menn. Ch., Newton, Kan., for Student, China, $50; S. S., Nebo Ch., Meade, Kan., for Kuhlman's Mission, $45.18. Total, $1,451.03.

New Station

C. E. Soc., Menn. Ch., Ruff, Wash., $10.00.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Receipts during September:

Treasury for Gen. Gifts	$4,155.09
Do., Special Gifts	1,451.03
Do., New Station	10.00
Do., China Building Fund	60.00
Elizabeth Schmidt refund	75.00
Total receipts during Sept.	$5,751.12
Sept. 1, 1924, overdraft, bank	$ 5.34
Paid out during the month:	
On debt	2,000.00
On Advice	845.63
Total amount paid and overdraft	$2,850.97
On Oct. 1, 1924, balance in bank	$2,900.15

On Oct. 1, 1924, our Board has a debt of $7,300.

Gratefully acknowledges,
J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

On Saturday, Oct. 11, the ladies of the Eastern District Conference, will hold the Annual Orphan's Meeting at Souderton, Pa.

Rev. J. I. Byler of Alliance, Ohio, was a visitor to the Mennonite church in Wadsworth, Ohio, on Sept. 28 and preached both morning and evening.

Rev. C. E. Krehbiel, Conference Field Secretary, has again returned to his home in Newton, Kansas, after an extended trip to western Kansas, Idaho and Montana.

Among the recent additions to the faculty of Bluffton College is John Klaassen who, until a year ago, was a sculptor of some note in Russia. He will teach art.

Rev. Nikolai Wiebe, well known as pastor of the Ober-Nessau Congregation and Home Missionary among the German Mennonites, who had spent some years as missionary in the Mennonite missions on the Island of Sumatra, passed to his reward on August 21.

Rev. and Mrs. Kaufman visited their home church in Moundridge, Kansas, to attend the dedication of the new church building. At this service Bro. Kaufman also received ordination to the Christian ministry. Upon their return to the Donnellson, Iowa, church, to which he has been recently called to the pastorate, the congregation gave him a surprise reception. Beside the elaborate program that had been arranged, Brother and Sister Kaufman received numerous gifts from various members of the congregation.

Rev. A. Warkentine, recently from Russia and a graduate of some of the best schools in Europe, will teach Biblical Literature and Greek in Bethel College.

Rev. Wm. H. Grubb of Normal, Ill., recently met with an accident which resulted in a double fracture of the ankle. He will be unable to be about for some time.

The 76th Annual Report of the Mennonite Missionary Society for the spread of the Gospel in the Colonies of the Netherlands contains the following interesting items relative to the mission in Mergaredja. Christians and prospective Christians, 1993; Members, 488; Children of members 417; Recent converts, 32; Weddings, 20; Helpers and Evangelists, 6; Receipts of the Congregation, 3287 fl. 5½ ct.; Expenditures 6249 fl. 84½ ct. The hospital reports: Patients for (1923) 3745. Native servants 5; Daily average of sick treated in hospital, 33; Average in Clinic per day 38.

Another gathering of Russia Mennonite brethren took place on the afternoon of the same day, Oct. 28, in the Second Mennonite Church, Philadelphia, Pa., when five families residing in Philadelphia met with the pastor and officers of the church, after which tea was served in the church parlor. There is a congested district in Philadelphia occupied by thousands of Russians, most of whom came to America during the past few years. Rev. John Williams, one of the Mennonite brethren living in this community, has been actively interesting himself in the spiritual welfare of these people.

Three jubilee celebrations commemorating the arrival of the Mennonites in Kansas will shortly take place. The first will be held in the City Auditorium, Newton on Oct. 12. The second in Hillsboro on Oct. 19, and the third in Buhler on Oct. 19.

Since his return from Montana the Field Secretary of the General Conference writes to the Editor:

"Out in this sparsely settled section and where I was for a month church problems are different, but just as knotty as otherwise. It is the country of action; of big fields; of friendly firesides; of high altitude and not infrequently of high aspirations as well. I heard a traveling man who was on his way home in an eastern state, and had a fine start there, laud Montana to the skies."

It is not generally known that a Mennonite is a member of Congress. C. William Ramseyer, of the Sixth District, Iowa, has been re-elected to serve in the 68th Congress succeeding himself for the fourth term. Congressman Ramseyer was born on a farm near Callinsville, Butler county, Ohio, March 13, 1875. His parents immigrated from Switzerland in 1874 moved to McLean county, Ill., in 1877 where his father died in 1881. Since 1887 he has been living in Davis county, Iowa. He was married to Miss Ruby Philips in 1915 and they have two daughters. He is a graduate of the Southern Iowa Normal School and the University of Iowa. For six years he taught school and for nine years he practiced law in Bloomfield. Having served two successful terms as District Attorney, he was finally elected to Congress.

During the past summer sixty children were guests in various homes throughout the Central Conference. They had been sent from the 26th St. Mission Chicago.

The Russian Mennonites in Canada are also celebrating the 50th year of the arrival of their pioneers. One of these celebrations was held in Steinbach on Sept. 26 and another in Winkler on Sept. 5.

Three Russian students who migrated from Russia to Canada last year have entered Bluffton College this year. They are David Rempel, Henry Klassen and Henry Jansen and hail from Rasental-Chortitz a village in Russia of about 3000 inhabitants most of whom are Mennonites. Concerning their Russian home they say:

"Rasental-Chortitz was taken possession of by the notorious set of bandits under the leadership of Machno. Machno, with approximately 70,000 followers who called themselves the anarchists, were symbolized by the black flag. At the time of their stay in Chortitz they were being pushed toward the river Dnieper which bordered the village, by the bolsheviks, and were prevented from crossing the river by the K. D's (Constitutional Democrats). Being forced to remain in the village they consumed entirely everything the village had ever possessed. About 2,300 horses, 2,000 cattle, wheat, rye, barley and other necessary products were taken from the people without pay of any sort. Entire villages near Chortitz were destroyed, killing all the men and sometimes the women and children. It seems merely providential that Chortitz escaped such disaster."

Sunday School Tickets

No. 2694 **The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**

No. 2693 **Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1½ in. **15c.**

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No. 2688 **Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅝x2, **15c.**

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Forget-Me-Not No. 1. Scripture-texts and hymns for every day in the year. Nicely printed on one side, with opposite blank page for name, etc. Contains also twelve floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4⅞ x 3¾ in. 75c
Full leather $1.25

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No. 1

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Oxford Text Bibles

No. 011 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps $1.95

No. 0113x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅛x3⅜ in., with 6 maps 3.50

No. 01143 **French Morocco,** divinity circuit, gilt edges, size 5⅛x3⅜ in., with 6 maps 2.10

No. 01154x **French Morocco,** divinity circuit, gilt edges, India paper, size 5⅛x3⅜ in., with 6 maps 3.50

No. 01254 **French Morocco,** divinity circuit, gilt edges, sizes 5½x3½ in., with 6 maps 3.10

No. 01254x Same as No. 1254, India paper 4.15

No. 01171 **French Morocco,** divinity circuit, gilt edges, size 6½x4½ in., with 6 maps 2.50

No. 01326 **French Morocco,** divinity circuit, gilt edges, size 5¾x3¾ in., with 6 maps 2.65

No. 01357 **French Morocco,** divinity circuit, gilt edges, size 6⅞x4¾ in., with 12 maps 3.50

Oxford Pictorial Bibles

Containing 32 Engravings

No. 02143 **French Morocco,** divinity circuit, gilt edge, size 5⅝x3⅞ in., with 6 maps $2.15

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No. 02153 **French Morocco,** divinity circuit, gold edges, size 5⅝x3⅞ in., with 6 maps 2.50

No. 02327 **French Morocco,** divinity circuit, gold edges, size 5¾x3¾ in., with 6 maps 3.00

Sunday School Scholars Bibles

No. 03327 **French Morocco,** divinity circuit, gold edges, illustrated, size 5¾x3¾, with 6 maps $3.00

No. 4181 **Self-Pronouncing Pictorial Bible, French Morocco, gilt edges,** size 7¼x5, with helps 3.10

Oxford Reference Bibles

No. 03028x **French Morocco,** divinity circuit, gold edges, India paper, size 5⅛x3¾, with 12 maps $3.65

No. 03025x Same as No. 03028x, leather lined 4.65

No. 03232x **French Morocco,** divinity circuit, gold edges, India paper, size 6¾x4¾, 12 maps 4.00

No. 03234x Same as No. 03232x, leather lined 5.00

No. 03203x **French Morocco,** divinity circuit, gold edges, India paper, size 7¼x5, with 12 maps 6.00

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, OCTOBER 16, 1924. No. 41.

NOTICE

Will all those sewing societies who wish to send Christmas money for our missions in Oklahoma, India or China, send it to the Treasurer, Mrs. J. G. Regier, Newton, Kansas, as soon as possible so that she may forward it to the respective workers, in order to give them time to do their Christmas buying.

Gratefully,
In the name of the Ex. Com.,
Mrs. P. R. Schroeder, Sec.

MEETING OF EASTERN DISTRICT MENNONITE BROTHERHOOD

The seventh annual meeting of the Mennonite Brotherhood was held in the Eden church, Schwenksville, on Saturday, September 27. There was an afternoon and an evening session Members from the different churches were in attendance, and were the guests of the Schwenksville congregation. Attendance at these meetings is not limited to the brethren, and there was a good representation of the "sisterhood", especially at the evening session. Their presence is an inspiration to the men, and is much appreciated.

The Schwenksville people are all that anyone could wish for in the capacity of host. Brother Freeman Schwartz and his parishioners extended the hands of greeting to the visitors in such hearty fashion that no doubt was felt by anyone in regard to the welcome. Brother Wilmer Nice, of the local congregation, spoke words of welcome, and a reply was given by the president of the organization at the afternoon session. Much of the afternoon's program was taken up with business. The reading of the minutes brought to our attention again the interesting meeting held at Allentown a year ago, and especially brought to mind the stirring address of Rev. C. E. Krehbiel, Field Secretary of General Conference on conditions in Russia.

The secretary read reports of the meetings of the Executive Board held during the year. The Executive Board conduct and manage the business for the Brotherhood in the interim between meetings. The chief matter before the Board at the present time is a membership campaign. Much progress is expected in this during the coming year. A special committee has been appointed to further the campaign by assisting local committees.

The Executive Board as constituted for the present year consists of the following: M. H. Kratz, Esq., Room 806, S. W. Cor. 16th and Walnut Sts., Philadelphia, Pa.; S. M. Rosenberger, 4915 Knox St., Philadelphia, Pa.; John D. Moyer, Souderton, Pa.; Jacob R. Fretz, Lansdale, Pa.; Wilmer Nice, Harleysville, Pa.; Thos. Schimmel, Coopersburg, Pa.; V. B. Backensto, 1351 Linden St., Allentown, Pa.; Dr. Harvey Bauman, Milford Square, Pa.; Wm. S. Geisinger, Richlandtown, Pa.; Harvey S. Kulp, Perkasie, Pa.; Dr. O. W. Berky, Bally, Pa.; A. G. Moyer, Quakertown, Pa.; Harvey Rosenberger, Quakertown, Pa., R. F. D.; U. S. Stauffer, Quakertown, Pa.; Harry Detwiler, Souderton, Pa.

Much attention is to be given also to the formation of strong local organizations to take the place of local committees of the general body. An amendment to make necessary provision for changes necessary to effect these organizations was added to the by-laws.

It is the aim of the organization to keep before the minds of our Mennonite people the historic doctrines of the church; consequently place was given on the program at the afternoon session for an address on Our Historic Doctrine of Peace. The subject was ably treated by Rev. Grover Soldner of the Souderton church, who, to call attention to the great need of knowing our own literature, and to show that the Mennonite church has always stood four-square for peace, read extensively from Menno's works and the Riis confession, as well as portions of Smith's history.

The address of the evening was of an inspirational character, and was given by Mr. Harry Paisley, prominent in Sunday school association work, and well known among our people as an eloquent speaker and a layman "always abounding in the work of the Lord". His subject was "Taking an Inventory of Our Resources", and was based on the words of Mark 6:38. He saith unto them, How many loaves have ye? Go and see.

At the evening session a program of aims of the Brotherhood was adopted. The object of this is to reduce to definiteness what the organization stands for and means to do in the interest of the denomination and the church at large. These aims are:

1. Service in the home church.
2. Encouraging attendance upon worship, and making use of ship and striving for denominalife.
3. Cultivating Christian fellowship and striving for demonstrational unity and the larger unity of believers.
4. A recognition of Bible study and prayer as essential to the Christian life, and a cultivation of intercessory prayer in behalf of the Master's kingdom.
5. Recognition of the church's mission to preach the Gospel to all, at home and abroad. (Evangelism and missions).
6. Taking a stand for Christian training in the home and uplifting social life for our boys.
7. Supporting an educational policy that seeks to conserve the church's faith, and answer present-day needs.
8. Intelligent cooperation in conference work of the denomination.
9. Seeking to advise and aid young men who may be conscious of a call to enter the ministry or mission work.
10. An interest and active participation, where possible, in community and civic improvements, and in furtherance of the ideals of peace and brotherhood.

Officers of the Brotherhood are: Seward M. Rosenberger, President; Maxwell H. Kratz, Esq., Vice-President; Erwin S. Weiss, Secretary, box 74A, Willow Grove, Pa.; Harry Detwiler, Assistant Secretary, Souderton, Pa.; John D. Moyer, Treasurer, Souderton, Pa.

Paul said, "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness." My advice to you is that if you cannot do this in the spirit of meekness, and if you are not spiritually minded yourself, keep hands off.

THE CHRISTIAN HOME

1. What constitutes a Christian home?

As a home constitutes one's dwelling place, a Christian home must necessarily be a place where Christ is abiding, His Spirit is guiding, His Word is directing, and thus home-life is carried on according to Christian deportment. Every member of the family must feel: Here is the place where I belong, and where I find my richest enjoyment and consolation.

2. Is there a present day tendency to lose some of the best things in the Christian home of former days?

There is not only a tendency but it is an established fact that too many of the best things in the Christian home are lost. The many organizations and vocations in church, school and society have robbed the Christian home of its sociability, of its family worship, its home rules. Every member has his or her ways as directed by outside orders and regulations.

3. Does present day life bring into the Christian home some things of real value not found in a home of former days?

Yes, indeed it does. There is the "Daily Press" which brings to our ears the conditions of the world at large; the "Religious Press" tells us of the activities of the church, its success and its failure; Journals and magazines supply our reading room with much valuable information. The "Denominational Press" brings to us the news and activities and reports from our own church circles, mission fields and schools. This is very valuable as compared with the conditions of former days when it took months before any reports were received from a distance.

4. Do losses exceed gains or vice-versa?

Yes and no. It all depends upon the spirit of the home, its leadership and organization. If the father has an open eye for the welfare of the family the gains will by far exceed the losses.

5. What is the most evident trend in the home life of church members today?

There is a tendency prevailing

that church members do not recognize the power of the world system or spirit of the age which makes light of an earnest, devoted life of service. It is the spirit of entertainments which is creeping into home life as well as church life. The sermon must be eloquent and pleasing, music and singing classic and operatic, collections numerous and great so as to boost and boast of things accomplished. The spirit of humility and service is lacking.

J. J. Balzer.

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1. A Christian home is not necessarily composed of parents and children. It need not be a family living in its own house, or in town, or on the farm. It is not necessarily a minister's or a layman's family. Nor need it be rich, or even poor. It may be the family doctor's, or the family horse-doctor's home. It may be the home of the President of the United States, or of the Justice of Peace in your town. It may number two or more than a dozen members. It is bound to no time or place.

A Christian home is a family unit in which Christ's will is cheerfully taught and sought and Christ's spirit actively rules.

2. There is a decided tendency to lose some of the best things of the Christian home of former days; e. g. Reverence for its divine institution and respect for its human relations. The Christian home used to "take time to be holy." The average home today has a strong tendency to take time for the "Yellow Journal", the "Sex Novel," the "Success" or "Service" magazines, the lodge, the club, or some other thing "Just as Good" and to forget the Bible.

3. As compared to long ago, present day life can bring into the Christian home new things of real value, such as, good books and periodicals, better means of communication and education, the helpful results of science, etc.

4. The double question as to whether "losses exceed gains or vice versa" should be answered with yes and no, I think.

5. The shifting of home responsibilities and duties to maids, public schools, Sunday schools, Christian Endeavors, churches, big brothers, neighbors, boy scouts, "Y" secretaries, the Klan, swimming pools, movies, sport, dancing floors, etc., seems to me to be the outstanding trend of many church members. "Let George do it," is the pool that breeds the carriers of corruption.

C. E. Krehbiel.

ACTIVITIES OF THE YOUNG PEOPLE IN BLUFFTON, OHIO

With the following letters enclosed, Mrs. D. W. Bixler, correspondent of the Young People's Society expressed the hope that the letters may be of special interest to young people of other churches and that other C. E. societies and Young People's Societies will tell about their activities. We are always glad to welcome communications for we know that the more we know about what others are doing the better we will do ourselves. There is nothing like an interchange of ideas. —Editor.

The First Mennonite Junior Society has a total of 35 members. We hold our meetings at our church, every Sunday evening, before church services. The meeting is conducted by a boy or girl.

We are studying a book about "Better Americans." We had two contests for membership and attendance. The winners received a social after the contest.

We are now making scrap books for the boys and girls in India. We also sent $10 to home missions. We are supporting a little girl in India, named Tabatha. We have missionary barrels which are opened once a year. Tabatha is supported with this money.

Member of Junior Society.

Many Intermediates attended the conference at the St. John's church, which came as a fitting close to the summer. Probably the two outstanding meetings during vacation time were the one at which the state convention report was given and the one at which Missionary Boehr spoke and showed us his many curios. A large delegation also attended the County I. C. E. Convention Echo Meeting. Quite a few outdoor meetings were also held.

During August the society enjoyed a social at the home of one of the members. These social times help to make us better acquainted with each other.

This month definite plans are being made for the coming year. The Friends-of-Christ campaign will probably be followed as well as some of the suggestions given at Conference.

We are planning to join with the other settlement societies in a musical program at Pandora, September 28. With Mr. Clinton Sprunger of Dalton as our superintendent we are going ahead to attempt great things "for Christ and the Church".

Member of Intermediate Society.

Our Senior C. E. Society is composed of thirty-five regular members and about thirty student members. The latter including those who attend our society while they are at college here.

The fact that we have college students in our midst during nine or more months of each year affords us a two-fold opportunity. In the first place we come in contact with C. E. members from all over the United States and thereby make new acquaintances and friends each year. In the second place we benefit from the views taken by these new acquaintances in discussing the various topics at our weekly meetings.

At our regular Sunday evening meetings, we as a rule follow the topics as they are outlined in the Christian Endeavor World. These include the monthly missionary and consecration meetings. The former seems particularly important since several from our own society have gone to the foreign field and are working there at present. At our consecration meetings each member is required to take part in discussing the topics. We emphasize these meetings as being very important both because of the benefits received and because of the responsibility placed upon the members.

During the fall season of the year it has been customary with our society to hold a social gathering. The members and those interested in the society being invited, also and especially those attending college, who are from out of town and are members of a society at home. The object of this gathering is to bring on friendly relations between the student and regular members, to help the student members feel more at home while they are living in our midst, and to procure new members, of course. We make contributions during each year to certain missionary causes, such as mission stations, schools, or whatever the need may be. We also support both the county and the state with their C. E. work, as best we can, this convention being attended by one or more delegates. We feel this is an important factor in our work since we are really just one big Endeavor Society the world over. For, are we not all engaged in the same thing, to work for our Lord and Master, and to become better Christians!

Member of Senior Society.

The latest report from the Kansas-Missouri (Old) Mennonite Conference indicates that the conference has a membership of 2292, which is a gain of 26 over last year.

EVANGELISM IN OUR CONGREGATIONS

P. R. Schroeder

(Continued)

In other words, the first part of our theme: "The purpose of Evangelism in our Congregations," must be transformed into the living realization that evangelism **is the purpose** of our Congregations, and then we are ready to consider, secondly, **its practical application.**

1. We consider, first, the Spiritual Factor. The Bible, preached and taught in its entirety as the Word of God, as the Divine program for the world, as the progressive revelation of the Redeemer of the world, is essential to evangelism. Witness the fourteen largest Sunday schools in the United States. 1. The S. S. of the Church of the Open Door, Los Angeles, California, with an enrollment of 10,090: "Our secret of increasing the number and attendance in our Sunday School is the Word of God." 2. First Baptist Church, Fort Worth, Texas, enrolment 6,200: "Our school is first and last, and all the time a Bible school. All our departments use the Bible and the Bible only." 3. First Christian Church, Canton, Ohio, enrolment 6,070: "Our school grew because it is planted on the Bible, with a vision." 4. First Baptist Church, Dallas, Texas, enrolment 5,820: "We have a pastor who believes in the old Book from cover to cover. He preaches it seven days in the week, therefore, all our teachers are trained and inspired by his example to teach the Word." And so the testimony continues unanimously through the whole list.

Honor the Holy Spirit and the Holy Spirit will bring success to evangelistic effort. The conference message of the Methodist Bishops says: "There was a time when we possessed great power without adequate machinery. Now we have sufficient machinery without adequate power. We must have both. If our organization were small, we might be able to get along with a little power. But for our large and complicated church machinery we need the highest degree of spiritual power."

"And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16:8.

In the call to prayer for revival, recently adopted at Minneapolis, there is a clear emphasis of the spiritual:

"In this day of multiplied voices, each proclaiming a new gospel, which is not the true Gospel, we feel the necessity of restating and declaring the character of revival that is needed. It is a revival that comes from above rather than from below; a revival that comes in the name and authority of Him who 'cometh from above and who is above all'; a revival that holds forth the Word of light to shine in the midst of a 'crooked and perverse generation' and, as David prayed, 'according to Thy Word,' the whole Bible as supernaturally inspired, the final and complete revelation of God's will to man concerning man's redemption; a revival that again, in New Testament fashion, relies absolutely on the Holy Spirit to 'convict men of sin, and of righteousness, and of judgment,' to quicken the souls that are dead in trespasses and sins, and to make men new creatures in Christ Jesus; a revival that uses heaven-anointed men rather than human-appointed machines; a revival that proclaims Jesus the Christ as the only name given under heaven whereby we must be saved'; a revival that sets forth His atonement on the cross for our sins and His resurrection from the grave for our justification; a revival that calls men to repentance for their sins and confession of Christ, the Lord, as their Savior; and a revival that will quicken the conscience and cause and compel men to "bring forth fruits meet for repentance."

2. We consider, second, the Personal Factor. Faith on our part is the necessary recognition of the spiritual factor just discussed. When the disciples asked Jesus why they could not cast out the demon, He said: "Because of your little faith, for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall be removed and nothing shall be impossible unto you." Matt. 17:20.

Whatever method is resorted to, the fundamental activity of the evangelistic workers must be prayer. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

The need of prayer has been voiced by Dr. Sheldon, editor of the Christian Herald:

"One convention has rarely been called—a convention for prayer.....We would like to go to a convention where no one made a speech, where a banquet at $3 a plate was spread, where no funny stories were told, where no brilliant orators were invited.

"Just a convention called for all men and women who are sick of programs, just to pray to God. Three days of prayer, with now and then an old hymn. Prayer and nothing but prayer. Prayer and no gorging and expensive 'eats'. Prayer and no chairman to introduce 'speakers'.

"We have had enough conventions to hear men talk. Let us have a convention to hear God speak to us."

Personal holiness precedes an active ministry to hungry souls. "Cleansing from sin must have taken place in his own heart, before the pray-er can expect to be heard in his intercession for others and for a gracious awakening in the church of Christ. God will hear the prayers of His children and answer them, as soon as they do all in their power to remove the hindrances which they themselves have laid in the way of the coming of the Kingdom." (6)

A well known Bible teacher says:

"When God revives me, the souls I touch will be saved, and just so others. Will you not pray for me? I have brought only one soul to Christ in two weeks. Do not I need revival? Am not I on the down-grade when I have to make such a confession as this? My heart cries out to Him, Forgive me my sins. May the Holy Spirit reveal them to me, and cleanse me from them in the precious blood of Christ."

Other elements that enter into the personal factor are: a divine call, Eph. 4:11; Matt. 4:19; watchfulness, Heb. 13:17; Ezek. 3:17; patience, II Tim. 2:24-26; tactfulness (ibid); self-forgetfulness, I Cor. 15:10; and passion for souls, which Evangeline Booth's father made so prominent before King Edward of England. George Fox said that every believer should spread the light of the Gospel around himself over a radius of at least two miles.

3. We consider, third, the question of method. Denominational limitations have often set a predetermined standard before all candidates for church membership. There is the confessional of the Catholic Church, the mourner's bench of the Methodist Church, the external formalism of the Lutheran Church, the passive quietism of the Mennonite Church, and more recently the "self-emancipation of the sorrowing sinner from the standpoint of Modern Naturalism." (7)

The new convert may demonstrate his experience of regeneration in an altogether unexpected way. Cornelius, Paul, the Ethiopean Eunuch, the three thousand at Pentecost, represent very different types of behavior at conversion.

(To be continued)

CORRESPONDENCE

First Mennonite Church, Aberdeen, Ida., Sept. 24, 1924.—Dear Reader: Duty calls me to write a few lines to the Mennonites before the close of this quarter. I should have written sooner, but much work and carelessness kept me from it.

The church is still following its outlined and well arranged program. Sunday morning Sunday school and after Sunday school services. In the evening from seven to eight have all the branches of the Christian Endeavorers their sessions and from eight to nine we have another service generally conducted by Rev. Galle. Visitors are very few here hence we keep Rev. Galle pretty well in the harness and he is a willing servant, too.

From the 5th of September to the 13th of September we had Rev. C. E. Krehbiel in our midst. He served us in our church and the neighbor or homestead church.

The meetings were well attended and the themes well selected and well delivered. Rev. Krehbiel spoke mostly from his trip on the relief work in Russia. It was certainly interesting to listen to such pitiable stories of those suffering brethren in Russia. May God also help them out of their misery.

In spite of the great draught here in the west the crops on irrigation land are mostly good. In a year like this the farmers learned to raise a good crop with less water. All crops are good with the exception of sugar beets. A disease got among them and then the water failed. They are hardly a half a crop. Alfalfa seed is our big crop here with good prices too. The prices for the rest of the crops are not so good, especially potatoes. The weather has been very fair with the exception of last week. It was windy and cold and had several frosts. But they have done no or little damage. Most of the farmers are busy threshing or digging potatoes. Most of the grain is threshed but most of the alfalfa seed is unthreshed. There are many thrashing machines but they seem to make no progress.

The weather this summer has been very dry and windy hence the roads are dusty.

Our schools opened here on Sept. 1st with a large attendance. Six members of the Mennonite churches are teaching in the Aberdeen school, 13 wagons haul the children from the country to school in town.

With brotherly love,

G. A. Bartel.

Zionsville, Pa., Oct. 6.—Dear Readers of the Mennonite:—It is quite some time since a report was sent in from this place, but how time flies it really was not my intention to wait so long till I would send another report in. We had our Children's Day services in June; a good program was rendered in connection with this service we also had children consecration; only one child was consecrated this year, I am sure many people do not realize the importance of it, or more parents would have their children consecrated. On September 7th, we had our Harvest Home services, their was an extra good attendance this year, all kinds of fruit were brought to the church and put in front of the altar as is our custom, an offering was taken for Missions and Near East Relief which amounted to $96.63. On Sept. 21, Rev. W. S. Gottshall of Bluffton, Ohio, was in our midst and preached for us in the morning. We have had no Bible studies during the summer months but expect to start again this month. On Oct. 19 we expect to have our communion.

Corr.

Ruff, Wash.—Another quarter of a year has come to a close and the correspondent feels it is his duty to send in a few words from this community.

Our religious meetings are conducted as usual except a change in the Sunday afternoon Bible class meetings. Rev. D. D. King is giving a series of lectures on Mennonite History every other Sunday afternoon. He has given two lectures and all present have expressed themselves that the lectures are very valuable to them, for most have never had a study in Mennonite History. The past has taught us how beneficial it is for the young generation to know the history of their denomination and we as Mennonites who can be proud of our history should put more effort forth to teach our church history to our young people.

The farmers have so to say finished their fall work because the wheat crop was very small this year. Some of the men have succeeded in getting a position in the apple orchards

Corr.

It is said that Parisian women are now wearing shoes made of the skins of monkeys. Barring the shoes, some of them have been wearing monkey skins for a long time.

When you "cast your bread upon the waters" even in the mountain gorge of obscurity, you do not need to go to the ocean to find it; it will return to you.

THE MENNONITE

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EDITORIAL

A Canadian paper prints a full-page description of the work of the Mennonites in Ontario for the Russian brethren recently brought across. Other papers are noticing the great work of relief that has been done, and is being done, by our relief organizations. Such publicity will go farther toward answering the question, Who are the Mennonites? than anything we know. "By their fruits ye shall know them." Very often our young people show impatience because of the fact that the Mennonites are not large in numbers and because they so often discover that the world generally is ignorant of the magnificent history of our church and its commendable doctrines. Various efforts have been made to spread information concerning ourselves. There has been special emphasis laid on producing a Mennonite literature and giving the public knowledge concerning our beloved church through the press. Such efforts are good, so far as they go, but we get confidence in a man by what he does and by what others say of him rather than what he has to say about himself. The same is true of a church. We might profitably build up a larger and richer literature and more of our people might cultivate the art of writing effectively the truths and the history that our fathers handed down to us and we have received from them as a sacred heritage. Such efforts would certainly not be wasted seed. Yet, when all has been said that we have to say, little notice might be taken of it. However, when we have impressed upon the generation in which we live that we are living our religion rather than talking about it a certain respect is attained that can be gotten in no other way.

Compared with their numbers Mennonites have always made great impressions upon the minds of observing people. When persecutions were common, the faith and the fortitude of the martyrs did not go unnoticed. When our ancestors came to America they laid the foundation of a culture that impressed itself. In Russia the Mennonites became so remarkable that their industry, their culture and their success in turning a wilderness into a garden spot made them a marked people. The recent immigration into Mexico was noted throughout this continent as a move from which it may be assured future remarkable developments may be expected. Though a farming people they have always managed to maintain a standard of culture a little higher than their neighbors. The present school undertakings, for a body so small as ourselves is a noteworthy achievement. The numerous Mennonite papers, of various kinds in many localities, only go to emphasize the fact that Mennonites have ideals and that they know how to maintain them among themselves. The various benevolent institutions, scattered here and there, are an indication that Mennonites are not niggardly when it comes to the care of Christ's little ones. What should concern us greatly is the possibility of enlarging on these undertakings. The more we can do along giving the world an example of brotherly help and God-fearing living, the more thoroughly will the public generally come to know better, Who are the Mennonites?

COVERING THE PHULJHAR DISTRICT

Birra, via Janjgir,
C. P., India.

(Continued)

But what is our hope? One Sunday I was in the village of Jaramurah and in the evening I sat together with about ten Christian brothers and talked with them about their hopes for the future of the Phuljhar church. Finally one of them said: "Sahib, we who are now the members of this church ar every ignorant and foolish. The church will not become very strong now while it depends upon us. But our hope is in our children. Sahib, you take them and teach them, and the church will be good." That statement went to my heart and a sigh went up, "Father, make me more fit to be worthy of such responsibility." Inwardly, I agreed with that brother; our hope is in the future. But I also encouraged him to be always open to the influence of the Spirit of God, and surely God would use them now also somehow and somewhere.

I have stated just now that our hope and the Christian's hope is in the next generation. But when it comes actually to send the children to school then many parents back down. They then want to keep their children home to gather firewood or help along on the farm, or sometimes no excuse at all. I found that we have one hundred and seventy boys and girls of school age in our Christian community, and only fifty of these are actually in school. What a power goes to waste. Let us all help along the best we can that these fifty may really be a salt in their own homes and community. One of the boys from there who has been in our Mauhadei boarding school for many years is now at work in his own home village (begin in Jerusalem) as evangelist and teacher of little children. He is yet very young, but he is enthusiastic about the work, and we believe he will make good. His name is Philip and we know that Philip of old made it go, so we hope this Philip will too. Another boy, by the name of Gurnonadih (river of merit) is about to open a new school on our new mission compound. One other boy is in the normal this year, and another prepares for evangelistic work in Dhamtari.

As I said above, I made two long tours during last cold season. The first one was almost entirely only with the Christians, and the second tour was for the purpose of reaching anybody and all if possible. But I also realized that our evangelists in our Phuljhar field are rather weak in many respects and, therefore need our attention and help as much as possible. For this reason I spent every forenoon with them in my tent. We studied the Gospels and the Acts of the Apostles and tried to see how we could apply Jesus' teaching to the present condition of our church in Phuljhar. Then we also made a comparison between the early Christian church, as we find it in the Acts of the Apostles and in some of Paul's letters, and our present church in which we are working. Our Evangelists came to notice that the Apostles had often the same trouble that they have now and those Apostles did not give up. So if the same spirit today lives in us as it did in those ancient leaders of the church, why should we then be discouraged? No, where Jesus Christ leads on, one of us ought to be afraid.

There were seven evangelists with me and three of them had their wives along. After the morning work we all had our dinner and the whole group was divided in several parties, and each party went into a village to preach, and visit with the people. Most of the evangelists are quite satisfied when they have preached. Then they think they are through with their duties. I have tried my best to show them that many of the great messages of Jesus were spoken to one single person; as for example, with Nicodemus, and the woman at the well. In the same way, we must take time to speak to individuals and not only to crowds. The reports in the evening time which these parties gave to each other were sometimes indeed a joy to hear. It often was very much like the report the seventy gave when they returned to Jesus.

After supper we all together went to a village near our camp, and there showed Gospel scenes by means of the magic lantern. I handled the lantern and the evangelists explained the pictures and gave a suitable lesson in connection with each picture. On the way home the explanations or sermons of each one were criticized in a friendly way. Sometimes it happens that an evangelist uses many words and yet gets nothing said. In connection with such picture showing the Evangelist must be able to finish a sermon in two or three minutes. He must have driven home a point in that short a time. After all that work is finished we are all mentally tired and feel like taking a good night's rest.

In the latter part of April the heat was getting quite intense and I found it necessary to seek more shelter. When I came back to my dear ones in Champa again we at once packed up and moved to Janjgir, where we spent the hot month, while Rev. and Mrs. P. W. Penner were in the hills. At this time, in August, we have made another move. We are now living in Mauhadei, so that we are twenty-five miles closer to Phuljhar now than we were when living in Champa.

Fraternally yours,

J. Thiessen and Family.

THE FEW

"The easy roads are crowded,
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few."—Sel.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

COMMITTEE
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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

Rev. H. J. Krehbiel, Reedley, California, president of the General Conference, has appointed the following a committee to work out a program for the celebration of the four-hundreth anniversary of the existence of the Mennonite church which is to be observed throughout the Mennonite world on January 25, 1925. The committee as named is: J. W. Kliewer, Chairman; C. E. Krehbiel, N. F. Toews and A. J. Neuenschwander.

It seems to us that the various branches of the Mennonite church in the United States ought to make a definite beginning of some visible memorial on this occasion. Because of divisions, and possibly we might as well say because of a rivalry that is no particular credit to any of us, it is not yet likely that interest could be centered on a memorial hall at one of our schools; but it does seem to us that the old site of the first Mennonite church at Germantown, Pa., which is in the hands of General Conference Mennonites, and around so much of early Mennonite and other church history centers, might be and should be dedicated to this purpose. Why could we not put a Mennonite Museum there, some thing like the Schwenksfelder church has at Pennsburg. In this building there should be a chapel for union Mennonite meetings. It could be a sort of Mennonite Westminister Abbey, and should be the repository of Mennonite historical documents. The various Historical Societies now existing among us could be amalgamated into one and all place their collections there. There might be niches provided where under certain rules busts or slabs dedicated to prominent characters in the history of the denomination might be placed. The Governing Body of the whole would of course have to be constituted of representatives from all participating shades of Mennonites.

* * *

Brother Wm. Andreas and wife (nee Frieda van der Smissen) of Beatrice, Nebr., were in Reedley, Calif., in September.

* * *

"War has no place in the communion of the body of Christ. . . . The church's clear duty is to excommunicate war, deliberately and solemnly to say, and so to inform the state, that the state may never again expect to receive the resources of the church—the use of its buildings, and its organized agencies, or the moral prestige of its ministry, or the blessing of its spiritual ideals—as aids of any warfare in which it may ask its citizens to engage." Thus writes Rev. Chas. E. Jefferson of New York in The Christian Century, February 28th. That certainly has a different ring from so much of what one heard six years ago from so many who posed as Christ's ministers.

CHAPEL TALK 10

"Six days shalt thou labor, and do all thy work." Ex. 20:9.

(Extracts from a Sermon on Labor Day, by H. D. Penner, Beatrice, Nebr. 1.

This command, as a part of the fourth commandment, is just as important as any of the others. Work is the godly basis of existence and growth, the eternal foundation of health and happiness. The day of rest gets its significance only through the faithful observance of the six days of work. This fact is often overlooked, and so the day of rest is sometimes stressed to the detriment of the six days of labor. This is not fair. Rest, without labor preceding it, spells idleness; and labor, without rest following it, spells drudgery.

This command applies equally to the three kinds of labor: manual, mental and spiritual—"**all** thy work." —And mankind cannot live and prosper unless they heed this command in all its three phases. God in His wisdom and love has so created us that we must work heartily in order to live happily. "He that is slack in His work (in the needed exercise of brain and brawn) is brother to him that is a destroyer" (Prov. 18:9)—a destroyer, at least, of his higher and nobler self.

As a matter of fact, most of the physical activity (called manual labor), which is necessary for the well-being of the individual, is much better for the health of the body than are many of the "health exercises" of the gymnasium or the popular field sports.—The latter are simply artificial substitutes for the former. But in case manual labor, in a direct way, cannot be had, as is frequently the case under present conditions, they should be duly appreciated, and made use of, and should not be sneered at or considered lightly, nor be treated contemptuously.

How thankful should be the boy, who has the opportunity of doing his share of the "chores", after school hours! the girl for her share of the work in the kitchen and dining room, mornings and evenings! What a relaxation from the sitting position during school and study hours!—Do not forget this, my young friends on the farm or in the suburb, and make good use of the opportunity. Enter upon this work daily with a vim, with wholeheartedness, in order to get the greatest benefit out of it. Lucky the boy and the girl whose father and mother provide some form of physical work and muscular exercise for them during the school term. It is far healthier than pills and powders, tonics and laxatives, etc.—Wise parents will, of course, remember that their children's manual labor during the school term is not an end in itself, but only a means to the end: the physical health and mental vigor of their boys and girls.

As tri-une (threefold) beings we must also have threefold exercise: physical exercise for our body; mental work for our mind; spiritual labor for our soul. And the three supplement and aid each other very nicely. They are thus joined together by God, and man shall not separate them, or make a disparaging distinction between them. And the laws that apply to physical health and well-being also apply to mental and spiritual (moral) health and prosperity. A laboring, working mind is a happy mind; but, **"Mind unemployed is mind unenjoyed."** Inactivity produces bodily, mental and moral disease. **"Six days shalt thou labor and do all thy (threefold) work."**

Labor is of godly origin; to work is Christian. Heathenism has never realized the blessing of work. God had to reveal this truth to His people. —to teach the heathen the importance and the dignity of work, of regular, systematic work, is one of the most difficult problems of the Christian missionary. It is the Christian religion that has given us the right point of view of physical, mental and moral labor: **Nothing pays higher dividends than a life of faithful, honest labor.**

God has given man no command more imperative than the one that he must work. And this command concerns each one of us, whether we are teachers or students, farmers or business men, saleswomen or deaconesses, day laborers or preachers. The rich **must** work just as well as the poor, else they deteriorate bodily, mentally, morally.—**"Whoever fears God fears to sit at ease."**

When Jesus told His disciples, "My meat is to do (to **work**) the will of Him that sent Me, and to accomplish His work," He referred to **all** of His work, including the work of those years in which, as a **boy**, He helped His mother with the laundry in the kitchen and with the chickens and the goats in the yard; and also the work of those years, in which, as a **young man**, He was His father's apprentice and co-laborer in the carpenter trade or in masonry (Mark 6:3). He was just as great, just as divine, in the performance of this manual labor as in His mental and spiritual work of teaching and preaching, healing the sick and seeking and saving the lost. He made no disparaging distinction between the three kinds of labor. All necessary work has an eternal purpose in it, and is divine in its nature. How this fact ennobles and edifies every honest worker, making him a co-laborer of the eternal God.

Regarding this point Jesus tells us, **"My Father worketh even until now, and I work."** And His Father's work also must needs be of a threefold nature. It concerns the **material** world with its laws of physics and mathematics; the **intellectual** field of philosophy and logic, and the **spiritual** realms of ethics and immortality. What a privilege for us that we may do all our work with the consciousness that it is **God's** work. But this privilege carries with it the duty to do all our work as **unto Him,** who has so graciously trusted us with it. The quality which we put into our work will determine the quality of our life, present and future. It will also determine the kind of service we are to render in the life beyond.

Taking this truth into consideration, the Apostle Paul is very much in earnest when he writes to the church in Thessalonica, in which there were many members who had a wrong idea of labor and **"all** their work:' II Thess. 3:6-12.—They had a labor problem on hand in that church, and Paul considered it his duty to help them solve it. And how well he did it! And from the moral point of view: **"Six days shalt thou labor, and do all thy work."**—They could not afford to be idle, even if they pretended and meant to be very religious about it.

When both, the employes and the wage earner, honestly believe that we are here **to serve one another,** and that our present and future salvation and happiness depend upon this our attitude, the labor problem will be solved. If the evil spirits of selfishness and idleness among the rich and the poor were once cast out by obedience to God's law and Christ's example, we would all experience real prosperity and would find rest and peace for our souls (Matt. 11:28-30). —In this passage Christ does in no wise tell us to stop labor and work, but He rather commands us to labor in His spirit, i. e. the meek and lowly spirit of service. The faithful, conscientious daily work, done in the spirit of Jesus, becomes real Christian service.

All manual labor should regularly and systematically be interspersed with mental labor and spiritual exercise. In this way it is transformed from merely making a living to also making a life. And thus manual labor becomes much more enjoyable. Because hand laborers do not realize this, their daily tasks so often become mere rounds of drudgery.—God has so arranged times and seasons that every one has some time to spend on the improvement of his mind and on the cultivation of the spiritual soil of his heart. Not only does He give us Sunday for this kind of work, but also the long evenings of winter, which can and should be used more faithfully than this is generally done for mental and spiritual exercise, by the farmer, the factory hand and the business man.

On the other hand, the person that is mostly occupied with mental labor should intersperse his studies with some kind of manual labor and bodily exercise. If he neglects this, he not only impairs his physical health but also his mental and spiritual efficiency.—And we should always be at our best in body, mind and soul. And in as much as we will spiritualize all our labor here on earth, just to that extent we fit ourselves for the higher and nobler work of eternity.

Labor Day must be saved from its onesidedness. It should not only be considered from the standpoint of manual labor, but rather from the threefold angle of all real work; physical, intellectual and spiritual. It must be raised to the dignity and sacredness it deserves and demands. The spiritual values of manual and mental labor must be emphasized more distinctly; and this, of course, must be done by the Christian church and the Christian worker.

God has joined His own personality to ours in making us His co-laborers. Christ has in His own person demonstrated this fact. And we are to recognize it and govern ourselves accordingly: **"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."**

RELIEF NOTES

(Conducted by Levi Mumaw)

The following report of the work done in the Ukraine, (South Russia) during the past year will be of special interest to our readers. The report cannot all be given in one issue and will, therefore, be continued in several installments.

General Report
American Mennonite Relief in the Ukraine

August 1, 1923 to July 1, 1924

In 1923 Russia and especially the Ukraine had extraordinary good crops of wheat, rye, and corn and the harvesting of these crops gave employment through the summer months for all so that those who had sowed nothing were able to earn their living by working for others during the harvest, which lasted until late in September. The American Mennonite Relief, therefore, considered it advisable to entirely discontinue the distribution of food for two months, beginning with August 1st.

Though the production per acre was very high the area sowed was only small so that there was still considerable need in the fall and winter again. In the first place there are many, especially widows with large families of small children and former factory workers who are not accustomed to farm work, and have none of the necessary implements, who are unable to sow and harvest enough to keep them through the winter, which was very severe. Then there were the sick, the crippled, and the old, which are found the world over, and must be taken care of by the community. In a prosperous community the support of these is not a hardship, but where the young and healthy have barely enough for themselves, as was the case here, the community itself cannot take care of its incapable members. In addition there are three hospitals, a home for feebleminded with ninety inmates, an Old People's Home, a Nurses' Training School, a Deaf and Dumb School and six children's homes in the districts where we were active. The hospitals and children's homes received some support from the government but as the government is very hard pressed this support was never enough to allow the children and attendants to satisfy their hunger. The other institutions depend wholly on the community for support and, as remarked above, the community was still too weak to support them. These conditions made further food distribution necessary.

In October distribution to these cases was begun. As the cases were scattered the kitchen feeding as practiced in the two preceding winters was impractical so monthly distributions of the raw food products were made. In October, November and December the distributions were very small, while in February and March they assumed quite large proportions. In April the last distribution to individuals was made and in June the last distribution to institutions.

Hundreds and hundreds of thousands of children were orphaned by the war and the famine. These children now wander from city to city, begging and stealing. Seeing the misery into which the severe winter plunged these children a kitchen was opened in Alexandrovsk, where fifty children under fourteen years of age who were willing to submit to kitchen discipline were fed from January to May, inclusive.

In the fall of 1923 the teachers were removed from the government pay roll and made dependent on the community for support. This worked considerable hardship on the teachers. As an example: one teacher was hired for thirty-six bushel of rye (worth about $10.00) for his whole year's work. And even this was more than the community could pay him. Especially were the teachers in the higher school poorly supported. Because of this the teachers in the Normal School, those in one of the Agricultural Schools, and those in several of the schools corresponding to our high school were given a monthly food allowance while many others were given occasional aid.

In all 12,878 people, of whom 6470 were under fourteen and 6408 were over fourteen years of age, received aid; some received food one month only, others for three months and a few for the entire eight months. The food products were distributed as follows:

Sick and needy—rations, 620,855; kilos, 189,825.6; dollars, $13,087.37.

School teachers—rations, 34,303; kilos, 11,434.3; dollars, $763.43.

Charitable institutions—rations, 55,528; kilos, 47,129.8; dollars, $3,178.66.

Total—rations, 819,686; kilos, 248,389.7; dollars, $17,029.46.

In November the shipment of clothing came and was distributed just before the cold weather set in in the latter part of December. The need for clothing was very great and very wide-spread. Most of the people had brought no clothing for six or seven years, and even with good harvest the difference in price between farm products and manufactured products was so great that the most prosperous farmer could not afford to buy the clothing that he needed. Experienced inspectors were sent into all the villages and after careful investigation and conference with reliable men in the villages the most needy were registered. The clothing was packed into standard bundles in the warehouse and these bundles were then impartially distributed from the central warehouses. From many villages the plea came, "If you cannot do anything else, at least clothe our children so that they can go to school." We tried to do this as much as possible. In the distribution of clothing the teachers were also especially remembered.

In all 17,627 people, of whom 8245 were under fourteen and 9382 over fourteen years of age, received some clothing. The clothing was distributed as follows:

	Kilos	
Sick and needy	10,702.8	$21,481.49
School teachers	342.0	684.00
Charitable institutions	426.2	812.48
Total	11,471.0	$22,977.97

Scottdale, Pa., Sept. 25, 1924.

THE S. S. LESSON

Oct. 26

The Stilling of the Storm

Mark 4:35-41

Golden Text: "Who then is this that even the winds of the sea obey Him?"

It had been a remarkable day for the Lord. Great multitudes had heard His sermon by the seaside. He had told them many things, including the parable of the sower. He was tired and needed the rest that solitude alone could give Him. So He and His disciples undertake the crossing of the little Sea of Galilee. There is something restful about the sea. Persons in our day find that their tired bodies become refreshed when they take time for a little recreation beside the sea. Jesus in many things adapted Himself to conditions as they were. No wonder then that He availed Himself of the opportunity to get away from crowds. He was ready to serve His Father by serving the crowds, but He also needed the rest and recreation that enabled Him to take a fresh start so that greater things might be accomplished.

The distance across the lake was not great as we reckon distances today, but the Sea of Galilee is noted for the furious storms that suddenly arise upon it because of the geographical situation in which it lies. The lake lies below sea-level. The hot currents of air that rise from it meet with the cold ones that sweep down from the surrounding mountains and that storms come with terrible fury sometimes.

This particular storm was more severe than usual. As we note the life of our Lord we discover that He was in continual storms. The temptation was a storm sent from hell whose fury we can only surmise. The unbelief with which He was surrounded was also a storm that did not abate until He was nailed upon the cross. The very crowds about Him were as so many storms. Yet He was never in despair. He knew His mission and He knew that all the turmoil and confusion with which He was surrounded could not injure Him until His work for the salvation of the world was completed. To most of us life alternates between calm and storms. When it is calm we may go on happy and contented with our lot. When it storms we too often complain. But all should remember that a wise Creator has set us down in just the place He wants us to do our work and this work is amid storms as well as in calm. So long as it is the plan of God to have us where we are doing the work He wants us to do it is for us to be calm and trust in God's leadings.

The weary Jesus soon was asleep. His body had been tried and His mind was tired but like all of us He enjoyed the sweetness of His sleep. One who has had to pass through a long period of sleeplessness can only appreciate the real blessing there is in the sleep that the Lord gives us. This is the only instance in the Gospels in which we are told of Christ's actual sleeping. It shows that He was human. While there is much to learn about the Divine Christ, let us keep in mind that there is just as much to learn in His humanity. As man He endured as we must endure and so He can be our sympathizer. As God He came to reveal God and so He can show the Heavenly Father's love and deep concern.

The miracle over the storm is unique. Here He shows Himself Lord over the elements. Here there enters a power that the Creator must possess. Here too we see how easily He controls the most terrible things in the elements. Being under His protection and care we have nothing to fear from the terrible things of nature. His help extends to the place where man is the most helpless—the sea.

A glance over the lesson text will reveal several questions that are a sort of key to the truths that should be impressed upon

us. In the storm the disciples cry out: "Carest Thou not that we perish?" There was a suggestion of impatience and rebuke in the appeal. They were in trouble and left themselves be troubled with the thought that He did not care. Great as may have been their confidence in Him hitherto, that confidence was rapidly dropping. Like so many disciples since, at just the time they should have shown the greatest confidence their confidence failed. With Jesus with us there is surely no reason ever to fear. They had still to learn this.

The next two questions are asked by Jesus. "Why are ye fearful?" Yes, why? They had thought of the weakness of their ship, of the water coming into it, of terror of the storm and they had not thought of the protecting power of the Christ whose miracles were performed daily before their eyes. When one's thoughts get away from Jesus one will get afraid. "Have ye not yet faith?" There was every reason why they should have had faith. They had been taught about faith, they had been commanded to have faith and yet missed it in the hour when they most needed it. Again, the reason for it was, their thoughts were not on the One who was their Saviour and who had the power to help them out of the difficulties with which they were confronted.

Another question was that of the disciples: "Who is this?" There could be but one answer, the Son of God. None but God could have saved them. Amazement is expressed in the question. They had discovered an unexpected power possessed by the wonder—worked with whom they had been with all the while.

THE C. E. TOPIC

Oct. 26

Why Is Law-Enforcement Vital to Our Nation?

Isa. 1:16-20.

Civilization cannot exist without law. People cannot live together in happiness unless they respect the rights of one another as they are defined in the laws they have made. There is law in everything. Nature has its laws that must be enforced, and nature is consistent in the application of its law to every detail. The church must have its laws. God has given these and so long as it confines its activities in accord with the Law of God will it be a power for righteousness and the eternal happiness of immortal souls. When once the law of the church is not sufficiently respected so as to command obedience, it faces nothing but failure and corruption. So long as Christians make it their business to ascertain what the law of the church is as laid down in the Bible and then endeavor to fulfill it with all the ability God gives, that long will the progress of the kingdom of God advance.

When God established Israel as a nation He provided a code of laws that is the base of all civilized law. One who is careful to observe the Ten Commandments will not come into conflict with the law of the land wherever he may be, if those laws are made for the guide and protection of society. No law library can be complete without a Bible. Finney, the great evangelist of the early portion of last century, had been a lawyer and a profane and godless one at that. A casual reading of the book in an otherwise unoccupied moment brought him under conviction so that he gave his heart to God.

The Bible often directs that the government should be respected and its laws obeyed. And this was at a time when governments were heathen, but it recognized the magistrate as a necessary officer "ordained of God". Since God is a God of law and order it could not be otherwise. There must be a protection of the weak, a punishment of the wrongdoer and a respect for justice.

We boast that the laws of our country are the laws that the people, through their representatives, have made. They represent the effort of our wisest to define what is just and to declare the discipline necessary to be visited upon those violate law. They are designed to give the greatest good to all so that they may pursue happiness unmolested and unhindered. Our forefathers were men of God, and when they planned the laws, they gave them to us with the idea of giving every man the right to life, liberty and the pursuit of happiness. The Constitution is the most wonderful document that most wonderful basic law of any land. It has served as a model for many other nations. All that we owe to the greatness of our country much be attributed to its constitution.

A great responsibility rests upon the individual for respect of law. Where there is a proper respect of this kind there will exist the greatest degree of happiness. Where the people are not law-abiding there will be a loss of respect for life, virtue and property. No one who wants to lead an orderly contented life would want to live for a moment in a community that violates and defies the law.

There can be no question about the terrible lack of respect for law that exists in our time. Crimes of violence and dishonesty are sweeping over the land everywhere. This comes from the lack of reverence for the Divine Law that men were taught to show during the war. If it was right then to kill, steal and lie about enemies, men have not yet gotten out of the habit since peace has been established. When the laws of God are defied there will be little respect for the laws of men.

Perhaps the greatest violation of law at our present time are the violations of the liquor laws designed to enforce the Constitution. A man or woman who violates this provision of our national constitution is a common lawbreaker, and a traitor to his country besides. The sad thing about it is that those to whom the enforcement of the law has been entrusted, either wink at its violations, or are law-breakers themselves. Why are they in office? Because the voters who place them there are not sufficiently in earnest to see to it that only those who can be depended upon to do their duty honestly will be given office. In the last analysis, the fault for law violations lies with the people. The remedy for this state of affairs also lies with the people. Where there is no respect of law to the extent of enforcing it to the extreme there will be a breaking down of all law. The Christian citizen who honors the law of God and recognizes the fact that civil law is also a divine institution will be zealous and active in using his energies and efforts in the direction of righteousness in high places and in all places. There is an election before us. Politicians who are seldom in sympathy with righteous laws count upon herding voters to vote as they wish, as they have so often done before. Now is the time to strike. Let your ballot count for law and righteousness. Do not support anyone with your vote who is not pledged to the enforcement of every law. Insist that candidates shall be men who have your confidence. It is a common saying that church people generally do not vote as they pray or pray as they vote. Let the decent element as represented in our churches say now that they will pray as they vote and vote as they pray.

BOOK REVIEW

Scripture Promises, or, The Christian's Inheritance

By Rev. Samuel Clark, D. D.

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Graces and Duties; Promises Relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;

Promises Relating to the Troubles of Life.

Promises of Spiritual Blessings in this Life;

Promises of Blessing in the Future World;

Promises to Duties of the First Table;

Promises to Duties of the Second Table;

Promises Belonging to Both Tables;

Promises Relating to the State of the Church.

There are 106 separate promises given in these eight chapters.

"The river of life runs through this book in a thousand rills of peace and joy." — Rev. Isaac Watts, D. D., in the introduction.

Published by George H. Doran Co., N. Y.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Month of September, 1924

For Russia: Gerh. Wiens, Newton, Kans., $27; Medford Menn. Ch., Medford, Okla., $11.58; Halstead Menn. Ch., Halstead, Kan., $61.65; Golden Anniversary Celebration of the S. Dak. Menn. Settlements $269.69; Herold Ch., Bessie, Okla., $15.46; Hillsboro Menn. Ch., Hillsboro, Kan., $52.57; Buhler, Menn. Ch., Buhler, Kan., $34.99; John Wiebe, Whitewater, Kan., $27; Tabor Congr., Goessel, Kan., $21.06.

For Germany and Europe: First Menn. Ch., Upland, Cal., $31.71; Junior Soc., Newton, Kan., $12.33; John Voth, Elbing, Kan., $21.50; Deer Creek, Okla., $10.09; First Mennonite Ch., Aberdeen, Ida., $13.81; Emmaus Ch., Whitewater, Kan., $200.20; San Marcos Menn. Ch., Paso Robles, Cal., $26.40; Flatland Congr., Philadelphia, Pa., $10; Butterfield Menn. Ch., Butterfield, Minn., $12; Brudertal Ch., Hillsboro, Kan., $48.26; Anonymous, Dallas, Oreg., $100.00; Sichar Ch., Cordell, Okla., $16.53.

For Siberia: Bergfeld Church, Mt. Lake, Minn., $24.45; Bergtal Ch., Pawnee Rock, Kan., $26.39; Andreas Ruediger, Galva, Kan., $32.10.

For Immigration: Dan Kaufman, Marion, S. Dak., $10; S. S. Class No. 33, Menn. Ch., Berne, Ind., $30.16; Anonymous, Newton, Kan., $500.00; Christian Congr., Moundridge, Kan., $35; Brudertal Ch., Hillsboro, Kan., $37.24; Ludw. J. Miller, Freeman, S. D., $5; Emil Gering, Freeman, S. D., $5; John Preheim, Freeman, S. D., $5; Arthur Gering, Freeman, S. D., $3; A. T. Kaufman, Freeman, S. D., $2.

For Near East Relief: Upper Milford Menn. Ch., Zionsville, Pa., $60.

Sept. 1, Balance	$ 40.82
Received during Month for	
Russia	520.00
Europe and Germany	502.83
Siberia	82.94
Immigration	632.40
Near East Relief	60.00
Total	$1838.99
Paid out during month	1812.39
Balance on Hand, Oct. 1	$ 26.60

Gratefully acknowledged,
C. F. Claassen, Treas

JOTTINGS

A class in English has been opened in Kitchener, Ontario, for the benefit of the young Russian Mennonites who have recently arrived. There is at present an enrolment of about 50.

Most of the 1250 Russian Mennonites who have been provided with temporary homes by the Old Mennonite brethren of Waterloo county, Ontario, Canada, will move to Rosthern, Sask., in the spring.

The Alumni of Bluffton College are making efforts to raise $50,000.00 for the endowment of the E. J. Hirschler Chair of Mathmetics. This fund was started some years ago, but after raising several thousand dollars, the canvass was discontinued. It is hoped that the remainder of this fund will be secured by the time of the 25th Anniversary to be celebrated in connection with the Commencement next year.

Last month was one of considerable happenings in the West Swamp district, which also includes the Quakertown and Flatland churches. A Harvest Home service was celebrated on September 7, in the Swamp and Quakertown churches. Special missionary offerings were taken at each meeting. On the 13th the West Swamp C. E. had a social event in the nearby grove. There was a pie and cake sale in the home of Mr. and Mrs. U. S. Stauffer in Quakertown on the 29th. Missionary Boehr's were with the charge on the 21st and 22nd, speaking and showing pictures of their work in China. The Communion of the Swamp church was held on the 28th when new members were admitted and children were consecrated.

On October 12 the corner stone of the new Science Hall, Bethel College, is to be laid. This appropriately falls on the day of the celebration of the Mennonite Jubilee in Kansas which is to occur in Newton.

The Sunday school of the Wadsworth, Ohio, church was recently favored with a visit by Prof. Hirschler of Bluffton College. Prof. Hirschler is an expert in Sunday school matters and his address was greatly appreciated.

The series of lectures given by Dr. J. E. Hartzler, of Witmarsum Seminary, on Christian Essentials in the East White Oak Mennonite church, (Ill.) last month, met with much appreciation on the part of those who were privileged to hear him.

September 14 was a real Missionary day in the Souderton, Pa., Church. In the forenoon Missionary Boehr brought a very enthusiastic message of the work and the needs of the field in China. In the evening Rev. W. S. Gottshall of Freeman, S. Dak. brought a warm message about the work of the Home Missions. He appealed for special funds for the new building in Los Angeles. On Tuesday and Wednesday, the 16th and 17th, Rev. Boehr was in Souderton again with his exhibit of Chinese articles. Tuesday evening he gave an address telling of the habits, customs and religion of the people of China. Wednesday he showed pictures depicting the work of the missionaries. A liberal offering was lifted toward the erection of the proposed Tamingfu Station Chapel where Rev. Boehr and his family are located.

On Sunday evening, October 12, a representative of the Anti-Saloon League spoke in the interest of his work in the Souderton church.

A group of recently arrived brethren from Russia, comprising about 65 persons with 200 of their friends, gathered in the grove on the Little Arkansas River, near Moundridge, Kansas, on Sunday, Sept. 28 for worship and mutual encouragement. Addresses were made by a number of the brethren.

The Old Mennonites at Kitchener, Ont., seem to be on the verge of a division. The Ontario Conference Committee recently declared the ministers not in good standing with that body although more than three-fourths of the membership are said to be in sympathy with the ministers. It is reported that plans are under way for the erection of another church.

Sister Frieda of the Bethel Mennonite Home and Hospital, Newton, Kansas, writes to make a correction in the following letter: "Mennonite No. 34, September 18th brings the news item regarding the new Mennonite Home for the Aged, of which I wrote to you some time ago. I reported $34,000.00 on hand in cash and subscriptions with $11,000.00 to be raised before the building could be started. Please note the error in the paper. The available fund is today $36,800.00, which leaves $8,200.00 more to be raised before building operations will begin. A gift of $1000.00 from California has recently given us much encouragement and there is a general and willing response to the appeal for funds."

As last year, the Week of Prayer coincides with national Father and Son Week; in which more than twenty nations are now joining; while Sunday, November 16th, is the Universal Day of Prayer for Students observed by the World's Student Christian Federation.

The International Committee of the Young Men's Association issues its annual call for a Week of Prayer for Young Men, Nov. 9-15. It is an interesting feature of this week that in its observance Christians of all nations and races are united in the holy and potent ministry of intercession and this at a time when, as the call says, "the need and possibilities of a manifestation of superhuman understanding, love and power were never greater than they are today."

The Poster Advertising Association of Chicago opens a World-Wide Poster Competition for a Church Poster. The prizes are $500, $200 and $100. They say in their circular: "The church is the foundation and likewise the permanent structure of civilization. For all that is good we are indebted for our religious beliefs for which the church is our symbol. The church is the expression, the tangible and intangible bulwark, the interest and reality of human need. If this idea were expressed in a great 24-sheet poster and given display throughout the nation the effect could not help being remarkable in an awakening of the spiritual and in an appreciation of the church. Here is a great subject for artists. The idea should mean a great conception. And millions of people will see it."

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. **(L)** 25c

Christmas Treasury No. 31—Recitations, Acrostics, Pantomimes, Dialogues, etc. 25c

Christmas Treasury No. 34—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogues, and Tableaux for all classes. **(L)** 25c

No. 24.—Christmas Recitations and Dialogues for children and young folks **(F)** 15c

No. 4.—Recitations, Dialogues and Drills **(R)** 25c

No. 5.—Recitations, Exercises, Acrostics, Dialogues, Tableaux and Drills **(R)** 25c

Christmas Chimes. Dialogues, readings, tableau, etc. **(L)** 35c

No. 3.—30 Recitations and dialogues 60c

No. 4.—Recitations, exercises and dialogues 60c

No. 5.—30 Recitations, exercises and dialogues 60c

No. 6.—34 Recitations, exercises and tableaux 60c

No. 7.—36 Christmas Recitations and dialogues 60c

No. 8.—31 Recitations and dialogues for Christmas 60c

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Sons of Promise	$0.20	**The Star and the Cross**	$0.30
When the Savior Came	.20	**The World's Redeemer**	.60
The Tree of Promise	.20	**The Star of Hope**	.60
The Holy One of Israel	.20	**The Light of the World**	.60
The Search for a King	.20	**Yuletide Memories**	.60
The King of the World	.20	**Glory to God**	.60
Around the Manger	.20	**On to Bethlehem**	.40

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.12
No. 309 My Soul Doth Magnify the Lord. Fearis. (L) .... .10
No. 400. Sing to the Lord. Adams. (L) ..... .10
No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10
No. 452. Holy Night. Lorenz (L) .06
No. 529. Break Forth into Joy. Emerson. (L) ..... .10
No. 643. Glory to God in the Highest. Ashford. (L) .10
No. 647. I Bring You Good Tidings. Wilson. (L).... .06
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10
No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson ..... .15

1. Hallelujah Chorus (from "The Messiah") (III) (R).—Handel ..... .08
Simplified so as to be available for the average church choir.

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Worship the King (L)	**Hope of the Ages (L)**
King Divine (L)	**Festal Bells (L)**
When Joy-Bells Ring (L)	**King Forever (L)**
Starlight and Song (L)	**Hail to the King (L)**
Gold, Frankincense and Myrrh (L)	**Wonderful Tidings (L)**

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Brightest and Best (R)	**Rosche's Christmas Classics No. 1 (R)**
In Bethlehem's Stall (R)	**Glad Tidings (R)**

Price 8c per copy; 80c per dozen; $6 per hundred.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, IND., OCTOBER 23, 1924. No. 42.

MENNONITE IMMIGRATION TO MEXICO GOES FORWARD—HELP NECESSARY

Will an immigration of Russian Mennonites to Mexico really be accomplished? This is a question which for many months has been uppermost in the minds of many, and one which is very often asked. It is, however, no longer a question, but an accomplished fact, for the Russian Mennonites are going to Mexico. The first group, consisting of six families, arrived at Vera Cruz on July 1st. Since then more groups have landed and there are at present about 200 Russian Mennonites in Mexico. Others are on their way, and still more are ready to come as soon as they can leave Russia.

In order to meet this situation and help the immigrants to get a start in their new home several things are necessary.

First, it must be made possible for them to obtain land on which to settle. There are very few opportunities in Mexico to earn a living by day labor (or hand labor). The rural districts are sparsely settled and mostly by Mexicans who have no more work on their small farms than they can do themselves. These, therefore, do not hire help. The only method, by which the Russian Mennonites in Mexico can progress, is that they obtain land from which they can harvest crops as soon as possible. If this can be accomplished, they can soon become self-supporting.

In the second place, they will have to be provided with the necessary food, bed clothing and wearing apparel. Most of these people arrive in Mexico virtually without any means of sustenance. They have brought with them only a very small amount of clothing and bedding, partly because of the difficulty of transportation, but mainly because they were compelled by their poverty in Russia to sell everything they could possibly spare in order to have enough money to cover the expenses of their trip. For this reason they will have to be supported, at least, until after they have had their first harvest.

The Colonization Board has already taken measures to provide, at least in part, for these first two urgent necessities: A piece of land, consisting of approximately 35,000 acres, has provisionally been secured for them. A number are living on it already and others will go on as soon as they arrive in Mexico. They can, therefore, start to work immediately with plowing and sowing, and, in the coming year, harvest the much needed crop.

The second need has also been met in part. An appeal has been made for provisions, clothing, bedding, dishes, cooking utensils and also furniture. A carload of these things is going to be loaded and shipped from Canton, Kansas, on the 7th or 8th of October, and the Colonization Board is depending on the good will and the charity of the churches in this worthy cause and is confident that enough material will be brought together to fill the car, and that it will be possible to forward it without delay.

But our Brethren in Mexico need still more help. They must also have farm tools in order to be able to till the land; in addition they must have working animals (oxen or mules and harness). Then also cows, chickens, pigs, and, in short, everything generally needed in farm life. The sooner they can get these things the sooner they will be in a position where they can take care of themselves and will need no more assistance. However, to get these things they must have money. And this few of them have.

In view of these facts is is clear that help must be provided for them. And the question is, How can this best be done? The Colonization Board would suggest two ways:

First, the necessary money for this purpose may be donated to them. There are many who have a warm and heartfelt interest in their brethren in Russia, and who are willing to lend a helping hand to them in their time of need. Here then is an opportunity to give practical expression to this feeling of Christian love and charity.

In the second place, the money may be loaned to them. This method has been used in Canada, and many immigrants have thus been helped. And the same may also be done for the immigrants in Mexico. Money which is placed at the disposal of the Board for this purpose will be loaned to the immigrants on the condition that the notes, which they give shall be paid as soon as the person, who has received the money, is at all in a position to do so. After the money has been paid back it will be returned to the person or persons who loaned it. In this manner many may be helped and their new beginning made vastly easier for them.

Moreover, the Colonization Board has had some expenses. It has been necessary to make several trips, especially to Mexico. These, as well as the incidental expenses connected with them, have to be paid. Then, too, freight will have to be paid on the things that will be sent to Mexico. Then there are telegrams, telephone messages, printed material, postage, etc., to be paid for. The Board wishes to meet these expenses honorably, but cannot use for this purpose the money given for other specified purposes. It will be necessary, therefore, that money be placed at our disposal to defray these necessary expenses.

This then is the situation. And what shall be done in regard to it? There seems but one solution to the problem. We cannot ask our brethren to remain in Russia under the trying conditions that prevail there, and which become more unbearable all the time. Neither can we permit those who have, or who may later come to Mexico to suffer for want of things they need, such as food, clothing, implements, etc. The only alternative is that we help them by sharing with them the bounties with which God has blessed us so richly.

The Colonization Board, therefore, kindly requests that the churches of those conferences which are represented on the Board through delegates, as well as other churches and private persons who are interested in the immigration of the Russian Mennonites to Mexico, contribute to this cause either through gifts or on the loan basis such sums as they are able. The cause is a worthy one and great will be the appreciation on the part of those who receive this help. All money intended for this purpose should be sent to the treasurer of the Mennonite Colonization Board either direct or through the various Relief Committees. Receipts will be issued and money used as directed by the sender. "Inasmuch as ye did it unto one of these, My brethren, ye did it unto Me." (Matt. 25:40). May the good Lord give us joy to send to these needy brethren in the faith such aid as we are able to render.

In the name of the Mennonite Colonization Board,

J. M. Suderman, Sec.-Treas.
Newton, Kan., Oct. 1, 1924.

AN APPEAL FOR ACTIVE SYMPATHY

Rosthern, Sask.
Oct. 5, 1924.

It is, I assume, quite generally known that about 7000 of our distressed brethren from Russia have come to Canada under the auspices of the Canadian Board of Colonization since July 21st, 1923. The plan under which our brethren have come forward is as follows: Our Board made two contracts with the C. P. R. By the first contract this transportation company gave us credit for bringing over 3000 people from Southern Russia. They came in larger and smaller groups since July 21st, 1923. In April of this year a new contract was made, by which the C. P. R. was to bring over 5000. Owing, however, to poor crop conditions in Saskatchewan and other parts, this number was reduced to 4000, including as many cash passengers as there may be. The last group this year is expected to arrive in Quebec on the ninth of this month, when about 850 are expected in said port.

As is generally known these people come to us penniless. The first groups had a chance to earn something in the harvest fields, where there was a crop. Those who come now will not have any opportunity of earning anything. I note that it is stated in some of our papers that the 30 families who have come to Mexico, have paid their transportation and those who may yet come this year, will do likewise. Of the 1400 families who have come to us very few have been able to pay for their own transportation and they are in need of food, shelter and clothing. We are trying to do

for these poor people what we can do, but our ability is limited and we have to look around for help.

Our immigrants of last year have paid in $66,000. The Eastern Mennonite Board of Missions and Charities have lent $42,940. They are charging 4% interest and accept notes from our immigrants as security. The Ontario brethren have advanced $27,000 under same conditions as the brethren from Lancaster Co., Pa. From the Mennonite Board of Colonization, Newton, Kansas, we have received $8,485.00. They also take notes from our immigrants as security the rate of interest being 6 per cent. Then we have had donations from several churches and a number of brethren individually. These donations came as a God-send, because we have a great number of people, who are particularly needy—orphans, widows and the aged. A number had to go to hospitals, and bills have been presented to us for payment. Considering these facts the reader will understand that we feel particularly grateful for every donation, and we have a worthy cause.

At this moment, however, I would more particularly urge the plan of making loans as suggested above, because in this way we may expect larger sums. There are those whose relatives and friends have been brought out. A loan to them would enable them to pay for their transportation to us and we in turn would be put into the position to pay the transportation company. Could we afford not to help our brethren to come over when we had the chance? Let them answer this question who have heard some of the sad stories from immigrants first hand. Surely the fact that these people have come to a strange land, unknown people, leaving their dear ones behind, tells a story of their suffering. We have several cases, where the family head had to remain in Russia because of trachoma. But he sent his wife and children over, hoping to be able to follow some time in the future. Just a few days ago we had a lady and two little girls of seven and eight years who came with the last group. When I asked them, where their father was, they all wept bitterly, telling me their father was still in Russia because he did not pass the medical examination. Come, my dear friend, let us make the round of our sufferers who have come to us expecting sympathy. There is an old man, very hard of hearing. Once he was very wealthy, owning thousands of acres of land and contributing liberally to missions and schools. Now he goes around with a buck-saw earning a meagre living. There is another old man, once the president of a big bank at Halbstadt, a leader in all undertakings of public interest. He lost his family, his property, many of his friends. He is here with his youngest son, fifteen years old, poor, lonely, only wishing to have his boy in a community where he can grow up to be a useful man and Christian. There are four girls. Perhaps the kind reader has heard the name of David Dyck, Apenlee, who always had an open heart and hand for every good cause, very wealthy, loved and respected by everyone, who knew him. The murderous bullet struck him and his wife. Four of his children are here, three serving as maids in homes. Just another case—yonder in the wheat field in the heavy crop of 1923, you see a lady carrying the heavy wheat bundles and putting them up in stooks. Who is she? She relates her story: "My husband was shot and found out in the field a few days later, his face partly eaten by the crows and vultures." Once she was very wealthy, very happy. Now she works for her living and for her three children and to pay her debts. Hundreds of cases just like these might be cited. Brethren, have we a case worthy of consideration? Can we afford to remain indifferent in view of the evident need that stares you in the face. Lazarus in front of your door? Can we afford to be less sympathetic than were the dogs mentioned in the Gospel of St. Luke 16:21?

We shall have to pay from $200,000.00 to $300,000.00 this fall to the C. P. R. and everything which is at all possible will have to be done to justify the confidence that has been placed in our people. If we would not have had this confidence our work would have been impossible. We will do all we can to keep up the record of our people. We cannot afford to neglect our duty. If the willingness to help in this were general the possibilities would be almost unlimited. As it is, many may be compelled to stay where they are.

There may be questions as to the manner in which we administer our work. We have nothing to hide. Send delegations to investigate our work! Come and see!

Trusting that the attention of many of our dear brethren who are as yet prosperous, may by these lines be drawn to the needs of our work and be moved to mercy with our distressed immigrants, I am,

Yours in the service of the great cause, **David Toews.**

OUR WOMAN'S WORK

THE MISSIONARY NURSE IN INDIA

Dear Co-Workers:

First of all, I wish to thank you, the Sewing Societies of the Middle District Conference for all contributions and monies, which you have so freely and generously given for our orphans, Christian men and women and their children. I desire also to thank you for the many prayers, which you have offered during the years for us and for our work in India.

How thankful we all ought to be that we all are co-workers together with God in bringing the Gospel to the heathen world. The years spent in India have been filled with many happy experiences. I am indeed grateful to my Heavenly Father for the opportunity of serving Him in India, and for all the blessings, He has given me during these years.

The subject of my talk tonight is, The Missionary Nurse in India. And you will find as a basis for my remarks on this occasion, the text in Matt. 14:14, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and healed their sick." From this and similar passages, we see that our Lord spent time and effort to relieve the physical suffering of the people and taught them the way of life. Should we, His disciples not do likewise?

To minister unto the sick and to preach the Word of God to them is the twofold purpose of a missionary nurse in India. A missionary nurse can minister to the physical needs of the sick among the heathens in India in the following way: to aid the injured, to administer to the sick, to heal the afflicted, to prevent the spread of contagious diseases, to instruct sanitation.

Medical work is an open door to the soul. As patients are usually ready to hear the Gospel, we can reach their hearts better, if we first minister to the physical needs of these sick. If one is willing and ready to labor among such poor sufferers, one receives many opportunities to preach to them about the Great Physician, Jesus Christ, who came to heal their souls. In India, go where you will, and you will find sufferers. I am unable to describe to you, the awful physical condition in which we find many, who come to us for help, pleading that we ought to save their lives from physical death. This is our opportunity to save them from eternal death. Natives come to us with every imaginable disease. The lame, the halt, the blind, the deaf, the dumb are brought to us. Some are carried to us on beds, or in baskets; others are brought on ox carts; then such, that have no one to help them come dragging themselves to our dispensary. What an opportunity to tell about Jesus to these suffering ones.

Medical work opens the way to the evangelistic field. The greatest need among heathens in India is a spiritual one. This spiritual need is satisfied in Christ only. Therefore, our privilege as missionary nurses is not only to minister to those, who are ill, but to tell them, how Jesus our Saviour heals the wounds of sinful hearts. In evangelistic tours, the missionary finds that villagers, who have been helped by medical treatment in the past are the first in his village to welcome us into his village.

People from villages far and near often call the missionary nurse to minister unto their sick in distress. On such an occasion, he, who calls us, falls at our feet in order to impress upon our minds that his call is very urgent. The opportunity, therefore, at such times arises for us to tell him of Jesus, who has come not only to heal our bodies, but also to heal our hearts. Before leaving for such a village, after answering the call to come in the affirmative, one does not forget to call upon God for His healing power. After the missionary nurse promised that she will come to see the sick one, he who has called goes home quickly and publishes "The Missionary is coming". And by the time that one arrives, the little sick room, as well as the front yard, are packed with people, who have come to see what the missionary will do. While coming into the yard and passing into the house, the Indian heathens bow down to one and say "Our sick one will soon get better now, for God has come." At such a time, I am led to say to them, "Do not look at me, I am not God, I am only a woman. Look to Jesus. Jesus is God and Jesus is the God, who is a Physician, Who can help. He alone can heal your sick one."

In many cases God has helped most wonderfully. He has healed them from their diseases. I can also testify to this fact, that many who have been treated in times of sickness, have become Christians. The Word of God has touched their lives and they accepted Jesus as their Saviour. To show heathens a kind word, and a kind deed in time of need, bears fruit.

When we speak to heathens for the first time about Jesus our Saviour, they do not understand what we mean, because they are groping in darkness. But after repeated visits, the light gradually breaks upon them.

Indian women are more difficult to reach than men. High caste women live in Purdah. By Purdah one means, women are living in seclusion, that is, with covered faces in the presence of men. Because they live in purdah, they do not receive the opportunity to hear the Gospel, save as missionary women and Bible women bring them the Gospel.

Illiteracy among the Indian women is another cause, why the women are harder to reach. Only 2 per cent. of all the women in all India are literate. In the Central Province, where we labored only one-half per cent. of the women and girls can read, that is 1 in 200. Because of this illiteracy women remain in ignorance and superstitution longer than men. A very few Hindus believe that education for their girls is a good thing, because girls must learn to work on the farm, and they must get ready for an early marriage. You can see that it is very necessary that some women missionaries work among the Indian heathen women. This type of work among heathen women is called Zanana work.

Some Indian women have sad looks and seem dissatisfied with their own religion. They are longing for something like our salvation, that is higher than their religion. You can see, what an opportunity the missionary nurse has in bringing the Word of God to these poor women and to present to them the salvation of Jesus Christ. Are you ready to do your share in sending the Word of God and the salvation of Jesus Christ to those Hindu women, who have never heard the good news?

Last night at the Christian Endeavor meeting, when the pledge to raise $1000 for India and $1000 for China was given by the representatives of the Christian Endeavors of the Middle District Conference, I was made happy. For years to come, missionary nurses will be in demand in India. Do you hear the call, "Go"? 283,000,000 heathens in India are sitting in darkness. Among these over 1,000,000 are lepers and countless others are ill with other diseases. WHAT AN OPPORTUNITY FOR THE MISSIONARY NURSE!

Elizabeth Steiner.

(Given at the missionary program during the session of the Middle District Conference which was held at Pandora, Ohio.)

LOS ANGELES CHURCH TO BE DEDICATED

Los Angeles, Calif.,
654 East 79th St.,
Oct. 4, 1924.

Dear Readers of the Mennonite:

It is with a deep feeling of humble thankfulness to the Lord and to all those who have so generously helped, both with gifts and prayer, that we look forward to the dedication of our new mission station, which, the Lord willing, shall take place on Nov. 2nd.

We plan for a dedicatory service in three parts, fitting, we trust, the object and hope of the new work. In the first place it shall be a mission station from which God's light of Salvation shall radiate to the homes of the surrounding district, inviting the people to accept the Saviour and to worship God in Spirit and in truth. To this end, the morning service is to be conducted in the English language. May the Lord kindle the sacrifice we desire to dedicate to Him that the church may become a sanctuary of praise and worship to many of His people.

Immanuel Mennonite Church, Los Angeles, Calif.

In the second place, the new station is to become a place of worship to the members of our present congregation. They have decided to adopt the name, "Immanuel Mennonite Church," and shall be known by this name from now on. We heartily invite our Mennonite people in, and about, the city, from wherever they may have come, to gather with us on this day in the new chapel and unitedly pray that the Lord may make this place a sanctuary for us and a church-home for all those of our people here who have no church-home. The afternoon service shall be arranged to become a rally about the standards of our faith so dear to our hearts. Our brother, H. B. Dirks, who has labored with us in this place for two years now, is to be ordained to the ministry of the Lord on this day. Let us pray for him and may we all, young and old, be reconsecrated to the Lord's service in the larger field of opportunities. The language for the afternoon shall be German.

The evening meeting is planned to be a consecration and evangelistic service. We pray that the new church which God has so graciously given us may ever be a place where sinners shall meet God, see their guilt, confess it and accept full salvation in Jesus Christ, our Saviour. Will you, reader, not join with us in this prayer, and may we continue to count on your intercession in the futnre months and years? We shall doubtless rejoice together in the harvest if you pray and we labor faithfully.

We invite your prayers and presence to be with us for these services. All from a distance who desire lodging to be provided for them, kindly write us so that we may be able to arrange for this in plenty of time. The congregation plans to serve a very simple lunch at noon to those who will be with us for the afternoon and evening services.

Kindly take note of our new address. It is 654 East 79th St. The place is most easily reached by taking an "S" car marked "77th and Central". Get off at the end of the car line, walk two blocks south and three blocks west.

Yours in His service,
Los Angeles Mission Workers.

EVANGELISM IN OUR CONGREGATIONS

P. R. Schroeder

(Concluded)

But the worker's method of approach may be just as diversified. Jesus was frequently engaged in group evangelism, preaching and teaching. He dealt with many persons individually, and therein firmly established the value of personal evangelism. The sending out of the twelve and then again of the seventy, two by two, demonstrated the practicibility of Gospel team work. Paul's periodic journeys through Asia Minor and southern Europe, with repeated protracted meetings at different centers demonstrated the preeminent success that is attached to so-called revival meetings. The many apostolic letters and the manifold recommendation of the Scriptures by Jesus give us a suggestion of the power of the pen and the press in soul-saving work.

Paul's untiring efforts in establishing and thoroughly organizing churches, with the attendant unfolding of the many gifts of the Spirit, is sufficient proof of the importance of institutional work. The local church with its various subsidiary organizations offers the material and resources for all-the-year evangelistic activities. The Sunday School, the Young People's Societies, the library, Young Men's groups, Young Women's groups, parents' groups, children's groups, wives' groups, should all lend themselves to the work of winning souls.

If the object is to reclaim careless members the practical application of method should be determined thereby. If it is the saving of children, or rescue work among the fallen, the specific conditions need to be taken carefully into account.

Special seasons of the year offer opportunity for ingathering of converts. The Easter season has been used many decades by the churches of Protestantism. In the last few years pre-Easter services have been conducted with much success by individual churches, and also by groups.

At a gathering of denominational secretaries for evangelism, together with other evangelistic leaders at Northfield, Massachusetts, from June 24-26 it was agreed to set the first Sunday in October for the simultaneous launching of a fall program on evangelism, as follows:

"1. Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn sufficiently thorough to result in a list of the names of all in the community who ought to be reached by the Church. Where there is more than one church in the community the survey can be made cooperatively, each church receiving the names of those who express a preference for it or are its normal responsibility. If a survey is not undertaken, there should be at least an assembling of as many names as possible of any church, placing these names on a prospect list. Such names can be secured from the various members of the church, the Sunday school, public school lists, etc.

"2. There should be in every church this autumn a special pe-

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The reader of the Mennonite will no doubt be impressed with the amount of space in this issue given to the Russian Mennonite brethren now in this country, Canada and Mexico. For several years past we have been greatly concerned about the condition of those of our brethren in Russia, because of the unfortunate state in which they find themselves. It is by no means new for Mennonites to suffer hardship because of their faith. All of our history is one of noble sacrfices made by those who were true to the faith. In our generation we have again seen an age of persecution. There is no telling when it will end. The efforts of the Russian authorities to destroy all religion strikes God-fearing people in Russia everywhere, but our people are a religious people, separated by language, culture and blood from the rest of the population and their community life is so wrapped up with their religious life that the destruction of one certainly means the destruction of the other. With their Russian brethren they had to go through the terrible years of famine and we in America deemed it our privilege to assist them and their neighbors until the famine was broken. We must not feel that our duty came to an end when the last feeding station was closed. We saw a humanitarian duty and cheerfully assumed it, None could foretell what would follow. Now we realize that it will be impossible for Mennonites to continue in Russia if they remain loyal to the faith for which their fathers left Western Europe to make homes on the wild steppes of Southern Russia. There has been a mass movement out for several years. Faces of our brethren are turned toward the new world. Thousands have already found homes in Canada, Mexico and the United States. They come with nothing in their hands and must have the wholehearted assistance of the brethren here. Already the assistance that has been given by American and Canadian Mennonites is noted with amazement. Who, ten years ago, would suspected that there could be such united energies and efforts on the part of the very much divided Mennonites?

As we remember that the pioneers who came to America with so little that their first settlement received the nick-name of "Beggar's Town". Soon, by hard labor and pious living they came to be a most substantial body of citizens. And then, too, just at this time, when the brethren in Kansas, Minnesota and Canada are celebrating the 50th anniversary of the first settlements of Russian Mennonites and rejoicing in the prosperity that became theirs, it is an appropriate time to give consideration to the multitudes of others in our day who only need the opportunity to apply brain and brawn to life in free America. There are two special needs. Both of these are receiving notice in this issue. The first is in Canada and the second in Mexico. Mennonites have behind them a noble tradition for helping each other when in trouble. They should bear in mind that it is for some of us to suffer and endure and for others to help to the limit. Will we generously respond to the calls that this issue brings before our people?

CORRESPONDENCE

Tabor Mennonite Church, Goessel, Kansas. Dear readers of the Mennonite: It is some time since a report of the Tabor Church has been sent in, so I shall try to review intervening happenings somewhat.

Baptism services were held on Pentecost, the eighth of June, at which occasion eight new members were added to the church.

During the present church year two elderly members have gone to their reward. In the month of July Miss Anna S. Voth died as a result of neuritis. Miss Voth willed 240 acres of land to the Foreign Mission of the General Conference, 240 acres to the Home Mission, and 80 acres to the Bethesda Hospital at Goessel, Kansas—a very valuable gift at this time. Her testament provided that the land was to be sold at auction to the highest bidder. The proceeds of the sale then go to the institutions named. This sale is to be held October 22, 1924.

Last month the death of Mr. David Unruh occurred, caused by paralysis. Mr. Unruh has quite a record as a Sunday school teacher. If the writer remembers correctly, Mr. Unruh has led a Sunday school class ever since he became a member of the Tabor Church. He has also been one of the most active members in the prayer meetings which are held monthly. The loss of such a faithful member is very keenly felt. Although he has left this world for a better place, his influence will not be forgotten.

A number of visiting ministers have occupied the pulpit during the year. Among them are the following: Rev. Corn. Frey of Newton, Rev. C. C. Wedel of Goessel, Rev. J. J. Voth of Canada, and Rev. Gustav Frey of Hillsboro.

Quite a few new homes have been recently established here. Among those united in marriage are, Gustav Hiebert and Anna Nickel, Sam Schmidt and Justina Hiebert, Ben Unruh and Margaret Klaassen, Julius Becker and Justina Kroeker, Albert Schmidt and Anna Lehrman, and invitations are being sent out for the wedding of Theodore Lehrman and Betty Entz. Weddings seem to be in vogue now, several other couples having announced their engagement.

Mr. P. H. Unruh had the misfortune of losing a big barn through fire. Much of the content was saved, yet alfalfa, oats, etc., was burned. The origin of the fire is unknown.

With greetings,
Anton S. Richert.

Bowmansville Mennonite Church, Bowmansville, Pa., Oct. 11, 1924. Dear readers of the Mennonite: We have a few things of interest to report from our little corner. We enjoyed some very interesting things and helpful services during the past month (September), for which we praise God.

Rev. and Mrs. W. S. Gottshall were visiting relatives and friends in this community during September. On Wednesday evening, September 24th, Rev. Gottshall preached a very enlightening and touching sermon to an appreciative audience. Our little church was not so crowded for a long time, and we surely enjoyed their visit with us.

On the following Saturday and Sunday Missionary P. J. Boehr and family were with us. On Saturday and Sunday evening Bro. Boehr gave his lectures in the Lutheran and Reformed church, on account of the larger building and electricity being in that church. He showed some 200 pictures on his work in China and Chinese life, stressing chiefly evangelistic work throughout his lectures, for that is his line of work, in which he is deeply interested. On Sunday morning Bro. Boehr spoke in our church in a general way on our debt to China, taking for his text Rom. 1:14, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." On Sunday afternoon a few hours were spent in the church looking at the Chinese things displayed there. In this way Chinese life and needs were brought to us very forcibly. We praise God that our beloved Mennonite church has such missionaries on the field like Bro. Boehr. The Bowmansville people also proved their generosity in giving on this occasion. About ninety-one dollars were dropped in the collection plates during the three services for the chapel in China for which Bro. Boehr is collecting funds. This amount, however comes not just from our people, but from the community at large. Old Mennonites, Lutherans and Reformed took advantage of these special lectures. But we do believe that not only the people of Bomansville, but many others are willing to give liberally if they know it will be used for the salvation of souls and the honor and glory of God. May the Lord bless Bro. Boehr and family during their stay in the home land and also their work in China is our sincere prayer.

The members of our church are scattered quite a bit, some coming from nine to fourteen miles, so when Bro. Boehr was with us dinner and supper was served in Bro. Bowman's shop in town. In this way the little flock could be kept together and enjoy one another's friendship and fellowship during the meal hours.

During the summer months the young people of our church gathered weekly for Bible study. About seventeen took advantage of this opportunity. The meetings were interesting and well attended by the members of the class. The children were taken into one class and the older ones in another class and the Book of Ephesians was studied. It is hoped that some will decide definitely to accept Christ as their personal Savior and Friend. Pray for these young people.

Sincerely yours, **R. H. Gehman.**

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

"THE CHURCH VISITOR"

This is the name of the monthly paper that Rev. P. E. Frantz, pastor of the three churches, West Swamp, Bethany and Flatland, at Quakertown, Pa., circulates among his parishioners.

Here are a few items out of The Visitor:

West Swamp and Bethany both observed Harvest Home services on September 7. The mission offerings amounted respectively to $58 and $33.

* * *

The funeral of Mother Bleam was held at the home and at the West Swamp Church in the forenoon of September 18, followed by a dinner for all friends at the Steinsburg Hotel. Our deepest sympathy is extended to those who mourn her death.

* * *

The Bethany Ladies' Aid had a pie and cake sale at the home of U. S. Stauffer on Saturday, September 20. The proceeds amounted to $36.

* * *

May Moyer, Marion Landis and the two brothers, Stanley and Willard Moyer, are those who have gone to college.

* * *

On Saturday evening, August 30, Miss Florence Sell was married to Mr. Stauffer from Spinnertown at the parsonage.

* * *

Amos Bauman, having taken second place in the examination, is now working as mail clerk, making Pittsburgh his home.

* * *

The West Swamp Christian Endeavor enjoyed a weiner roast in the Grove opposite Harold Rosenberger's on Saturday evening, September 13.

* * *

Mr. and Mrs. W. C. Wickersham are now at home in Quakertown.

* * *

We were glad for the privilege of having with us the Missionary Boehrs on September 21 and 22. On Sunday, Rev. Boehr spoke in the forenoon in Bethany; in the afternoon at West Swamp and in the evening showed pictures of their work in China at Bethany. These pictures were continued at West Swamp, Monday evening. The mission offering amounted to $36.

* * *

Communion was observed at West Swamp on September 28, at which time new members were admitted and children's consecration services were held.

* * *

Church Directory

WEST SWAMP

Deacon, Allen Bleam.
Trustees: Isaac Rush, Irvin Roth, Oscar Rosenberger.
Secretary, Joseph Myers.
Treasurer, Oscar Rosenberger.
Organist, Mrs. Edgar Shelby.
Chorister, Berend Moyer.
Correspondent of Mennonite, Amos Bauman.

Sunday School Officers

Superintendent, Alvin Shelby.
Assistant Supt., Harold Rosenberger.
Secretary, Berend Moyer.
Treasurer, Aaron Rosenberger.
Directors: Henry Bauman, Claristie Myers, Clarence Weiss.

Y. P. C. A. Officers

President, Amos R. Bauman.
Vice-President, Harold Rosenberger.
Secretary, Bertha Bauman.
Treasurer, Memio Myers.
Pianist, Anna Weiss.
Assistant Pianist, Verna Kaiser.
Chorister, Berend Moyer.
Junior Supt., Florence Roth.

BETHANY

Deacons: U. S. Stauffer, D. W. Landis.
Trustees: Milton R. Strunk, Wilmer Mortin, Erwin Landis
Secretary, Wilmer George.
Treasurer, Milton R. Strunk.
Organist, Mrs. Harold Yost.
Chorister, W. S. Stauffer
Assistant Chorister, Russell Boorse,
Correspondent to Mennonite, Wilmer George.

Sunday School Officers

Supt., William Geisinger.
Assistant Supt., A. G. Moyer.
Secretary, Kathryn Moyer.
Assistant Sec., Willard Moyer.
Treasurer, Oliver George.
Assistant Organist, Kathryn Moyer.

Y. P. S. Officers

President, Russell Boorse.
Vice-Pres., Oliver George.
Secretary, Katie Longane.
Treasurer, Mrs. Helen Shaw.
Organist, Helen Oberholtzer.
Assistant Organist, Kathryn Moyer.

FLATLAND

Deacon, Daniel M. Landis.
Trustees: Henry L. Baringer, Elwood F. Diehl, Charles Painter.
Secretary, Harvey D. Fellman.
Treasurer, John H. Landis.
Organist, Flora L. Fellman.

LIST OF NEW MEMBERS

The churches in Montana among the Cheyenne Indians received the following new members:

At Busby, Montana

Mrs. Alice Yellow Robe.

At Lame Deer

Dec. 16, 1923

Mrs Kinzle, Moxseha, part Indian married to a white man. Was baptized.

August Spottedelk, baptized, young man.

Rufus Divesbackwards, Mosa, baptized, married man.

Mrs. Minnie Issue, Hoeo, baptized, young woman.

Mar. 16, 1924

Taxemeo, an old woman, deaf and blind. Too deaf to answer questions, but was told by Yellowfox to make her confession before the large congregation, which she did, saying she had had many gods in her life, now she took refuge in the True God, hoping to have a straight course to heaven, as her days were numbered.

Richard Limberhand, Evehao, baptized, young man.

Anna Whitewolf, Niszeenahe, baptized, young woman.

Mrs. Bites, Niszeenahe (transferred from Busby) a widow.

James Bites, Hotamehev, (transferred from Busby) young man.

John Kills-on-top, Vovoziss (transferred from Busby) young man.

Mrs. Rufus Divesbackward, Moce, received on confession of faith.

Friedenstal (Peacevale) Church Near Tampa, Kansas

Brinton Richert.
Emil Richert.
Dorothy Richert.
Susanna Jantz.
By letter: H. P. Richert and wife.

This church has a catechism class of eleven.

NEWPORT, WASH.

Have again and again been requested to write something about Newport, Wash. Newport is a place to which a number of our people mostly from Russia have recently moved. You know that I am not a land agent or booster and may see and describe things and conditions from a different viewpoint. I have been there five different times and am expected Oct. 12 again. My stops were always very short from 10:30 a. m. to 4:30 p. m. and during that time two services, the last time three were held. Most likely after a while these dear people will be situated that they can keep some one over night easier. The last two times the services were held in a pleasant roomy church built by the land company. At the last meeting in September there were 75 souls present, that is, including the children. It seems that the land company is doing a great deal to help the newcomers.

The location is very pleasant, the land is rolling, surrounded by high mountains covered with beautiful evergreen timber. Some of the highest peaks have snow the greater part of the year. The climate and the water are excellent, and the price of the land is reasonable.

The land is mostly covered with small evergreen timber. The large trees, or what is called sawtimber, are mostly taken off; but there is enough or more timber on the land that can be made into cord wood to pay for the land and keep the people until the land is cleared. That body of land lies between two railroads about 6-8 miles apart.

The questions of far greater importance are these: Will the land be productive when once cleared? Will the rainfall be sufficient to make crops? The government reports show that there is plenty of moisture at present to produce wheat, barley, oats and potatoes. Since the altitude is only a little above 2,000 feet it will also produce a variety of fruit like apples, pears, plums, prunes and cherries. And since the wild strawberries thrive so well, no doubt berries will also do well.

During the year quite a number have come from Canada, and some from the Eastern States, bought land and started to clear the land, but not being used to that kind of work or to work at all, they soon got discouraged and left. As a rule those are not the kind of settlers wanted to conquer a new country. Those who came from Russia, that is the most of them were once well to do, some very rich people, but were stripped of practically everything, but their ambition. They are now trying very hard to forget those days of ease and plenty. Thus far very little dissatisfaction was seen and complaining heard, love for the work and plenty of it is, and has always been the best remedy to overcome and forget the sorrows and misfortune of the past.

There are at least four different shades of Mennonites represented in the little group, which as a rule is a great hindrance when it comes to dedication and organization. I hope and pray to see the time when the different forms of baptism will be left to the candidate for baptism to select and that will be a long step toward John 17:21.

P. R. Aeschliman,
Almota, Wash.

THE PROGRAM OF CHRISTIANITY

In thinking out a program for Christianity, it must first be realized that good social conduct on the part of an individual is an essential part of religion. Micah says "What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." The supreme test of religion is not man's own eagerness for salvation, but his attitude toward others.

Real Christianity is, to be friendly, regardless of circumstances, to place first things first, helpfulness for man's needs, to recognize the brotherhood of men, regardless of race or color.

The present task of the church, which is to spread the message of the Kingdom of God through the world, may be divided into five parts, 1. Its duty toward its own members. 2. to the community. 3. to the city. 4. to the nation. 5. to the world.

The duty toward its own members may be fulfilled by the preaching from the pulpit, the training in the mid-week service and Sunday school, and the education given through the Sunday school, the various Christian Endeavor societies, and the other organizations within the church, remembering in all three phases, that no lesson is truly learned until the expression of it can be seen in the life of the individual.

The second part is to present the appeal of religion to the neighborhood. This can be done by getting people to listen to the preaching, to interest folks by parish visitation, and by reaching out after groups of people, as well as individuals, by evangelistic campaigns, remembering that because one comes from a Christian atmosphere, he is not necessarily Christian. A somewhat new departure for the church is to interest themselves in increasing the healthfulness, attractiveness and happiness of the community. This can be done by united effort to clean up, improve the playgrounds and institutions, etc. Perhaps the most important task of the church for the community is the education of the people within it, by means of interest in the public schools, daily vacational Bible schools, weekday religious schools and by holding classes in various subjects for those of maturer years.

The duty of the church toward the city possibly can be best discharged

by cooperating with the approved welfare organizations, similar to the Y. M. and Y. W. C. A. and the Salvation Army.

Religion can be brought to the nation by the united effort of the churches to establish Sunday schools and churches in the sparsely settled districts of our country and these districts are not as few as we sometimes believe.

The largest task of all, giving religion to the world, can be accomplished by the missionary activities which include preaching, systematic instruction in the Bible, general education and instruction in household arts, agriculture and kindred subjects. And also by Christianizing the church itself, which is necessary, when we consider that, as Dr. Sanders says, "Something is wrong when nations, supposedly Christian, compel other nations, also Christian in classification, to go to war with them in order to uphold the principles of the Prince of Peace."

When we look at the Scriptures as a whole, we find that Christ is coming all the time, as fast as the world is ready to receive him, by having accepted the principles of living which he laid down.

What are we doing to hasten the time when He may come?

Wilhelmina Kuyf,
Philadelphia, Pa.

EVANGELISM IN OUR CONGREGATIONS

(Continued from page 3)

riod of 'friendly visitation' in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already church members, and to invite to the church those who are not.

"3. We commend the growing practice of holding a church 'Rally Day' in the fall, on which day special attention is given to securing the attendance of all in the community, and seeking to interest them in the life and work of the church. There is special advantage in a concerted observance of this day. In view of the fact that the first Sunday in October is already observed as 'Rally Day' among many churches and Bible schools, we suggest the observance of this date as widely as practical, with Sunday, September 21, or any time in the intervening two weeks used as a visitation period.

"4. Every church should have a definite plan for extending to every unchurched person in the community a personal invitation to become a member of the church. This plan should not be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend the plan of setting aside a special period in which those outside the church will be visited by laymen and urged to become Christians.

"There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local church. Such services by laymen will result not only in securing permanent accessions to the church, but also in enriching the religious experience of all who participate.

"5. We believe that there should be a definite attempt on the part of all churches to secure an autumn ingathering, planning just as specifically for this as for the ingathering in the pre-Easter season." (8).

For emphasis we repeat: take every step in evangelism with prayer. Pray alone, pray with your family, pray with the workers, pray with the church. Make no plans without the Holy Spirit's direction. Be as broad and as deep as the Word of God in all evangelistic undertakings. Do not permit the limitations of sectarianism, or much less the bias of rationalism to narrow your vision or cripple your resources of Faith. Let all our expectation be from the Lord Jehovah. "Preach the Gospel, preach it, preach it. Because the Gospel is the power of God unto Salvation.

"Because the Gospel has converted every type of human being, from the highest to the lowest.

"It is the only message to which men and women will listen week after week, year after year, generation after generation.

"Paul preached it and the race is still listening to his words.

"Spurgeon preached it, and a million of his sermons have gone out over the earth.

"Preach the Gospel, preach it, preach it." (9).

(1) Dr. C. L. Goodell, in Christian Herald.
(2) Dr. Biederwolf, in Federal Council Report on Evangelism.
(3) Dr. Biederwolf, in Federal Council Report on Evangelism.
(4) Editorial in "Signs of the Times."
(5) W. L. Pettingill, in "The S. S. Times."
(6) Christlicher Botschafter, June 3, 1924.
(7) Osterzee—Christian Dogmatics, pp. 649-650.
(8) Federal Council Bulletin, July-Aug., 1924.
(9) The Advance.

THE CHRISTIAN HOME

1. What constitutes a Christian home?

A Christian home is one in which the conduct of the members in all their relationships is in the spirit of Christ, because they have surrendered to Christ, and from which emanates an influence that is a definite contribution towards the building up of the cause of Christ.

2. Is there a present day tendency to lose some of the best things in the Christian home of former days?

Good things need cultivation and attention. A common good needs a joint or common attention. The variety of vocations into which different members of the same family enter today divide our interests and crowd us for time and force into the background of our daily program the things that make for a Christian home. We scarcely find suitable time to pray together, sing together, play together, laugh together. At times we scarcely find it possible to eat together. The nicer courtesies of a Christian home scarcely find an opportunity to grow by experience and expression.

3. Does present day life bring into the Christian home some things of real value not found in the Christian home of former days?

There are many more books helpful to spiritual growth available for our private libraries today. Most parents understand child life better today than did parents of former days. There is more of an attempt by parents today to be comrades to their children than there was in former years.

4. Do losses exceed gains or vice-versa?

It is always difficult to evaluate spiritual worths properly. Therefore it is also difficult, or sometimes even impossible, to strike an exact balance between losses and gains of the things that make or unmake a Christian home. But it is likely not mere unfounded optimism to claim that some things worth while, scarcely as yet recognized as such, have come into home life these newer days. Of course, some losses also have been sustained. It is not much more than a guess, however, to state that either loss or gain exceeds. Only eternity will tell.

5. What is the most evident trend in the home life of church members today?

Among Christians as well as among non-Christians there is evident the trend of looking outside of the home for the things that the home should offer. Many Christian homes expect some organization or public meeting of a religious kind to do for Christian nurture what the home should consider its task. It is hardly considered possible any more to spend a period of rest and recreation at home, but some resort is usually sought out for this purpose. But at the resorts recreation is less restful and more expensive. This mistaken attitude toward the home in these matters has the tendency of making the home to be less appreciated.

J. W. Kliewer.

1 What constitutes a Christian home? When the head of the house leads in spiritual as well as in material things, symbolizing what marriage really signifies, Christ's headship of the church.

2. Is there a present day tendency to lose some of the best things in the Christian home of former days? There is, but there are other things to counteract them. I believe there is more Bible teaching outside of the home now than formerly. And more activity in Sunday school and Y. P. C. E.

3. Does present day life bring into the Christian home some things of real value not found in the Christian home of former days? Yes many things. The more intimate touch of the world through radio and other means of communication touches our smpathies and quickens a response unknown before. We are no longer Americans or Europeans, etc., but one family.

4. Do losses exceed gains or vice-versa? Figures are needed to answer No. 4. Conference statistician could probably give you light. We show gains.

5. What is the most evident trend in the home life of church members today? Too lax in their responsibilities in bringing up their children, most instruction in religion is left for the Sunday school and junior societies. Too much interest in club and fraternal organizations, etc. The temper of mind is too much communistic and not enough spiritual. This is the evident trend of church life in the home as I see it.

V. Boyer.

THE C. E. TOPIC

Nov. 2

In His Steps. 11. What Jesus Said About Faith

Mark 11:20-26

"Have faith in God" was the answer of the Lord to a question by His disciples. This is the secret of wonders. One may have faith in self, in others or in one's possessions, but all these things will fail when a great test comes. There is but one unfailing source of strength and that is in God. Now faith is a condition to which we must respond if we desire to live in right relation with our Heavenly Father and benefit by the blessings He has to bestow, that include everything from material blessings to life eternal.

On one occasion Jesus described faith to a grain of mustard seed, the smallest of cultivated grains that grows until it is the tallest and strongest of garden herbs. The emphasis here is upon growth. Faith may begin small. There may be a word of Scripture, an experience of little consequence when compared with others of life's more important things, but, it leads to trust in God and that trust and confidence grows mightier and mightier as one realized how ready God is to bestow if one is only ready to reach out and receive. This may also be taken to illustrate how the Christian faith grew. First, it began in a small and obscure corner of the earth. Those committed to it were common and insignificant men and women, but under His blessing it developed until it became the mighty influence that reached to every corner of the earth, giving shelter and comfort to the distressed and troubled everywhere.

On several occasions Jesus found it necessary to rebuke those nearest to Him for their lack of faith. They loved Him and heard Him speak and were ready to forsake all to follow Him and become His servants. It is possible, even for those who are near to the Lord, to have less faith than they should have. Because they are deficient in this important quality they are powerless to do and be all that He wants them to do and be. Why is there so little harmony among believers? Why are so many Christians a disappointment in their lives? Why are there so many inconsistent things in our lives? Why is there still so much of the world without the Gospel? Why are churches so empty? Why do so few respond to the call to preach, go on the mission field, or enter other forms of Christian work? The answer is "Lack of faith".

Sometimes there is a kind of faith that needs improving. Paul showed that there could be such a faith that could remove mountains that still was sadly deficient in the essential quality of love. The faith that Jesus would have His followers possess must be of the kind that includes love. In His great declaration to Nicodemus Jesus made it clear that the eternal life that God gives through Christ because of His love can only be appropriated by believing in Him, or having faith in Him and His work.

Too often we do not have the faith that common sense would dictate. Jesus pointed out that the birds of the air and the flowers did not need to worry for anything. They accepted what He sent and that was enough for their needs and made them more glorious than Solomon in all His glory. Worry is a dangerous thing for our health. The one who will insist upon worry need not go to see the doctor; it would be no use and involve a waste of time, effort and money. Worry is a sin in that it betrays a lack of confidence in God and His goodness. If the sparrow and the raven need not worry, how much less should we with intelligence and revelation be given to it? If we have the trust in God that He commands and believe that He will not hold any good thing from us there remains room only for faith and a life dependent on faith and the blessings it brings with it.

One of the great things that the Christian has is the power of prayer. It would be beyond the understanding of man to comprehend how that the whole machine of the universe could be changed to grant the wish of a single individual and we have that blessing. Jesus explains how that prayer is to be answered. What we ask believing and in His name is to be ours. We believe because we have confidence in Him and obey Him. We ask in His name, that is, we ask as He would ask, leaving all to the wisdom of the Heavenly Father and not desiring anything that would make us less Christ-like. There is every reason why the Child of God should pray in faith. If he stands in right relations with His God he will have experienced answered prayers and if he heeds the commands of His Lord he will ask often and largely. Indeed the faith life is one of continued asking of God and waiting upon Him.

THE S. S. LESSON

Nov. 2

The Prodigal Son

Luke 15:11-24

Golden Text—"I will arise and go to My Father." Luke 15:18.

The 15th chapter of Luke is thought of as being composed of three parables. There are three stories, but they are so linked together that we cannot separate them without losing much of the truth involved. They all have to do with the lost. The lost coin was lost because of some one's fault. It was lost within the house, just as the carelessness of some one may result in the loss of a soul in the house, be that the church or the home. Neglect is at the bottom of such a loss. The sheep was lost because of its own stupidity. A sheep when lost has hardly sense enough to find its way back home. It is dependent upon the shepherd. The word pastor means a shepherd. Sometimes the spiritual leadership is the fault of lost souls, but more often men are so stupid that they wander into the dangerous paths of sin with never a thought of their own safety. If they are to be saved they must be sought out and brought back. The lost son was neither helpless nor stupid. He was an intelligent person with a will of his own. He did what he did with his eyes open. He represents those who deliberately break fellowship with the Father. He was a lost soul because he chose to be one.

The prodigal's father represents any father who has the welfare of the children at heart. Whatever estate he had was accumulated for the benefit of the sons. That one, and the youngest one at that, should be dissatisfied with home conditions is not an unusual condition. One of the reasons why the Prodigal Son is such a familiar parable is because in so many families in all ages of the world there are prodigal children. No story could be truer to human nature than this.

In the prodigal we see the impatience of unreasoning youth. He is one of those who always think that things are better somewhere else than at home. In the lives of most boys and girls there come periods when they have such feelings. The attitude, though natural, is wrong and speaks of a spirit of ingratitude of which every guilty boy or girl should be ashamed. The prodigal is one of those to whom the feelings of the parents are no consideration. We can well imagine the heart-pains of the father when the son made his demands. The father, on the other hand, is portrayed as one of those whose goodness extends to allowing the boy more than was good for him. He probably was sure that the liberty he was bestowing would be abused. Our Heavenly Father, whose love is great and beyond description, often allows us those things that we may abuse if we do not appreciate them. He gave us a will and in permitting us to exercise it He confers a serious responsibility upon us.

The progress of the downfall of the Prodigal was rapid and thorough. He wasted his substance. In this every one who misuses anything good that God gives him is a prodigal. He wasted it in wicked living. It is bad enough to stupidly let God-given gifts carelessly roll away, but to deliberately put them to evil is a deliberate insult to the divine Giver. Such a wicked waste is without excuse. It was not goods however that were alone wasted. The son wasted his spiritual heritage. In doing so he invited damnation upon his soul. With God as the Father men have the most precious heritage of spiritual things. When they wander into sin they throw it away.

Calamity followed the waste of the Prodigal's goods. It always follows in the wake of waste. He fell as low as he could. Imagine, the son of a rich man in want for enough to eat, a self-made slave, the caretaker of swine. Friendless and alone! That is the doom of every sinner who goes the path that leads down. Eventually he will find himself helpless, hopeless and lost.

The Prodigal came to himself. It was a realization of his terrible state and the more the thought of it, he loathed himself. He had to fall so low before he thought of the home and the father he had lost. How different would have been the story had he thought of returning earlier? But the salvation of every sinner begins when he realizes his lost estate. In the little speech that he had thought out the burden was "I have sinned". Confession must come before there can be any forgiveness. Here every sinner is equal. Confession is the way to forgiveness. He is faithful and just to forgive our sins if we confess our sins. One who will not confess never has felt the need of forgiveness. But confession is not all. There must be a decision. Simply feeling bad and making resolutions, while a necessary part of the progress toward restoration, get one nowhere unless one follows up the decision with action. Here the Prodigal does the right thing. He sets out for the father's house, not to claim restoration, but to throw himself upon the mercy of his father. It is only by God's grace which is His undeserved mercy that we have any claim upon His favor.

In the father we note his love in giving the son his desired share, his forgiving spirit and his joy in once more having the son rest upon his bosom. In this he suggests our Heavenly Father who lavishes favors upon us, forgives us our wrong doing when we come to Him in sincere repentance and contrition.

DEATH

Bauman—Barbara Steiner, wife of Fred Bauman, born in Wayne county, Ohio, May 28, 1844, and died at her home in Bluffton on Sept. 9, 1924, aged 80 years, 3 months and 11 days. Funeral services on the 12th with Rev. S. M. Musselman officiating. She leaves her husband, three sons and two daughters.

JOTTINGS

The dedication of the new pipe organ and Rally Day were a combined feature in the First Church, Bluffton, O., Prof. Holtkamp presided at the organ.

The Willing Workers Class of the Sunday school of the Second Church, Philadelphia, netted a neat sum to be used for church purposes by distributing little bags and requesting that those receiving them place a penny in the bag for every day that the sun shone. A little piece of poetry in the bag explained the scheme. Returns were made after six months.

Prof. D. H. Richert, of Bethel College, made a miraculous escape when his auto collided with a Mo.-Pacific train near Newton, Kansas. It appears that the warning whistle ot the locomotive was quite feeble and trees and a house obscured the view. Being the only one on the car it did not have sufficient weight to stop immediately and slid for a considerable distance. Prof. Richert was unhurt.

In Bluffton College there is a campaign in progress for endowing the chair of Mathematics, the endowment to be known as the E. J. Hirschler Chair Fund. Recent reports indicate that considerable progress is being made in raising the $50,000. Following this a movement is also on foot to secure a similar amount of $50,000 for a fund to be known as the N. E. Byers Chair of Philosophy Endowment. The money, some of which is already subscribed, is largely being raised among graduates of Goshen College during the long period of service of Dean Byers in that institution.

The interesting communication from the Mennonite Church in Los Angeles, Calif., reached the editor in Philadelphia, Pa., "Via Air Mail". No doubt the time will come when such a way of communication will be quite common. Today it is unusual and interesting.

The Meno Academy, Meno, Okla., of which Rev. J. B. Epp is principal, opened this year on September 29. There were 48 students enrolled with prospects of more coming as soon as wheat sowing is complete. Besides Rev. Epp, A. C. Galle, a recent graduate of Bethel College, and Rev. H. U. Schmidt, pastor of the local church, are the instructors.

The committee of the General Conference, appointed to arrange for the celebration of the 400th Anniversary of the founding of the Mennonite church, will receive the sympathetic support of brethren throughout the entire church. The date for the celebration will be January 25, 1925. Preparations for the event should be made in every congregation. Mennonites have much to be thankful for all they have enjoyed during these four centuries and it is a satisfaction to know that they have made some very important contributions to the developement of modern Christianity. It has too oftened happened that our people have lost sight of the importance of their history and doctrines in relation to Christians of other connections. Let our people in preparing for this happy event inform themselves concerning the church with which they are identified. This will be a world-wide celebration so far as Mennonites are concerned.

The recent death of Rev. J. K. Penner, of Beatrice, Nebr., came as a severe shock to his numeorus friends throughout the General Conference. The editor of The Mennonite believes that he expresses the sentiment of the readers of The Mennonite when, in their name, he offers heartfelt sympathy.

In a report of the 50th celebration of the coming of the Mennonites to Kansas, the Mennonite Weekly Review says in part: "Thankful for the blessings which have attended their past, which make the present seem so satisfactory and the future so bright, the Mennonites of Central Kansas gathered in the Newton City Auditorium (Oct. 12) in three great meetings, whereby was commemorated the mass immigration of the Mennonites in the year 1874. The jubilee celebration was held in three parts: morning, afternoon and evening. Only the afternoon gathering was held in English. At this time it was necessary to provide an overflow meeting to accomodate the several thousand who came. The united choirs of the Mennonite church of Newton and Bethel College congregation under the direction of Prof. A. D. Schmutz, of the College faculty, sang a special number at each of the three meetings. Speakers on the various programs represented four distinct Mennonite bodies: General Conference, Mennonite Brethren, Krimmer Mennonites and Old Mennonites. The several strains of blood, that is, origins, who are here after fifty years are: Russian Mennonites who originated in Netherlands—most of them at least; Prussians; the Swiss; the South German and the Galicians."

The Mennonite Home for the Aged at Eureka, Illinois, now has seventeen inmates. The institution is equipped for taking care of eighteen or twenty more.

In noting the arrival of the Mennonites from Russia in the Province of Ontario The Daily Record, Kitchener, Ont., report the following: "For the sake of their faith," Russian Mennonites are now being cared for by the Mennonite people of the Waterloo district. They have been taken into their homes and clothed and fed. They will be looked after all this fall and through the winter. It is done not through hope of gain, but from sheer kindliness and sympathy toward their brethren from Russia who have at last gotten away from Soviet rule. Forty-nine years ago the Mennonites of this district similarly looked after a large number of their brethren who came from Russia and who stopped over here on their way to the Canadian West. These Russian immigrants of a half a century ago have prospered since and have grown into a large colony. Now there is another migration of the Mennonite people from Russia, and once more they are stopping over with the Swiss-German Mennonite who have lived in this district for a century and a quarter. The newcomers were mostly looked after by the Mennonite people themselves, although some have gone to work for the farmers of other religious denominations. Some families are with the Lutherans, Catholics and Evangelical church farmers. They are going wherever they can get work. Twenty-five of the newcomers were school teachers in the old land, six were ministers.

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72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson..... .15

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Price 8c per copy; 80c per dozen; $6 per hundred.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, OCTOBER 30, 1924. No. 43.

FROM INDIA

Brother P. W. Penner is seriously sick with typhoid and malaria fever. His condition is critical and we can not predict the outcome of the sickness with certainty. We are praying earnestly that the Lord may give him his health. Bro. Penner is very weak and speaks very little, but in spite of the high fever he is perfectly conscious. My wife and Sister Lehman are assisting Sister Penner in waiting on him. Since we have no doctor as yet Dr. Crozier is coming daily from Bilaspur and examines the condition of the patient. The native Christians manifest very much love for their seriously sick missionary. Pray for Brother and Sister Penner.

Lovingly, **P. A. Penner.**
Champa, India.

EMERGENCY RELIEF COMMISSION

The "Ship of Friendship" to Germany

To the congregations and particularly to the Sewing Societies of our General Conference, Greetings.

In "The Mennonite" of Oct. 9, No. 40, the Executive Committee of our General Conference have called our attention to the "Ship of Friendship" in an article by their Secretary, Dr. J. R. Thierstein.

This "Ship of Friendship" is to carry food and clothing and other needful things to Germany as a message of love and good will to the needy women and destitute children thus to bring real Christmas cheer to thousands, who we know are still suffering.

Our Executive Committee of our General Conference are earnestly recommending that we take part in this noble and Christian work. Inasmuch as the carrying out of this work on our part has been assigned to the Emergency Relief Committee. We hereby would like to give a little more information to all those that are interested and would like to take part in this work.

Since this undertaking was started by the "Women's Church Committee of International Good Will" and other Christian women's orgaanizations, we thought it most appropriate that our Mission and Sewing Societies join in with other Christian women to fill this "Ship of Friendship" with the necessary cargo. Individuals as well as whole congregations are not excluded from taking part.

We would like to mention here, that we have the assurance that all our contributions will be distributed through our Mennonite organization in Germany "Christenpflicht". No packages to individuals will be accepted, only for general distribution.

Used clothing in good condition are very acceptable and may be sent to the following address, under conditions named, viz:—"Send all goods prepaid by express, freight or parcel post to the Christmas 'Ship of Friendship', c. o. The American Friends Service Committee Store Room, 1521 Cherry Street, Philadelphia, Pa." (Wrap securely and print your name, address and church affiliation on the package.) Write on your package for "Christenpflicht". Send $1.00 to cover ocean transportation on your gift.

It has been found again and again that food and new clothing can be bought cheaper in large quantities in New York City than any other place, therefore cash contributions are very desirable and no doubt the quickest way to get it to its destination. All cash money, please send to C. F. Claassen, Newton, Kansas, who will forward same. Always mention, "Ship of Friendship".

We regret very much that this request has come so late to our attention. We have very little time left for by the 1st of Nov. all gifts should be at the above mentioned place. On the 10th of Nov. the ship is to sail. On the 19th of Nov. a number of Christian women from America will sail for Germany in the interest of this Christmas ship. We hope and pray that it will be possible for Mrs. S. K. Mosiman to accompany these women and represent our General Conference in this cause.

Are we willing to brighten and lighten the heart of some one at Christmas time?

By request of the Em. Relief Committee. **John C. Mueller,** Sec.

FOURHUNDREDTH ANNIVERSARY OF THE MENNONITE CHURCH

Next year the Mennonite church will celebrate its 400th anniversary. The suggestion came from brethren in Germany that it would be very appropriate to commemorate this event by arranging a World Convention of Mennonites at Zurich, Switzerland, on January 25, 1925, as this was the day when and place where in 1925 the first baptism on confession of faith occurred.

This suggestion found hearty approval here and it is hoped that it may be realized and that through it the bonds of Christian fellowship may be sanctified. However, but few from America will be able to go to Switzerland, and it does not seem fitting to restrict the celebration to one locality. Therefore the President of the General Conference, Rev. H. J. Krehbiel, Reedley, Calif., has requested the following brethren to suggest a program to our churches for this Fourth Centenary of the Mennonite Church: Chairman, J. W. Kliewer, Newton, Kansas; N. F. Toevs, Alsen, N. Dak., A. J. Neuenschwander, Philadelphia, Pa., and C. E. Krehbiel, Newton, Kansas.

In order to use this occasion for focusing our minds on the "Faith of Our Fathers" and preparing our hearts to receive special blessings on the Anniversary Day, it has seemed to us, that it would be appropriate to suggest to the churches that, beginning at once and continuing to Jan. 25, 1925, short courses in Mennonite history be arranged. This would give time for about ten or twelve weekly meetings on week-day evenings. Where text books are available, lessons might be assigned. At the meetings pastors or lay members could then give short reviews of the history of the church. The following books might be used as guides: Smith's, "The Mennonites"; Wedel's, "Abriss der Geschichte der Mennoniten" (4 Vols.: Vol. 1, 85c; Vol. 2, 95c; Vol. 3, $1; Vol. 4, $1); van der Smissen's, "Geschichte der Mennoniten"; Haendiges, "Die Lehre der Mennoniten" (50c); Langenwalter's, "Christ's Headship" ($1.25); Krehbiel's, "History of the General Conference" (75c); Horsch's "Menno Simons" ($1.25); etc. These books may be had, prepaid, at prices named from the Conference store, Mennonite Book Concern, Berne, Indiana. Where no price is given the editions are sold out.

Possibly classes could also be arranged or addresses given at our schools and colleges.

For the Anniversary Day, where three meetings are to be arranged, each one might emphasize a certain thing, e. g.:

1. Morning Meeting: Stress the Doctrinal Elements; (Ris' Confession of Faith (40c); Our Catechism (30c).

2. Afternoon: Stress the Historical Elements; (Festklaenge, Sprunger $1.00); Bericht des 50. Jubi'aeums der Allg. Konferenz (50c).

3. Evening: Stress Re-consecration to Biblical Christianity in Life and Teaching. (I Cor. 16: 13-14, etc., etc.)

Where but one meeting is arranged for on Sunday, these ideas might be combined. Menno Simons, as the one from whom our church gets its name, should not be overlooked, and it would seem appropriate to have a short paper or address on "Life and Teachings of Menno Simons" at the afternoon session. Books cited above will furnish ample material. Suitable recitations or readings and songs by choirs might be added as the church has talent.

This is the way, it has seemed to us, that this centennial day might be made especially fruitful in **internal** blessings to the churches. Then, too, on this occasion it is peculiarly fitting to acquaint our good neighbors **outside** with our spiritual heritage. We should therefore like to urge, if possible, that you contribute something to our church papers, The Mennonite and Der Bundesbote; or, if you find an open door outside, may God give you grace acceptably to witness for Christ and your church in the larger field.

Trusting that through this occasion all of us may get a clearer vision both of what God hath wrought and of what He wants

us to do, we greet you.

In His name and for the Com.,
C. E. Krehbiel,
Newton, Kansas.

HENDERSON, NEBRASKA, OBSERVE 50TH ANNIVERSARY OF ARRIVAL OF MENNONITES

Russian Emigrants Arrived Here in Oct. of 1874 and the Passage of Half a Century Finds Them Prosperous People in Land of Adoption.

The fiftieth anniversary of the arrival of the first band of Mennonite immigrants at Henderson was observed with appropriate ceremonies at the Bethesda church both afternoon and evening, Sunday, October 12th.

The afternoon program consisted of the following numbers: Scripture and prayer, Jacob Heinrichs, leader. Song by the M. B. church choir. Sermon on "Thanks" by Rev. John Siemens. Song by Ebenezer church choir. Statement of reasons why the Mennonites left Russia by Rev. John Abrahams. Song by Bethesda church choir. Church development; (a) Mennonite Brethren church by Rev. Gerhard Wiens; (b) Ebenezer church by Rev. P. P. Epp; (c) Bethesda church by Rev. H. H. Epp. Collection for Russian relief. "The Home I Remember", song last sung in Russia before the departure of the colony, rendered by all those yet alive and present.

Evening session: Invocation by Rev. H. H. Epp, leader. Census report by J. J. Friesen. "Farm Life in the First Years," Rev. P. H. Pankratz. Song by M. B. church choir. "Development of the School System Among the Mennonites in the Locality," J. J. Friesen. Song by Ebenezer choir. "Past and Future Problems Confronting Our People," Rev. K. P. Epp. Song by Bethesda choir. Voluntary reminiscences by various pioneers. Collection for Russian relief. Benediction. The collections for Russian relief in both services totaled $752.00.

The census report, prepared by J. J. Friesen, showed, the names of family heads who came here in 1874, number in each famliy and the number still living. This list is herewith given. The name of the family head appears first, then the number in the family and then the number of the members of the family now living: Mrs. John Abrahams, 7, 5; Gerhard Abrahams, 12, 4; Peter Abrahams, 7, 4; Nachtigal Brothers, 3, 3; Jacob Nachtigal, 8, 1; Abraham Heinrichs, 10, 8; Franz Spenk, 4, 2; Peter Pankratz, 4, 2; Peter Wall, 2, 1; Tobias Voth, 3, 1; Mrs. Cor. Fast, 5, 1; Cor. Workentine, 8, 3; John Voth, 8, 3; Gerhard Toews, 5, 3; Ben. Nachtigal, 6, 1; Jacob Fast, 9, 7; Cor. Wall, 7, 4; Peter Lender, 2, 0; Jacob Wall, 6, 3; Rev. Heinrich Epp, 5, 2; Jacob Janzen, 6, 3; Elder Benj. Retzlaff, 1, 0; Benj. Retzlaff, 7, 5; Absalom Martins, 8, 4; Heinrich Penner, 6, 1; Heinrich Penner, Jr., 4, 0; Cor. Frank, 2, 1; Henry C. Epp, 3, 1; Jacob Friesen, 5, 3; John Friesen, 6, 2; Gerhard Petker, 4, 1; Henry Pankratz, 8, 5; H. F. Pankratz, 3, 1; Peter Wolf, 2, 2; John Janzen, 3, 2; John Epp, 4, 2. Total number immigrated, 206; total survivors, 107. Living in Henderson, 42. Migrated, 206; total survivors, 99. Living in Henderson, 42.

Elder Benj. Retzlaff was the first that died and Mrs. Johann Doell was the last. Two families have died out entirely. Two persons were killed by lightning. The colony acquired 6500 acres of land, making an average holding per family of 185 acres.

The present survivors who live at Henderson are:

Rev. John Abrahams, Heinrich Abrahams, Mrs. P. J. Friesen, Mrs. P. B. Friesen, John Huebert, Mrs. John Huebert, Mrs. K. F. Friesen, Andrew Nachtigal, Mrs. Andrew Nachtigal, Mrs. Gerhard Toews.

Jacob Toews, P. B. Retzlaff, John Martins, Peter Penner, Henry Pankratz, Mrs. Henry Pankratz, John Sperling, Mrs. John Sperling, Mrs. Henry Nickel, Mrs. H. C. Epp, Mrs. D. A. Janzen.

J. W. Friesen, Jacob Heinrichs, J. J. Friesen, Peter Wolf, Mrs. Peter Wolf, Mrs. Benj. Kliewer, Rev. P. H. Pankratz, John H. Pankratz, Mrs. Gerhard Kroeker.

Mrs. H. F. Pankratz, Jacob Janzen, Mrs. Jacob Janzen, Mrs. P. P. Epp, Mrs. Peter Gade, Mrs. C. M. Wall, Mrs. Cornelius Peters, Mrs. D. Peters, Mrs. H. P. Epp, Mrs. John P. Epp, Rev. H. H. Epp, Mrs. Franz Penner.

REV. JOHN K. PENNER†

Rev. John K. Penner was born November 27th, 1850, in Elbing, West Prussia, Germany. His parents were Peter and Katharine Penner, nee Kroeker. He lost his father in early childhood. The widowed mother with her two sons spent the following years in quiet home life. After attending high school, he received instruction in a parochial school, in which he also became instructor in the year 1867. At this time he became a member of the Mennonite church, receiving baptism upon confession of faith in the Lord Jesus Christ. From 1868-1870 he attended the seminary in Marienburg. In the year 1870 he and his mother and brother went to Russia where he accepted a position as instructor in a religious school, in a settlement of Mennonites not far distant from the city of Saratow, Russia. On August 4, 1874 he was united in marriage with Helene Jantzen, daughter of Heinrich and Barbara Jantzen. On March 21st, 1875, he was ordained as Minister in the Mennonite church at Koeppenthal, Russia, and then a new field of labor for his beloved Lord was entrusted to him. In the year of 1880 a number of families migrated from the settlement near Saratow, Russia, to Russian Turkestan, Central Asia, which movement the deceased and his family joined. The experience of the years which followed in which many observers, may have seen only mistakes and disappointment, brought to Rev. Penner and others with him, not only varied experience in earthly things, but a deepening and enrichment of his spiritual life, which became evermore the one object and desire of his heart. The Lord drew him ever closer to Himself, and in the blessings of the Master's favor and companionship, the departed found true life, joy and satisfaction. In 1884 aid was given to the Mennonites in Asia, enabling them to come to America, the Beatrice congregation of Mennonites contributed liberally to this cause. On September 12, 1884, the departed and his family with other relatives and friends arrived in Beatrice, Nebr., after a long and wearisome journey. Here he not only found a new home, but also a rich field of labor for his Master. He was given a position as instructor in the parochial school, and joined the ranks of the ministers of the congregation. A period of fruitful and blessed spiritual service now followed, he taking special interest and delight in Christian educational work. Since his faith was firmly founded in Christ, who thus could truly become a fountain of life to him, the departed became evermore a well spring of water, flowing into eternal life. Deeply spiritual from youth on, he became ever more qualified to implant principles of Christian faith into the hearts of those placed in his charge. To many he has been a leader to Christ.

By the grace of God, Rev. Penner and his wife were permitted to celebrate the 50th anniversary of their wedding on Aug. 4, of this year amidst the family relatives and a host of friends. He took especial delight in the many remembrances sent from loving friends far and near. However, it so pleased God, that sickness should fall on the beloved. About three weeks ago, the first signs of illness appeared. He had sleepless nights and respiration became extremely difficult for him. As the days passed, his weakness became alarming, so that on Saturday, October 4th, all hopes of recovery waned. On Sunday morning the departed dressed as usual for the Lord's Day and said at one time, "I am feeling very well, and why shouldn't I, when I am standing near the gates of heaven?" He spent Sunday and Monday, and part of Tuesday in the family circle—admonishing and cheering—in song and prayer, in the tender loving manner, which was so characteristic of him. He failed very rapidly and tasted the sting of death, to the fullest, with all its pains, terrors and anguish, until on Wednesday morning, October 8th, 1924, at 5:20 o'clock, his soul departed from this life. He reached the age of 73 years, 10 months and 11 days.—On Saturday October 11, he was laid to rest, to awake at the great Sabbath day, when the Lord, "Jesus Christ" will appear in radiant Glory and Majesty.

Words of consolation were given by Rev. P. Reimer in German language taken from Genesis 48: 21, by Rev. F. Albrecht, in English language. Hebr. 11:4, in the family home. And Rev. John Penner, preached the funeral sermon in the German language, based on the Gospel of John 19:30.

"The memory of the just is blessed."

ATTENTION IS CALLED

by the Board of Foreign Missions to the "announcement" below for a Convention of mission friends in the U. S. and Canada.

Our board is asked to send 36 delegates, but we have not the money to send any delegates. We would encourage ministers, missionaries, students and mission friends who can go there at their own expense to do so. Those intending to attend this convention might report before Dec. 1 that we may help in the securing of tickets that will admit them to seats.

In the name of the Board,
P. H. Richert, Sec.

The Foreign Missions Convention of the United States and Canada

Washington, D. C., January 28 to February 2, 1925

PRELIMINARY ANNOUNCEMENT

The Foreign Missions Conference of North America, attended by the representatives of the foreign mission organizations of Canada and of the United States, in session at Atlantic City in January, 1924, unanimously resolved to hold an interdenominational Foreign Missionary Convention at some convenient time during the winter of 1924-5, and referred to the Committee of Reference and Counsel (the Standing Committee of the Conference) "all the arrangements as to date, place, personnel and program." It was also decided that the Foreign Mission Boards of Canada and of the United States should be invited to send delegates to the Convention on the same ratio of representation as is set forth in "Article V" on "Membership" in the constitution of the Foreign Missions Conference. The Committee of Reference and Counsel was instructed to make provision for all other delegates.

The Committee of Arrangements, appointed by the Committee of Reference and Counsel, makes the following preliminary announcement with regard to the Convention:

1. Purpose:

The primary purpose of the Convention is for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

2. Dates: Jan. 28 to Feb. 2, 1925 (inclusive).

The first session of the Convention will be held at 3 o'clock on the afternoon of Wednesday, January 28, and the Convention will close with the session to be held on the evening of Monday, February 2.

3. Place: The Convention will be held in the Washington Auditorium, in Washington, D. C.

This is a new Auditorium which has been built for convention purposes which will be ready in the fall of 1924. It is of improved fire-proof construction and is admirably adapted for meetings of the Convention. It is located at New York Avenue and Nineteenth Street.

A cordial invitation to Washington has been extended by the Pastors' Association of Washington.

4. Personnel: The Foreign Mission Boards and Societies of Canada and the United States are invited to send delegates to the proposed Convention on the same ratio of representation as is provided in the article on "Membership" of the constitution of the Conference (see pages 366-367 of the Thirty-first Report of the Foreign Missions Conference, 1924—"Article V—Membership").

Attendance at the Convention will be limited to 5,000 delegates representing Boards and Societies. This means that participating Boards will be entitled to send to Washington twelve times as many delegates (including representatives of both the General Boards and the Women's Boards) as they are entitled to send to a regular annual meeting of the Foreign Missions Conference; for example, if the General and the Women's Foreign Boards of a denomination, on the basis of representation provided for by the constitution, be entitled, to ten delegates (not including corresponding members) at the regular annual meeting of the Foreign Missions Conference they may send 120 delegates to the Convention at Washington, including both men and women.

Each delegation should include the following:

(a) Officers and members of Foreign Mission Boards (both men and women).

(b) Pastors of churches.

(c) Laymen and laywomen in equal numbers.

(d) General church officials.

(e) Theological and college professors.

(f) Foreign Missionaries at home on furlough.

(g) Student Volunteers and other candidates for the foreign mission field.

It was further agreed, at a recent meeting of the Committee of Reference and Counsel, that the attention of the Boards and Societies should be called to the wisdom of appointing as delegates men and women, lay-workers and pastors, who are under 35 years of ago.

In addition to the delegates provided for in the above, provision will be made for

(a) Representatives of churches on the mission field.

(b) Representatives of national foreign mission organizations of Great Britain, Continental Europe, South Africa and Australasia.

5. Registration Fees: In order to meet the general expenses of the Convention, the Committee decided that there should be a registration fee of $6 for each delegate. Application for credentials must be sent to the Secretaries of the participating Boards.

6. Hotel Accommodations and Entertainment: The Convention will be self-entertaining. There are in Washington a great variety of hotels and boarding houses. A local committee on entertainment will be appointed in Washington to cooperate with the delegates and with the Board officers in arranging hotel accommodations. Full information will be supplied at a later date.

7. Railway Arrangements: Application is being made to the rai ways for a reduced rate on account of the Convention. Information with regard to railway rates will be issued when the arrangements have been completed.

8. Program: The Convention Program will have the following features:

(a) There will be two platform meetings each day in the Auditorium during the forenoons and evenings. The best available speakers will be secured for these meetings.

(b) There will be on each afternoon simultaneous conferences, each with its own complete program.

(c) Provision will be made on the afternoon of Monday, Feb. 2, for meetings of the representatives of the different denominational groups and Boards for the purpose of considering the best methods of gathering up the results of the Convention and carrying to the churches and to the membership of the different denominations the inspiration of the Convention.

9. Admission to the Convention: Admission to all sessions of the Convention will be by ticket. Tickets will be furnished only to delegates presenting credentials issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the Mission Boards appointing the delegates. Credential cards will be supplied to Boards on receipt of registration fees for all delegates appointed up to the number to which the Boards are entitled under the rule governing the basis of representation.

To illustrate: If the foreign missionary organizations of any denomination be entitled to 150 delegates, delegate credentials will be issued up to the total of 150 on receipt of the registration fees.

The benefits of this interdenominational Missionary Convention to the churches of the Canada and United States cannot be estimated. Held at this opportune time in the history of the church, bringing together so many of the leaders of the different denominations of these two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missionary Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the churches and inspire them to greater sacrifice for the missionary objective and make possible a notable advance in the foreign missionary movement.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention arrangements, exercising large faith in God, the source of all power.

On behalf of the Committee of Arrangements:

James L. Barton, Chairman,
Fennell P. Turner, Sec.

Address correspondence to Fennell P. Turner, Secretary, Foreign Missions Conference of North America, 25 Madison Ave., New York City.

CORRESPONDENCE

Deep Run Church, Bedminster, Pa., Oct. 22, 1924.—Dear Readers of The Mennonite:—As several events of unusual interest and inspiration have recently taken place in our congregation, we feel constrained to write about them so that others may share our joy in striving to do the Master's will and to carry on the work of His Kingdom.

We held our annual Harvest Thanksgiving service on Saturday afternoon, August 16th, when we unitedly returned thanks to our Heavenly Father for the many bountiful blessings that He has showered upon us during the harvest season. While our crops in many respects were not as good as they might have been on account of much unfavorable weather, yet they were better than many of us expected and we give God the glory for what we have received.

Quite a number of our people attended the annual Sunday School Convention of our Conference held at Souderton on Aug. 23rd. That same evening Prof. N. E. Byers of Bluffton College completed his series of lectures in our church on Sunday school work and the following morning occupied the pulpit in the absence of the pastor, using as his general theme the need of Christian education for our young people and the necessity of supporting our own Mennonite schools and colleges which are supplying this need.

On September 21st Bro. Rudy Gehman, of the Bowmansville congregation of which our pastor has the oversight, exchanged pulpits with the pastor and

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

The Child Labor Amendment, which it is proposed to make a part of our Constitution, is meeting with determined and continued opposition by parties interested in exploiting childhood, numbers of whom have appeared before the Congressional Committee to register their opposition. There can be but one excuse for it, and that is to make money out of childhood and thus, by keeping children in the factories, mines and sweat-shops, rob them of their natural right to childhood. Unless those, who believe in giving to the coming generation the right to health, education and development, continue to be aggressive and active the measure will be defeated. The proposed amendment to the national constitution does not say that children under eighteen shall be prevented from working or assisting their parents on the farms and in the homes, it is not a measure to drive children on the streets and enforce idleness that will make for poor character. It simply gives Congress the right to regulate in the employment of children in gainful occupations. As the matter now stands, there are some states that have good child labor laws and some that do not have them. With this condition in force it is possible to exploit childhood in the states where it is permitted, and sell the fruits of their labor in states in which it is permitted. With a national law, regulating the matter, there will be sufficient uniformity of law on the subject to protect childhood. We are too far advanced in civilization and Christianity means too much to us to permit the growing generation to be doomed to an existence of stunted growth, ill health and ignorance. In our age all that a boy or girl can learn before he or she arrives at the age of eighteen will be needed to get through the world and to stunt their progress for the sake of gain is unnatural, inhuman and un-Christian.

In a recent issue of a well known magazine there appeared an article by a dramatic writer on the subject: "Why I Quit Going to Church". To say the least, the writer makes a demonstration of his own ignorance when he describes his scepticism concerning the Bible and places interpretations on certain passages that that one familiar with the Bible who approaches it in the spirit of fairness would never think of accepting. He seems to delight in writing shocking things about the church, the Bible and God. One who reads the article sees the effort to present something sensational in nearly every line. When he says that a man is safer in a jungle than in any of our large Christian cities and blames Christianity for it, he certainly talks nonsense. We would like to suggest several jungles that he might try out to prove his assertion. If the cannibals would not eat him, we are sure he would thank his lucky stars to be able to find himself back to a Christian city. Our quarrel, however, is not so much with the writer, who wants to brand himself as blasphemer in the eyes of his fellow men and who tells us that he has cut himself off from everything that has to do with God and the salvation He offers through Jesus Christ. We object to the magazine making itself the instrument by which blasphemy is brought to the eyes of multitudes of young people. If parents who have the welfare of their children at heart, would banish magazines of the character of the one containing the article from their homes and, if they would exercise their right as citizens, to keep the indecent sheets, that present infidelity and immorality, out of the public libraries the publication of things that insult faith and shock morals would cease to be profitable.

CORRESPONDENCE

(Continued from page 3)

brought us a soul-inspiring message from God's Word.

October 4th and 5th were red letter days in our congregation as we had the privilege of having Missionary Boehr and his family with us. Brother Boehr's exhibition of Chinese articles was very interesting, but the three missionary messages that he gave us were even more so as evidenced by the crowds that filled the church on each occasion. Although we have no electric lights in our church, Bro. Boehr was able to show us his very interesting pictures due to the enterprise and resourcefulness of several of our members who rigged up a number of storage batteries and connected them to the projection camera to furnish the necessary light. The pictures supplemented Bro. Boehr's talks on Saturday and Sunday evenings and on Sunday morning he gave us a missionary message with such force as to sink down deep into the hearts of his hearers. As the Boehrs are located in Princeton, N. J., until next spring, we hope to have them with us at various times during their stay there.

Some of our people living in the vicinity of Pipersville were instrumental in getting Rev. Boehr to speak at the chapel in that village on Saturday and Sunday evenings, Oct. 18th and 19th, and this made it possible for him to celebrate the Lord's Supper with us on Sunday morning, Oct. 19th, the occasion of our fall communion service, when he gave us a message based on I Cor. 11:26. The weather on communion day was ideal and consequently we had perhaps the largest communion ever held in our church. Saturday afternoon previous the customary preparatory services were held, at which time a class of nine souls were admitted into the church through baptism and two by letter. The ages of those baptised range from 15 to 57 years and while a few of them may be older in years than others, they are all children in the Kingdom of God and need our prayers.

Allen R. Fretz, Corr.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE S. S. LESSON

Nov. 9

Feeding the Five Thousand
John 6:1-15

Golden Text—"I am the bread of life." John 6:35.

Jesus had just returned from His visit to Jerusalem where He had healed the sick man at the Pool of Bethesda. The other side of the Sea of Galilee was a favorite place of retirement for Him when at His headquarters at Capernaum. That He and His disciples, who had returned from their evangelistic tour, needed rest there can be no doubt. He had assumed human form and with it He was subjected to human fatigue. The death of John the Baptist must have directed fresh attention to the man whom he had proclaimed as the Messiah. While Jesus crossed by boat it was not a difficult matter for the curious crowd to walk around the lake to where He was, nevertheless they must have been moved by more than ordinary curiosity to put themselves out in this way. They wanted to see Jesus and hear what He had to say. Those who will place themselves in the way of the Lord will not fail to meet with some remarkable experiences. It is a defeat of the purpose for which Jesus came when men avoid Him. There is hope for those who want to place themselves under His voice. There was other reason why they followed Him. They had seen how He healed the sick. We cannot see how those who know what Jesus does will do anything else but show greater interest in Him and His message. The trouble with multitudes in our day is that, in spite of what they know Jesus has done for the world in this more that two thousand years, they do not show interest in Him and are unconcerned about the message He has to bring.

Again the Passover was near. John tells us about the Passovers that occurred during the ministry of Jesus and this shows that it extended over three years instead of over one as the superficial reader of the other Gospels might suppose. The fact of the Passover may account for the large crowd. In it were a great number on their pilgrimage to Jerusalem to attend the feast. The people of Galilee seem to have been more diligent about the feasts than those in and about Jerusalem. Great multitudes thronged the roads when the time for the feasts approached.

Jesus noted the crowd and, although He had come out to rest, Matthew tells us, that "He had compassion on them and healed their sick." He did not seek justification in running away from them but, immediately attended to their needs. The people felt that in Jesus they had something for their troubles. This is the most powerful motive that even yet leads men to seek Jesus. In Him there is wisdom, sympathy and help. He is the same today that He was of old and only waits for men to be willing that He shall do something for them.

Jesus tried the faith of Philip in asking: "Whence are we to

(Continued on page 5)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

(Nuggets from the Teacher Training Commencement address by Dr. M. Hadwin Fischer, First Mennonite Church, Philadelphia.)

The church that meets the obligations coming to it through the door of trained leadership is the church that will succeed.

The home has left down its Christian teaching. What do the children see at the movies? A man building a home with a family altar? On the contrary, what suggestions there are just between the acts at a movie show! We cannot as Christians draw our skirts about us and say we have no responsibility.

We meet the needs of today by an educational process. This is not something opposed to evangelism. Both are needed.

There is no excuse for sowing "wild oats". The Lord knew Abraham would train up his children. That is why he was chosen.

A child is willing to learn if we bring knowledge to him in an attractive way.

The church must take its children and makes its leaders.

We have to deal with children as individuals. We have to know what a child is to teach him properly.

It is Jack and Mary we have to teach. We must build on the ideas Jack and Mary have.

The typical boy is Jimmie to his companions; called James by his mother (his maiden name), but will be Jim some day.

There is no greater task than the training for leadership in the teaching ministry.

THE JUNIOR AGE

During the past few years we have heard much concerning the age of Adolescence and its problems. It seems that suddenly the attention of educators, lawyers, psychologists, church leaders and laymen was turned to this interesting and important period of life between the ages of about twelve or thirteen and the early twenties. However, in diverting so much attention to this one period of life another and earlier one has been somewhat neglected, and that is the Junior Age, which immediately precedes Adolescence.

The period of Adolescence is one of storm and stress, of physicial growth and mental confusion. The whole life of the individual appears to be uncontrollable, he is ruled by an ever-changing mind and tossed about on the waves of emotion. His life is like a stream flowing over numerous rocks. Everything seems to be in turmoil, and the Adolescent is often the despair of his teacher and the sorrow of his parents. But yet, through it all, under the turmoil and disturbance, there is a guiding influence which has a stabilizing effect upon his life and habits.

This influence is the training which he has received in his earlier years, notably the Junior period. A child who has been taught the difference between right and wrong; who has been led to respect the rights of others; who has formed the habit of regular attendance at church and Sunday school, will have a much better chance of escaping the pitfalls of Adolescence than one who has not had the benefit of this early training.

The life of an individual at any one time depends upon all that has gone before in his life. We see, then, the importance of the Junior Age as a preparation for later years.

Let us look for a moment at some of the characteristics of this period, which takes in the age of nine, ten, eleven and perhaps twelve years. This is a period of slow physical growth and no marked physical changes except at the extreme end of the period when the adolescent changes begin.

Mentally the child is alert, his education is just really beginning. Interest in reading is awakening because it is at this time that the child begins to read fluently. Also, this is the Golden Age of Memory, a fact which the wise teacher will not overlook.

The religious life of the Junior is simple. It is not until the end of this period that the religious instincts are awakened, and the development of these instincts will depend to a great extent on the teaching he receives during the earlier years of the period.

Socially, there are certain marked tendencies in the life of the Junior. The gang instinct manifests itself for the first time during this period. The Junior boy has a high sense of honor. He is vitally interested in what the fellows think about him. There is a tendency to form clubs which reaches its peak during the early Adolescent Age. The sexes begin to drift apart. In play the other participants are considered, and teamwork enters into contests and gradually surplants individual accomplishments.

Another important factor is the tendency to hero worship. The task of the teacher here is to lead the child to look up to the right kind of heroes. If the teacher can get the Junior to adopt as his hero some noble Bible character, some great character in history, or even some upright leader in modern life he will have done much for the development of that child's character.

This is also the age at which many important habits are formed, and in helping the child form habits which are elevating and character-building the teacher has an excellent opportunity to mould the life of the Junior pupil.

What, then, are some of the problems of the teacher of Juniors?

Perhaps the first one is to get and maintain interest during the lesson period. We will not consider here the problem of distraction because of the proximity of other classes, nor will we discuss the question of individual classrooms, important as those factors are.

First the teacher must gain the respect and admiration of his pupils. He must keep a firm hand on them, because children of this age are naturally restless. But in doing this he must be patient and kind, and not over-bearing. He cannot rule by force. The second and most important factor is a well prepared lesson with a careful consideration of the needs of the pupil. The best way of doing this will be discussed later.

Another problem, previously mentioned, is "How may the hero worship of the child be directed?' In what way will the teacher help to cultivate the desire for good reading? How can memory be developed and utilized? How may the child's craving for stories be satisfied?

And when we have asked the last question the answer to the others suggests itself. The Junior is an ardent lover of stories. It is an accepted fact that we learn best when we are vitally interested in a subject, when our interest is spontaneous rather than voluntary. Why not, therefore, teach the Junior by presenting lessons in story form?

For the Junior the Bible may be turned into a story book. A capable teacher who is interested in his pupils can make them go with Jacob to the far country for his wife; he can transport them to Egypt with Joseph; in their imagination they will be standing at David's side when he is fighting the giant Goliath; Paul's shipwreck will become a real incident full of interest to them. The children will hang breathlessly on the words of the teacher and heave a sigh of relief when Esther is received favorably by the King and the danger to the Jewish exiles is averted. There are incidents and stories too numerous to mention which are suitable material for the teacher who will give enough of his time and effort to prepare them.

What becomes of our problems now? The teacher has the spontaneous interest of his pupils, making it easier to drive home the lesson which he has to present. Who will be the child's heroes? Jacob, Joseph, David, Esther, Ruth, Peter, Paul and Jesus himself, whom the child of this age will not regard so much as a Savior as he will regard Him as a great man.

Will the child remember these stories, and may they be used in teaching him portions of Scripture and hymns, etc.? Experience has proved that he will put them down in his memory, a treasure for later life. In the same way the child can be led to love and appreciate the Bible, and some of his reading may be directed to that Book. With such heroes as he has chosen his habits will naturally be of the best kind.

More and more teachers and educators everywhere are realizing the importance of good story telling for Juniors. We have the story hour at recreation centers and public libraries, hero stories in Sunday school, and even public school teachers occasionally find time to tell or read stories to their pupils.

With earnest, conscientious teachers we cannot fail to reap the results of better Juniors, better Adolescents and ultimately better manhood and womanhood, all of which will contribute to that goal for which all Sunday school workers should be striving—the Kingdom of God.

Earl Kremer,
First Mennonite Sunday School,
Philadelphia, Pa.

Sept. 14, 1924.

In next week's issue of The Sower we are going to have something special to do for the Juniors and should like to have the teachers of all Junior classes or societies call their attention to the suggestions Miss Stauffer makes and urge the Juniors to answer the questions. The Sower wants to help make the work of the Juniors definitely valuable.

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The kind of leadership that is spelled "unselfish service" is the kind that the weary world needs most today, and it is the supreme test of our present day educators to prepare that kind. Unless they succeed in that, they fail miserably.

LIST OF MEMBERS RECEIVED INTO FIRST MENNONITE CHURCH, PHILADELPHIA, PA., 1924

Mrs. Frieda D. Ross—Letter.
Mrs. Edith Olsen—Letter.
Mrs. Anna M. Vaughn—Letter.
Mr. Irwin Faunce—Letter.
Mrs. Margaret Stuber—Letter.
Miss Edna Stuber—Letter.
Mr. Harry C. Fletcher—Baptism.
Mrs. Clara C. Fletcher—Baptism.
Miss Jennie May Fletcher—Baptism.
Miss Mary Kress—Baptism.
Ella L. Beidler—Baptism.
Mildred Catherine Lauer—Baptism.
Charles Wallace Mager—Baptism.
Albert Emerson Kremer—Baptism.
Martha E. Beuhler—Baptism.
Harold Robert Wilkom—Baptism.
Harry Erney—Baptism.
Stanley Tomlisson—Baptism.
Dorothy Mae Austin—Baptism.
Ruth Marion Potter—Baptism.
Hazel Mae Adkins—Baptism.
Florence Jennette Hill—Baptism.
Eleanor Nace—Baptism.
Miss Gladys Schwake—Letter.
Walter Harrison Neiman—Baptism.
Mr. Edwin Weikert—Letter.
Mr. Horace Wieand—Letter.
Mrs. Horace Wieand—Letter.
Mr. Edwin Lewis—Letter.
Mrs. Edwin Lewis—Letter.
Mrs. Anna McCauley—Right Hand of Fellowship.

THE S. S. LESSON

(Continued from page 4)

buy bread that these may eat?" Philip needed the conviction that he was powerless to do anything and must therefore look to Jesus for help. But the faith of Philip On the other hand, it seems in some vague way Andrew seems to have hoped that the lad, the loaves and the fishes might be found useful. Jesus in concerning Himself about the physical needs of the multitude shows His great interest in the whole welfare of men. The lad here is one of the most important persons in the crowd. He furnishes that which Jesus wanted most to use. Too often the small boy is regarded as a nuisance wherever his interest leads him. Children, as well as grown-ups, are God's instruments, to be used in His plans and often they are by no

means unimportant instruments. The small fishes and the loaves, which in reality were but little cakes, were hardly a sufficient lunch for a single adult. The word translated for fishes means little relishes. As Philip was hopeless in the sight of the crowd so to Andrew the little bits of food seemed as near to nothing as possible. He was to learn that his Lord need not depend upon external things to supply needs. In the miracle we note the creative agency entering. It is in this, like the miracle of turning water into wine. Here is an evidence of His divinity. Only God can create. Man may use and combine what God gives him, but the creative power is His.

Jesus set the example of thankfulness. An unbeliever might have wondered what there was to give thanks for. Here we must be impressed with the fact that, for whatever we have, we owe thanks to God. If it is little, it is nevertheless a gift from Him, and there is no telling how much God will make even of our little.

It was not only a little that He gave—"they were filled". We in this land of plenty, hardly realize what it means to have less than our bodies crave for, but we have brethren who passed through one of the worst famines the civilized world ever saw and there are people in other parts of the earth who do not know what it is to enjoy a full meal. Here as everywhere, the gifts of the Lord were given in plenty. The fragments were saved. God never approves waste and waste is a crime wherever it is practiced. This miracle made a good text for directing attention to Jesus as the "Bread of Life".

The crowd only seemed to see a selfish advantage in having such a wonder worker with them and they wanted to make Him king. With such a king they would be spared the toil of producing their own bread. It was a worldly answer to a great spiritual truth portrayed before their eyes. To have yielded would have defeated the whole purpose of Jesus' coming to earth. He therefore withdrew. If we cannot find in Jesus our Saviour and Helper He is not available to us at all.

THE C. E. TOPIC

Nov. 9

Stewardship: Our Abilities for Christ

Matt. 25:1-30

Everyone has ability of some kind. There are things possible to be done by everyone in no matter what circumstance one happens to be. Some of those who have exercised their abilities will have done so under circumstances that almost seem impossible. Paul wrote some of his letters from prison. Bunyan wrote in prison. Milton was blind when he gave the world the benefit of his greatest masterpiece. Calvin, the Reformer is said to have suffered from a complication of more than twenty diseases, yet he made his mark on the world in a way that he always will be an influence. The little Hebrew at the court of Syria could be a witness in a strange land in a way that was a blessing. The lad with the loaves and the fishes had a part in one of the greatest miracles the Lord performed. Simeon and Anna were old and beyond the time when they could take an active part in affairs, yet their testimony was needed to witness concerning the coming of the Messiah.

We may not say that God has been unfair in bestowing the abilities we have upon us, or when what we have is rightly and earnestly applied, we will have all to do that is possible for us to do. Some men are placed in fields of large opportunities, we sometimes think, but, when we carefully look about us in the circumstances in which we find ourselves, we will discover opportunities far beyond our ability to develop. Nearly every one is familiar with Dr. Conwell's story of the "Acres of Diamonds". It tells of one who spent a lifetime and used up a fortune in searching for diamonds, when, after his life was wasted, it turned out that the old homestead he sold to raise funds for his venture proved out to be Acres of Diamonds to others.

It is folly for us to think that the gifts we do possess are insignificant when compared with what others have. God is all-wise. He knows what we can do and in His providence He arranges our tasks so that we can best exercise our gifts. In our state of life we will always find some, situated like ourselves, who rose to distinction. We get no farther than we carry ourselves. God always gives us power to go farther than we suppose we can go. Most of our greatest abilities have grown with us. They were small in the beginning, but as we exercised them, they became larger. All start as children. From childish things all may rise to greater things. If we remain in the childish state it is because we do not use the strength, energy, ability and wisdom that God gives us.

Gifts, though we possess them, are not our own. Like the talents and pounds, they are a loan which we are expected to pay back to God, the Giver, with interest. No man can call his life his own. It belongs to God, the Giver. No one can say that his or her talents are for their own special benefit and for no other. Suppose the gift your physician possesses happens to be an absolute cure for consumption. Would he have the moral right to keep the secret for his own selfish profit? The ethics of his profession says he would not, but should give it to the world so that humanity might benefit and the Medical Profession be honored. So with whatever we can do to make the world better, to make the hard lot of humanity easier, to save the souls of men is a sacred trust that must be applied for the benefit of those who stand in need of such help, and if we do not do so, we number ourselves with the meanest of creatures who do not deserve the blessings and benefits that have come to them from others to make them comfortable and happy and assure them of eternal salvation.

All good things must be kept active. Indeed, it is a law in the physical world that all matter must keep in motion. Things that are not active for good are active for bad. The man who hid what his Lord gave him never thought that the very money that was buried would depreciate, but so it is likely to do. Our ability to move, to speak and do many other things must be kept in action. It has been noted that men wrecked alone on islands forgot how to speak and those who found their lot in foreign countries forgot their mother tongue. There is a class of "fakirs" in India who lose the power of using their limbs because they keep them in one position for a long period of time. The same is true of the ability to do things for God. If we cease to pray, we soon will lose the power of prayer, if we get out of the habit of doing good or partaking in public worship we will soon find ourselves unfitted for these things. But a talent exercised becomes stronger and stronger. Paul advises Timothy to exercise himself unto godliness. He uses the same word that is applied to gymnastics. As the athlete grows stronger by exercise, so the Christian becomes stronger and stronger by exercising himself in godly things. One who is unusually active attains unusual results by his diligence.

In applying our abilities it is for us to know that the time may be short or at least it may be uncertain. Today is ours. We have no claim in the morrow. For us it remains to be faithful continually so that when the time of reckoning comes we will not be found lacking.

The Master to whom we must give an account is not severe. Out of His grace He entrusts us with what we have. As we increase our talents we come to a proportionate enjoyment of our labors. But the Master is just. It would not be fair to those who have been more diligent than we have been to give them no more than the rest. Condemnation of the one who does nothing is just and deserving.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer, Sunday, January 4th, to Saturday, January 10th, 1925

Sunday, January 4th, 1925.
Texts Suggested for Sermons and Addresses

"This is the name whereby He shall be called, the Lord our Righteousness." (Jeremiah 23:6-8.)

"New heavens and a new earth wherein dwelleth Righteousness." (II Peter 3:13.)

"Neither shall they learn war any more." (Micah 4:3.)

"If." (John 8:31, 32; I John 1:7.)

"Till we all come into the unity of the faith." (Eph. 4:13.)

Monday, January 5th, 1925.
Thanksgiving and Repentance

LET US GIVE THANKS—For the certain evidence of the righteousness and sovereignty of God in human life and history.

For the many ways in which the grace of God is seeking to bring Salvation to men, and for Christ Who is the Way.

For the fruits of the Gospel which are the only healing of the nations.

For the deepened longings of men for the "Desire of the Nations", and for their ever-widening recognition of the authority of Christ.

LET US REPENT—Of our fear and distrust of and disloyalty to the Truth.

Of our unlovingness, our proneness to think evil, and descent to human controversy.

Of our timid and inadequate obedience, our lack of courage and daring, our evasion of the Cross.

Of our poor thought of God, our failure to follow Christ in fulness of reality.

LET US PRAY—For a simpler and truer relization of the meaning of the Gospel.

For purity of heart and humbleness of mind.

For the unity of the Body of Christ.

For the triumph of the Spirit of Christ in all life and work and relationships of men.

SCRIPTURE READINGS—Psalm 24; Eph. 4:20-32; Col. 1:18-29; I John 4.

Tuesday, January 6th, 1925.
The Church Universal—The "One Body" of Which Christ Is the Head

LET US GIVE THANKS—For the richness of the gifts of Christ in the varied experience of the many members of the One Body.

For the evidenee that the Risen Lord is at work in and through the Church.

For the awakened missionary purpose, and the conviction of the Church that she has a Gospel for the whole world.

LET US CONFESS—Our forgetfulness and neglect of our spiritual ideals and of our sufficient resources in God.

Our reliance upon unworthy motives or compromising associations.

Our pitiful standards of devotion in regard to money, life, and prayer.

LET US PRAY—For simpler faith, clearer knowledge of the Truth, more teachableness.

For fidelity to past, present and future, and to Jesus Christ, "the same yesterday, today and forever."

For courage to rise above old failures and venture out into the great will of God.

That the Church may witness to the world the Truth of Christ, Her Head, and declare His message of Unity in her ministry to the divided life of the world.

SCRIPTURE READINGS—Eph. 3; I Tim. 3:14-16; Rev. 3:7-22.

Wednesday, January 7th, 1925.
Nations and Their Leaders

LET US GIVE THANKS—For the awakened desire of all peoples for peace and mutual help.

For their discontent with selfish and unrighteous leadership.

For the firm justice of God and His sure judgment on national sin.

For the breakdown of all false confidence, and of the reliance of men on war or wealth as the way to a better world.

LET US CONFESS—Our own national selfishness, our self-righteousness, our suspicion of other nations.

Our judgment of others as we would not be judged, and our failure to do to them as we would have them do to us.

LET US PRAY—For the establishment of a righteous and friendly international life.

For the raising up of good and just and wise men to lead the nations.

For the establishment of peaceful methods of settling all disagreements, and of common agencies of world service and cooperation.

For the coming of the Kingdom of Christ.

SCRIPTURE READINGS—Psa. 2; Romans 13:1-10; 15:1-7; I Tim. 11:1-7; 6:11-19.

Thursday, January 8th, 1925.
Missions

LET US GIVE THANKS—For the living faith, the loving service, the courage and patience of the missionary enterprise.

For the rise of the national churches on the mission field; for the converts from Islam; for the rootage of Christianity in new soils.

For the growing acceptance by the conscience of nations of the missionary obligations toward dependent peoples.

For the new opportunity, for the opened heart of Japan since the earthquake; for the universal acceptance of the moral authority of Christ.

LET US CONFESS—The indifference and ignorance of the Church at home, and its acceptance of inadequate standards of obedience and love.

The hindrances erected by our failure as individuals and as nations to practice the Gospel we preach.

LET US PRAY—That in all mission fields abroad and in our churches at home we may more faithfully follow Christ and display His mind and spirit.

That we may not only say, "Lord, Lord", but may also do His will.

That men and women and money may be laid at the feet of Christ in adequate measure for the fulfillment of the duty of this generation.

That the work of missions may be saved from the peril of division, and that Satan may not be allowed to triumph through us.

SCRIPTURE READINGS—Acts 1:1-11; Rom. 10; Ezek. 33:1-20; Isa. 35.

Friday, January 9th, 1925.
Families, Schools, Colleges, and the Young

LET US GIVE THANKS—For the mothers who in pain bore this generation, and in love taught in its first lessons in the holiness and love of God.

For the fathers who have followed in righteousness the paths trodden by their fathers and taught them to their children.

For the eagerness and ambition of youth, and their readiness to receive the truth that is evidenced by life, and the life that witnesses to truth.

For all hatred of uncleanness and hypocrisy, and for the new zeal for human brotherhood, social justice and world service.

LET US CONFESS—Our disloyalty to the past and our fear in following God's new leadings.

Our negligence of the child and the lessons which the Lord still teaches from the child in the midst.

LET US PRAY—For the maintenance of purity, stability and simplicity of the family life.

For the preservation of family worship and Bible-reading and Christian teaching in the home.

For those whom poverty or the exactions of unequal toil or misfortune or injustice have deprived of the privilege of home, especially for all children who are denied any necessity of body, mind or soul.

That the institution of the Sunday school may be made yet more powerful and be yet more widely extended, and that the agencies for its improvement may be wisely directed and greatly strengthened.

That all schools and colleges and teachers may establish and not destroy the faith of students, and send them forth firmer in Christian conviction and stronger in Christian life.

SCRIPTURE READING—Matt. 5: 1-16; Act 2:14-18; Mark 10:17-31; Psa. 119:1-16.

Saturday, January 10th, 1925.
The Home Base

LET US GIVE THANKS—For the ever-growing realization that Jesus Christ is the moral judge of the world, and that nothing is right which He would disapprove.

For the response of men and the leadership of the Church in all appeals for help for human need and suffering anywhere throughout the world.

For the work of the Church in all its agencies to establish Christianity as the supreme power in the life of the nations.

LET US CONFESS—Our want of brotherly love and of inter-racial goodwill; our prejudice against the people of other races and our negligence in seeking to win them to Christ.

LET US PRAY—That the Church at home may be so pure in faith, so rich in benevolence, so faithful in duty; that none of her enterprises at home or abroad may suffer for want of men or support.

That all races may realize that the solution of the race problem is in Christ, and that Christians may make this realization easy and not difficult.

That the Bible, the Lord's Day, and the Sacraments, the gracious wealth of Christian worship, may be loved and preserved.

SCRIPTURE READINGS—Rom. 10; Psa. 94; I Cor. 16:1-9; II Cor. 9.

MARRIAGE

Groff-Bowman—On September 27th, 1924 by Rev. Allen M. Fretz, Arthur J. Groff of Bowmansville, Pa., and Ellen M. Bowman of Allegheny, Pa.

Utz-Anders—On October 22, 1924, by Rev. Allen M. Fretz, J. Ray Utz, of Telford, Pa., and Grace Marion Anders, of Souderton, Pa.

Lahr-Powell—At Huntington, Pa., Monday, October 10, 1924, Attie L. Powell and Emery O. Lahr. Both of Huntington county.

DEATHS

Herman Edwin Schneider. He was born October 9, 1903, and died in the Altoona, Pa., hospital. Funeral services were held in the Roaring Spring Church, October 16. L. M. Glass, acting pastor of the Altoona Memorial Church, officiating, assisted by Rev. Chas. E. Reitzel, pastor of the Church of God.

Keller—Near Plumsteadville, Pa., Irvin M., son of Simon F. and wife, Flora, Keller, aged 22 years, 3 months and 11 days. He was a member of the Deep Run Church, where services were held, and interment made on the 18th. Services by Rev. A. M. Fretz, assisted by the brethren of the Old Mennonite church, Rush, Overholt and Wismer.

Mohr—In Center Valley, Pa., on October 17, 1924, Maria Ellen Mohr, nee Meyers, daughter of the late Rev. Samuel Meyers, aged 83 years, 5 months and 10 days. Interment and services on the 21st, at Fredensville, Reformed church. Services by Rev. Linford Foulk, Rev. Dubbs and A. M. Fretz.

Hohl—Laura Eliza Krebill, daughter of Joseph Krebill and his deceased wife, who passed away 4 years ago. Laura was born on August 19th, 1888, near Donnellson, Iowa, and passed away August 11th, 1924, at St. Joseph's hospital in Keokuk, Iowa. She reached the age of 35 years, 11 months and 23 days.

On September 22nd, 1901 she was baptized upon her faith and became a member of the Mennonite church; here she served her Master as best she could.

She grew to young womanhood near Donnellson, and spent her entire life in this vicinity.

On March 19th, 1911, she entered into the bonds of wedlock with August Hohl, where for so short 13½ years they toiled and shared lives, joys and sorrows together. To this union were born four children, who with the husband are left so soon without a mother's love and care.

She also leaves, her father, four brothers and 5 sisters.

Funeral services were held at the Mennonite church. Rev. Kaufman of the Mennonite church, assisted by Rev. Stoerker of the Evangelical church conducted the services. The body was laid to rest in the Mennonite cemetery.

Steiner—George Steiner, son of Jacob B. Steiner, was born May 8, 1892, northwest of Berne, Indiana, and came to a sudden death through the accidental discharge of his shotgun, after returning from the field on the late afternoon of October 17, 1924, on the farm where he resided two miles southwest of Linn Grove, Ind.

On February 21st, 1909 he was baptized and received into the Mennonite church at Berne, where he remained a faithful member to his end.

On March 2, 1919 he was united in marriage to Ida Mae Blocher of near Linn Grove. To this union were born two sons and one daughter, Floyd LaVerne, aged nearly 5, Lillian Fern, aged 3, and Glen Jerome, aged nearly 2.

The family lived in happy fellowship till this sudden death left the wife a widow with the three children.

Besides these, the apparently untimely death has east the parents and two brothers into deep sorrow.

Many other relatives and friends remain to mourn his sudden departure.

The entire community is grief-stricken and shocked at the awful accident.

The funeral service was held at the Berne Mennonite church on Sunday afternoon, October 19th with about two thousand people attending. Rev. Launer of the Salem Evangelical church, Mrs. Steiner's pastor, led in the Scripture reading and prayer, and Rev. Schroeder preached on II Thess. 2, 16-17.

CONTRIBUTIONS

MENNONITE RELIEF WORK

"Christenpflicht" Ingolstadt a Donau Hellmannsberg, Germany

Contributions received by the "Christenpflicht" from July 1st to October 1st, 1924:

Eli G. Reist, Mount Joy, $500 and $600; by John Horsch, Scottdale, $1200 and $800; C. F. Claassen, Newton, $50 and $50; by Herman H. Neufeld, Winnipeg, $69 and $90; J. Schantz, Wisner, $5; S. D. Guengerich, Wellman, $100; H. Liehti, Hackendorf, 20M; by John H. Mellinger, Lancaster, 14 bales of clothing, 1 sack of shoes; by Levi Mumaw, Scottdale, 84 bales of clothing, 8 sacks of shoes; by B. Wall, Fairmead, California, 1 bale of clothing, 2 bales of comforts; by Louise Fr. Dester, Deer Creek, 2 bales of clothing.

Contributions Received by Our Co-Laborer in Munich:

E. Hege, Wellington, $8; by H. S. Bender, Tübingen, $25; E. Hege, Wellington, $8, bale of clothing; by H. S. Bender, Tübingen, $20; Family Neff, Weldishof, 800 lbs. of potatoes; E. Hege, Wellington, $9; E. Hege, Wellington, 2 bales of clothing; E. Hege, Wellington, $9; families Müller-Muselmann, Prehof, 134 lbs. of potatoes and peas; E. Hege, Wellington, $8; Miss Friesen, Jansen, 1 bale of material and linen; Miss Friesen, Jansen, $5; E. Hege, Wellington, $8; Fr. Barth, Bourgeois, Genf., 1 bale of clothing; by H. S. Bender, Tübingen, $2; E. Hege, Wellington, $8; family, Müller-Muselmann, Prehof, 44 lbs. of apples; E. Hege, Wellington, $8; fam. Müller-Muselmann, Prehof, 150 lbs. of vegetables and potatoes; E. Hege, Wellington, $8.

We acknowledge the above contributions with many thanks. May the Lord bless both gift and giver.

JOTTINGS

The Quakertown, Pa., Mennonite Church is preparing to celebrate the Twenty-fifth anniversary of its founding.

Freeman College, Freeman, S. Dak., has the distinction of having every male student a member of its Y. M. C. A.

Rev. and Mrs. G. M. Baergen of Altoona, Pa., moved to their new home at South Altoona on October 23rd.

Rev. W. S. Gottshall, who for some years was stationed at Bluffton, O., and has recently accepted a call in Dakota should have his mail addressed to Marion, S. Dak., Route 2. He made the trip per auto and writes that there was no trouble on the way—not even a puncture. He was, however, not very enthusiastic about some roads he struck in the progressive state of Iowa.

Freeman College will again give a series of Bible Lectures during the week following Thanksgiving Day. At the recent meeting of the Board it was determined to have a ceiling placed in the Auditorium-Gymnasium, as the place was too hot in summer and too cold in winter. The directors decided to divide the school year into quarters instead of semesters, the winter term will, therefore, begin on December 9th. A donation of 122 volumes was lately made to the college by Prof. B. A. Boese. The library methods class is busy classifying and cataloguing the library books. A few such donations and the school will soon have the number of volumes required for a Junior College.

The Misses Lovina and Martha Burkhalter, of Berne, Ind., spoke in the Ebenezer church, Pandora, Ohio, at the morning and evening services.

Mrs. Elva K. Leisy addressed the Martha and Mary Circle, an organization of young women in the First Church, Newton, Kansas, having as a subject her observations of her recent trip to Europe.

The Hoffnungsau congregation, Kansas, extends a hearty welcome for the 50th Anniversary of the mass emigration from Russia to be held in their church 5 miles east and 3½ miles south of Inman, on the 26th day of October, at 7:30 p. m. Rev. P. P. Wedel of Moundridge will speak on the topic: "Mennonite Fundamentals and Emigration" and Rev. P. H. Unruh on "Mennonites and their Achievements in America."

The Zion Mennonite Church at Elbing, Kansas, was dedicated on October 19. There were services all day, which were attended by large crowds of people. The weather was ideal for such an occasion. The morning and afternoon sessions were in the German language, while the evening service was conducted in English. The program gave place for many speakers whose addresses were highly appreciated. The new church has been in building since last spring. The members of the congregation did practically all the basement work, also rendering any assistance for which they had time, and were able, during the construction work. The completed building has a total seating capacity of about 400, quite ample for all ordinary occasions.

Mrs. Mary Burkhard expects to sail for India on Oct. 25. She was at Bluffton, Ohio, over the week-end of the 19th and participated in the service in the First Church.

On Oct. 3 the trustees of the Western District Conference held a meeting in the Alexanderwohl church, having selected this place of meeting upon the invitation of the congregation.

Missionary N. Thiessen of the Dutch Mennonite Missionary Society, sailed for Java on October 11, where he will again take up his work at his post, Mergaredja, Tajoe.

Heinrich Goosen, one of the Russian Mennonites recently coming to Mexico, was in Newton, Kansas, last week and attended services in the First Church. He came with D. E. Harder and J. M. Suderman, members of the Mennonite Colonization Board.

Rev. Jos. F. Flacks, Hebrew teacher and scholar of Chicago, was with the Memorial Mennonite Mission at Altoona for a period of ten days, beginning September 24th. Meetings were well attended and interest good considering the time of the year.

The First Church, Philadelphia, announces a Fellowship Supper for November 18. The purpose of the event is to get the younger members better acquainted with one another. Persons who have united with the church during the last five years are invited to be present. In meeting with the newer members of the church the pastor and spiritual council of the church hope to come in closer contact with them.

Rev. A. S. Shelly, secretary of the Home Mission Board of the General Conference, was in Altoona and attended the prayer meeting service on Wednesday night on Oct. 22nd, and also visited Rev. and Mrs. Daniel Gerig at Upper Popular Run.

The Smith Corner congregation, Blair county, Pa., have secured the approval of the Home Mission Board for the building of a bungalow or parsonage at Smith Corner as a workers' home. Claar Brothers of East Freedom, have received the contract of the building which is to be completed by December 1st.

Rev. C. H. A. van der Smissen of Berne, Indiana, editor of the "Bundesbote", received a surprise in the form of a celebration program for his 50th Jubilee as a minister of the Gospel on October 15. The program was carried out as a part of the mid-week prayer-meeting service and came as a complete surprise to him. He was ordained by his father, October 15th, 1874, at Ashland, Ohio.

Five Mennonite congregations of the Swiss-German group of Mennonites held a joint celebration at the new Hoffnungsfeld-Eden church, west of Moundridge, Kansas, on October 19, in commemoration of their coming to Kansas fifty years ago. Churches represented were: Hoffnungsfield-Eden of Moundridge; Christian of Moundridge; First Mennonite of Pretty Prairie; and Bethany of Kingman. Numerous addresses were made bearing on the early life of the settlers and the struggles and triumphs that were theirs.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. (L) 25c

Christmas Treasury No. 31—Recitations, Acrostics, Pantomimes, Dialogues, etc. 25c

Christmas Treasury No. 34—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars (L) 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogues, and Tableaux for all classes. (L) 25c

Christmas Day Treasury No. 35 Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c

A Christmas Candle. A Christmas Service of Song and Story 25c

No. 24.—Christmas Recitations and Dialogues for children and young folks (F) 15c

No. 4.—Recitations, Dialogues and Drills (R) 25c

No. 5.—Recitations, Exercises, Acrostics, Dialogues, Tableaux and Drills (R) 25c

Christmas Chimes. Dialogues, readings, tableau, etc. (L) 35c

No. 3.—30 Recitations and dialogues 60c

No. 4.—Recitations, exercises and dialogues 60c

No. 5.—30 Recitations, exercises and dialogues 60c

No. 6.—34 Recitations, exercises and tableaux 60c

No. 7.—36 Christmas Recitations and dialogues 60c

No. 8.—31 Recitations and dialogues for Christmas 60c

Christmas Cantatas

Sons of Promise	$0.20	**The Star and the Cross**	$0.30
When the Savior Came	.20	**The World's Redeemer**	.60
The Tree of Promise	.20	**The Star of Hope**	.60
The Holy One of Israel	.20	**The Light of the World**	.60
The Search for a King	.20	**Yuletide Memories**	.60
The King of the World	.20	**Glory to God**	.60
Around the Manger	.20	**On to Bethlehem**	.40

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123.	Calm on the Night. Parks (L)	$0.12	
No. 309	My Soul Doth Magnify the Lord. Fearis. (L)	.10	
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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, NOVEMBER 6, 1924. No. 44.

WITMARSUM THEOLOGICAL SEMINARY

On September 16th Witmarsum opened its doors for the fourth year of its existence as an independent institution. The enrolment this year is not as large as in previous years but in a denomination of the size of the Mennonites we could hardly expect, on the average, a much larger student body. One very interesting thing about this year's student group is that four out of the eleven students enrolled are missionaries on furlough, and a fifth is planning to join us the second quarter. It surely is a very encouraging thing when our missionaries are beginning to look to our Seminary as the place where they may spend a part of their furlough in study and association with other missionaries and students. This gives them the opportunity to meet missionaries from other fields, to get acquainted with future ministers of our churches, and to get that refreshing and broadening of mind through study which they desire.

The following missionaries are taking work here this year: Rev. and Mrs. Lester Bixel, Djoka Punda, Africa; Miss Aganetha Fast, Kai Chow, Chihli Prov., N. China; Mrs. Adah Burkhalter, India (Now Bluffton, Ohio).

Other students are: Miss Ruth Yoder, teacher of Religious Education, Bluffton Grade School, M. Ped., Hartford Theological Seminary; Rev. Shellhass, M. E. Pastor, Elida, Ohio; Miss Adeline Schrag, Freeman, S. Dakota; Mrs. Josephine Hoel, Toledo, Ohio; Frank Mitchell, Chicago, Illinois; Herman Brandt, Jansen, Nebraska; Earl Salzman, Carlock, Illinois.

Financially the Seminary has been doing remarkably well. The institution so far, after the first year, never has had to report a deficit at the end of its fiscal year, thanks to the generous interest and support of our churches. That is a truly remarkable thing. At the same time we want to recognize the fact that it took considerable hustling on the part of the men in charge to accomplish this the last year. The four conferences which have pledged themselves for a definite amount toward the support of the Seminary have done remarkably well, but have never completely reached their full quota. In some cases this deficiency has been less than $100.00. President Hartzler is now about to leave for the Western District Conference in Kansas to submit there also the matter of Seminary support and, no doubt, some assistance will come from there. The Seminary needs to plan for the future, and it is for the purpose of increasing the endowment fund and creating a building fund that we are looking for bigger contributions.

We sometimes feel that our institution is small and expensive. And yet when we look at some figures we cannot help but be impressed with the actual results accomplished in the few years of its existence. By this time we have twenty-four in the field who have taken degrees here, not mentioning those who have taken work here but have not taken out a degree. What a possibility for good such a group of workers may mean for our church we cannot estimate. A statement from a book by Dr. Kelly who made an extensive survey of all the seminaries of the United States and Canada might be of interest in this connection. "Witmarsum Theological Seminary, although founded as recently as 1904 (I suppose he means 1914) and enrolling only 18 students has an elaborate program offering many avenues of approach." Dr. Kelly is not given to flattering seminaries and a statement like this from his pen is something of a tribute to the type of training offered in our Seminary.

The Seminary annually calls on some man of experience to give a series of four addresses on some special subject. Last year Rev. J. W. Kliewer gave a series of addresses on Missions. This year, Nov. 4-7, Rev. J. E. Amstutz of Trenton, Ohio, will deliver the series of lectures on the general theme, "The Christian Gospel." His special subjects are: "God and the World", "His only begotten Son, Jesus Christ," "Christian Faith", "Eternal Life".

It will no doubt be of special interest to our churches to know that the Seminary plans to make the Annual Christian Workers' Conference this year a celebration of the 400th anniversary of the birth of the Anabaptist movement. On that occasion a series of papers will be read that are to be something of a permanent contribution to the literature on Mennonite history. Plans for the celebration are practically complete and they will be announced through the paper later.

Henry A. Fast.

DR. GRAY AND THE MENNONITES

Some days ago the editor received a communication, under the title above given, which he was requested to print in the interest of fairness to Dr. Gray. As the President of one of our institutions was involved we knew that the publication of an article of the nature of the one submitted would bring out a reply from him we forwarded the article to him before printing in order that both sides could be presented at the same time in the same issue.

Following is the article:

In **The Mennonite** of July 19th there appeared a quotation from a commencement address, in which Dr. James M. Gray of the Moody Bible Institute is charged with having joined with the Chicago papers in calling the professors and students of Garrett Biblical Institute slackers, and with claiming that our (the Mennonite) position in regard to the teachings of Jesus as to war is not only non-Christian but anti-Christian.

In reply to these charges Dr. Gray, in the October number of **The Institute Monthly,** begs to say:

(1) I never joined "the Chicago papers in calling the professors and students of Garrett Biblical Institute slackers." Neither have any personal knowledge of Chicago papers calling them by that name. Chicago papers may have had justification for calling some of them **pacifists,** but that is a different word and has a different meaning from "slackers".

(2) I have never said that "the Mennonite position as to war is not only non-Christian but anti-Christian." I may have said that about a sinister pacifism which is spreading in our country today, but the Mennonitism known to me can not be identified with that. I have known Mennonites who were conscientious objectors to war, which is a different category, and while I have not always been able to agree with them, yet I have sympathized with and admired them for their willingness to suffer, if need be, for their principles. Moreover, during the World War, the Moody Bible Institute, and myself, personally, had occasion and opportunity to interpret to government officials the essential difference between slackers and conscientious objectors, and it was ever a comforting duty to do so.

To this Dr. Mosiman replies:

Oct. 30, 1924.

Rev. S. M. Grubb,
Philadelphia, Penna.
Dear Brother:

On my return from a trip to the West, Iowa, Missouri and southern Illinois, I found your letter of October 18th on my desk, with the article "Dr. Gray and Mennonites" intended for the Mennonite as an answer to reference I made to Dr. Gray in my Commencement sermon, and extracts which appeared in The Mennonite in the issue of June 19, and not July 19 as quoted by Rev. Shelly.

I cannot give you the dates of the Chicago paper in which editorials and comments appeared very freely against the students and faculty of Garrett Biblical Institute, and in which the term slacker was used.

The occasion for my referring to it at all is as follows: I was on my way west to Iowa, Nebraska and Kansas and somewhere enroute I received a letter from one of our missionaries, a graduate from the Moody Bible Institute, deploring the fact that "The War Department is now quoting Dr. Gray against our stand as Conscientious Objectors." On my return and passing through Chicago the Chicago papers contained editorials and scurrilous attacks against the students and faculty of Garrett Biblical Institute, because the students and faculty had petitioned the General Conference of the Methodist church, in session at that time, I believe somewhere in the east, asking the Conference to take an absolute and

definite stand against any participation in war by members of the church. In these articles the term "slacker" was used, but I cannot give you the date.

On my return home there was on my desk a small booklet "Church and College Denounce Pacifist Pledge" published by The National Civic Federation, 33rd Floor, Metropolitan Tower, New York City. This was published in answer to a small booklet "Christianity and World Problems: No. 1" entitled "War, Its Causes, Consequences and Cure" by Kirby Page. George H. Doran Co., New York, Publishers. The quotation that I made from Dr. Gray is found in this booklet pages 27 to 29, and is an answer to a letter sent out by Alton B. Parker, President of The National Civic Federation, under date of March 17, 1924, as follows:

Dear Sir:

The book entitled "War,—Its Causes, Consequences and Cure," by Kirby Page, which is having wide circulation among the churches, women's clubs and peace organizations of the country, contains the following pledge:

"Let the churches of America say to their own government and to the peoples of the earth: We feel so certain that war is now un-Christian, futile and suicidal that we renounce completely the whole war system. We will never again sanction or participate in any war. We will not allow our pulpits and class rooms to be used as recruiting stations. We will not again give our financial or moral support to any war. We will seek security and justice in other ways."

As this subject will be discussed at the Twenty-Fourth Annual Meeting of The National Civic Federation, to be held in New York on the 23rd and 24th of April, I am addressing a number of bishops and other clergy, as well as representative laymen of the several denominations, asking their re-action upon that pledge, with the idea of reading such replies at the meeting, if agreeable to the writers.

Will you favor us with an expression of your views?

Very truly yours,
Signed, **Alton B. Parker.**

I quote a number of statements from Dr. Gray's letter as follows:

"I leave others to say whether war is always 'futile and suicidal', but as to whether it is un-Christian or not, depends upon the sense in which the word is used. Nations under God have magisterial functions to perform in declaring and conducting war, and **in some cases not to do so would be decidedly an un-Christian act.**"

In respect to our entrance in the World War Dr. Gray has the following to say:

"If it was not the clear Christian duty of this nation to do its part to save humanity from such a scourge as then threatened it, **it is difficult to see what is Christian duty in the case of any nation.**

"As to the position taken by the author, that the churches of America should say to the government that they 'will never again sanction or participate in any war,' nor give their 'financial or moral support to any war,' it is in my judgment not only non-Christian but anti-Christian."

Dr. Gray further expresses his disapproval of the author both from the point of view of a patriot and a Christian.

If you read my Commencement Sermon you will notice that I am only saying that by his statements against those that oppose all war, Dr. Gray is joining the Chicago papers when they call the conscientious objectors "Slackers".

You will also notice that I did not use the term "Mennonite" when I spoke of Dr. Gray, but I simply classed ourselves with those whom Dr. Gray calls "anti-Christian".

Dr. Gray in his reply says that he never joined the Chicago papers in calling the students and faculty of Garrett Biblical Institute "slackers", however, his attack against Kirby Page is the best definition of a slacker that I have seen for a long time as defined by war patriots. In his second point Dr. Gray says that he "never said that the Mennonite position as to war is not only non-Christian but anti-Christian. I may have said that about a **sinister pacifism which is spreading in country today,** but the Mennonitism known to me can not be identified with that."

Let me say that it seems to me that Dr. Gray is either prevaricating or else he neither knew what Kirby Page had really said, and at the same time he is ignorant of the Mennonite position. I have quoted above the passage from Kirby Page's book to which Alton Parker objected and for which he obtained Dr. Gray's reply. To this same pacifism which Dr. Gray designates as a sinister pacifism which is spreading in our country today, and to which objection was made by Alton B. Parker's letter, Dr. Charles M. Sheldon, Editor-in-Chief, of the Christian Herald replies: "I am a pacifist myself and can subscribe to the pledge stated." Dean W. D. Furry of Shorter College replied: "I am glad to assure you, that I am in hearty accord with the pledge, and am using every opportunity in public and in the press to bring this resolve to the attention of the public."

If you will read the little book you will notice that there are a number of college presidents and pastors who do not find in this book any sinister pacifism, by which Dr. Gray would have his readers believe that he is dealing with people who are not Christian.

In conclusion let me say that Kirby Page led up to the passage which caused the great offense to warloving Dr. Gray by these statements:

Because:

1. War is inherently and essentially a supreme violation of Jesus' way of life.

2. Because war is ineffective as a means of furthering Christ's Kingdom and is self-defeating in its very nature.

3. Because the absolute repudiation of war by individuals, groups and corporate bodies is the most effective way of compelling governments to abandon the war system and to discover more adequate means of securing safety and justice.

Therefore, for these three reasons, the churches should refuse to give their approval to any future war.

If these are not the principles for which Mennonites have stood, I should like to know what they are, and this is the kind of pacifism that Dr. Gray calls sinister, anti-Christian, unpatriotic, etc.

I leave it to your own judgment as to whether I misrepresented Mr. Gray or not.

You are perfectly welcome to publish the article, but then I should like to add in a future article that Dr. Gray calls our pacifism a sinister kind of pacifism which is even worse than calling us slackers.

Very sincerely yours,
S. K. Mosiman,
President.

Growth in grace is possible, but not by rejecting every means of grace offered.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

OUR WOMAN'S WORK

Dear Sisters:

Some time ago a letter came to me requesting a statement as to the suitability of the things that come to us in the boxes from America. The writer wished that we might write to "The Mennonite" about it, so that all might read it.

We welcome such questions. If there are other matters about our work in which you are interested and which you think would be of general interest, will you not write to us personally, so that we may write about them in the papers? There is a danger that our work and our experiences become commonplace to us and we are apt to forget that they may interest you.

She asked whether we could use woolen things or whether they were only moth homes? Woolen shawls are very welcome. Warm little jackets for the school children and a limited amount of sweaters for grown people can also be used, but woolen stockings, caps, skirts, etc. are not needed except in rare cases. Bungalow aprons are not desirable except for children. In the first place women perfer skirts and waists and besides they want long sleeves. Children also prefer long sleeves. Please do not send plain kitchen aprons; the Indian women never wear them.

On the whole the clothing that has been sent has been very practical. We are more grateful to you peop'e for them than we can tell. We realize that for many of you it means a real sacrifice to sew and send these clothes, and if this work were only ours we should hesitate to ask you to make it; but it is yours as much as ours, and above all the Lord's, and we are persuaded that you feel it more as a privilege than as a burden.

So much for this matter of the clothing. Now let me tell you a little incident that happened while we were on a preaching tour in the villages. Our baby's "ayah" (nurse) is absolutely illiterate but she is a thoroughly converted woman. She had the baby out for a walk when some village women met her. "What a white baby that is," they said, "the memsahib must have scrubbed him hard with soap to make him so white." "No," said Potaitin, "don't you know that there is a God who made all of us?" And then she proceeded to tell the story of Adam and Eve. Among other things she said, "And when God made man He made some out of brown clay and some out of white. We people were made out of the brown clay but they out of the white."

At another time a number of village women came to the tent. She immediately began preaching to them. She told them the story of the prodigal son in very vivid terms. Then she drew her comparison: "We are like the lost son and the God whom we worship is the father who stretches out His arms to us, ready to receive us. There is a lot more to tell about Him, but I don't know how to tell it to you. You come here at such and such a time and we will have a meeting here and the sahib will tell you."

Are we telling others who are outside of Christ all we know about Him as this ignorant woman did? Will He be able to say to us as I believe He can say of her, she hath done what she could.

With greetings to all, your coworker,

Mrs. F. J. Isaac.

THE CHRISTIAN HOME

1. "A Christian home," a grand appellation for family life; but it does not just happen, it must be made and maintained. There must be the spirit of Christ in the individuals comprising the head of the home. That spirit will 2. pervade the actions of the members of the home circle toward one another. 3. The Bible, the song book, the family altar and if need be book on devotions will have prominent places and use in the home. 4. Jealousy and partiality will find no sanction. 5. The Sabbath Day will find the whole family in the church family home in fellowship with the members of that home and the father its head, through Christ the Elder Brother.

2. Undoubtedly there is a present day tendency to lose some of the best things in the Christian home of former days, because the temptation is toward a laxness in Christian principles. But over against this tendency there is too a strong current and consequently a tendency through the church in her activity in the various auxiliaries by sermons, addresses and periodical articles to counteract the tendency to lose.

3. It is possible to find in the Christian home of the present day many things not found in homes in former days, these may be made of real value in a home properly constituted as under 1, or they may be made valueless or even a menace if home is not properly constituted. Among such things may be included—abundance of press matter, musical instruments, phonographs, radios, telephones, etc.

4. The possibility is that the gains exceed the losses, the probability however is on the other side of the balance sheet. Truly it would be a difficult matter to estimate a correct balance.

5. I can only speak truly of the homes of my own people. The trend is an improvement, a general up-grade, it may be at times in high gear, then again in lowgears, but "forgetting the things which are behind and reaching forth unto those things which are before," we rejoice in the trend to "press toward the the mark for the prize of the high calling of God in Christ Jesus." A symposium on the Christian home, I believe, will be greatly helpful to such a trend. Heads of families need counsel, advice, suggestions, encouragement and fellowship intercessions.

A. M. Fretz.

JOB

Job lived in Uz and on the borders of Arabia. He was upright and hated evil things. He married an Arabian woman. He was the fifth generation after Abraham. He had seven sons and seven daughters. His substance was seven thousand sheep, three thousand camels, 500 oxen and a large household and properties. Each of his sons was provided with an estate of his own.

The righteousness of Job was greater even that his riches, which exceeded that of any other man in the east, but Satan had a mind to test him under afflictions. Trusting in his righteousness, God suffered Job to be persecuted by Satan in the following manner: When Job's sons and daughters were feasting in the oldest brother's house a messenger came hastily to the godly patriarch, and told him that the Sabeans had stolen all his oxen and mules, and killed all the servants; another messenger came in while the first was yet speaking to tell him that a fire had descended from heaven and burned up all his sheep and the shepherds that attended them; then another ran in and told him that the Chaldeans had stolen all his camels and killed the servants; still another came with information that while his ten children were feasting a great wind had blown the house down in which they were gathered and killed them. When Job heard this he "rent his mantle, and shaved his head, and fell down upon the ground and worshipped; and said, 'I entered the world without any thing and bereft of all I have shall I go out again. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'"

In this hour of woe Job turned not away from God, but blessed the hand that had caused him to suffer. Satan asked permission to again test the righteousness of Job, saying, "But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." By which he meant if God would afflict His devoted servant with a keen bodily suffering he would become imbittered in his heart and secretly, if not openly, denounce the cause. So the Lord answered, "Behold, he is in thine hand; but spare his life." Receiving God's permission to make this second test, Satan afflicted him with boils "from the sole of his foot to the crown of his head."

Job's sufferings were so great that he took a piece of broken pottery to scrape himself and sat down in ashes, as a sign of his anguish. Seeing him in this adversity his wife called on him to curse God and die; to which he answered: "Shall we receive good at the hand of God, and shall we not receive evil?"

When Job had lain in his affliction for several days and his troubles were reported to all the people, three of his friends came to mourn with him and tried to comfort him. They represented the wisdom of the age, being learned in tradition and interpretation of God's laws. When they first saw Job, they couldn't hardly bear to see his anguish nor could they at first comfort him. Later his friends insisted that his afflictions were caused by some disobedience to God, in proof of which they urged the law that suffering always proves the commission of some special sin. To this plausible reasoning Job replied that while he had no doubt of God's justice, yet punishment does not always follow upon guilt, or even prove the commission of a sin.

The three friends again persisted in the law of retribution, and cited many examples to which Job answered by acknowledging that the hand of God is in his afflictions, but maintains that it is not alone the ungodly whom God punishes, nor the righteous alone whom He prospers. He shows them that in all times, and under their own observation, the most wicked of men have enjoyed an undisturbed life of prosperity, by which we must conclude that God extends His mercy to all alike, reserving His punishments and rewards for His own good time, and in another world.

Job bore his afflictions with patience for a time, but became less patient by reason of the argument of his friends, who continued to charge that his sufferings were undoubtedly due to the commission of some sin, and urged him to seek God for pardon. The discussion, after many days, ended by the voice of God Himself, who spoke out of a whirlwind, asking "Who is this that darkeneth counsel by words without knowledge?" He then calls on Job to answer Him how came all the things on the earth: the sea and its creatures, the land and its productions, the sky and its constellations, the heart and its understanding? Job humbled himself before God, being made conscious of his weakness and insignificance by the reflections thus excited; whereat the Lord asked, "Wilt thou also disannul My judgments? Wilt thou condemn Me, that thou mayest be righteous?" When God had thus spoken to Job and perceived how His servant was in earnest repentance for supposing that his afflictions were sent without proper cause, He rebuked the three friends for urging the law of retribution, and confirmed the principle explained by Job. He also commanded them to take seven bullocks and as many rams to Job and offer them up as a burnt offering, saying: "And My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job."

The Lord now found the occasion ripe for rewarding Job for the patience and righteousness he had exhibited; accordingly, He gave him twice as much of everything as he had before, including sheep, oxen, camels, mules and household possessions. The patriarch's brethren and sisters, and those of his acquaintance from all parts, now came to visit him, each bringing a present of money or jewelry as an evidence of his love and regard. After this the Lord also gave him seven sons and three daughters; of the latter it was said that no other women in all the land were so beautiful; and Job gave them an inheritance among their brothers so that the family ties remained unbroken, Job lived one hundred and forty years after receiving these double blessings and saw four generations of his children enjoying a prosperity sent by God.

The story is introduced with no other purpose than to serve as an illustration of the patience and resignation which those who truly love God and appreciate His mercy, should ever stand ready to manifest.

It may be that God's best answer to some of our prayers is to withhold our requests.

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EDITORIAL

Notice of a legacy of considerable size, left to the General Conference, for special work, is to be found upon another column. This is believed to be the largest legacy our conference ever received. No doubt Conference will carefully apply the money as the donor intended that it should be applied and the work in which she was so specially interested will partake of the nature of a memorial that continues to do good.

People ought bear in mind that they owe something to the church and its interests and that they should bear the burdens of support that are incidental to it. We should meet obligations cheerfully and not be hoping that some one will turn up and surprise us by a generous contribution, or in dying, leave a respectable token of affection for the work in the shape of a bequest. However, we do note that when there is a sense of responsibility serious enough to inspire sacrifices and gifts that mean something more than just writing checks, there will be a feeling that responsibility also extends beyond life. One has no right to make provisions for other interests and neglect the interests of the church. God blesses some that they may be a blessing to others. God gives goods that are to be used as in the hands of stewards. Where there are those of our people who have means, there should be careful attention paid to the needs and claims of the church and its interests that should be remembered in making bequests. One who makes bequests should be sure that they are legally made out. In some states, as in Pennsylvania, a bequest for charitable purposes, and church work and interests come under this classification, must be made thirty days before the death of the one leaving the legacy. Very often fine points of law are to be taken into consideration to make a bequest legal and, because of this, one should have his or her will drawn up by the best attorney in the community, so that when the estate is settled there will be no points that require an appeal to court, and very frequently mean loss to the institutions that were intended to be benefitted. It is not the purpose of this article to ask for bequests for any special purpose in the many-sided work of the church, but our Publications, Home and Foreign Missions, Educational institutions, and benevolences all should be supported with the largest endowments we can place upon them. When they are well backed financially they are in a position to make all that they do many times more effective.

MY CHURCH

A good many common church problems would be solved or eliminated if all church members would realize that the church was theirs. Each member has equal privileges with every other member, and each one has responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due to visitors. This only illustrates their whole attitude toward their church and its work. To have any number of members of this kind, and we find some in every church, handicaps the work and growth of the church.

A church member, who has the right conception of his church and its work, loves it, and is loyal in every way to it. He is not always trying to see what he can get out of it, but what he can put into it. He realizes that if his church is to increase in numbers and in spirit as it should, he must do his full part. If he has really arrived at the right attitude toward Christ and His church, he will be as slow to criticize the members of his church as he is the members of his family. He will treat and help every member as a brother. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will give to support his church, not according to what he has given most of his life, nor according to what he believes will appear respectable in the sight of his fellows, but in the light of God's Word and his own conscience will give all he is able. This question is often asked and it is a good one, "What would my church be like if every member was just like me?" A church is always just like its members. God always blesses abundantly the individual who is loyal to Him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.

BIBLE SUNDAY

Bible Sunday, for many years sponsored by the American Bible Society and observed as an opportunity to emphasize the place of the Bible in the life of the world and the program of the church, has become an annual event in Protestant churches throughout the United States and in many mission fields.

The date fixed for its observance is the third Sunday before Christmas which this year falls on December 7. This date is not arbitrary, however. Many churches find it more convenient to observe another Sunday in the month and still others perfer another month, either in the early fall or late winter.

The work of the Bible Society, organized in 1806 as an agency for "the wider circulation of the Holy Scriptures without note or comment," is recognized as indispensable to the church. A Bible Sunday program planned along the lines suggested by the American Bible Society cannot fail to arouse interest in the work of translation, publication and circulation of the Bible in many languages and in all parts of the world.

The theme selected for this year is "Every Man in His Own Tongue" and a sixteen-page pamphlet 12x9 inches in size has been prepared which is full of interesting and instructive information concerning the romance of Bible translation from the earliest days down to the present time, with a list of the 770 languages and dialects into which translations have been made. The whole Bible has been translated into 158 of these languages; the new Testament into 142; Portions (at least one complete book) in 422; Parts (only chapters or verses) into 48.

This information has been assembled in such form as to be of the greatest assistance to pastors, Sunday school superintendents and others in the preparation of sermons and addresses on the subject of Bible translation. The titles of the chapters are significant of the phases of the subject discussed: "Some Difficulties Met by the Translators," "Principles Governing Translations," "Concerning Some Translations," "The Early Translations Into English," "The Authorized and Revised Versions of the English Bible," "Translations for Missionary Purposes," "The Ancient Manuscripts," "The Earliest Translations."

John 3:16 in twenty-three languages, with pen and ink sketches of scenes in the countries where these languages are spoken, makes an attractive booklet for distribution in the pews. For display on bulletin boards, in church vestibules, etc., there is a poster, 25x36 inches in size, showing the list of 770 languages and dialects referred to above.

All of this material may be secured free of charge in such quantites as are desired by addressing the AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY.

CONFERENCE OF SUNDAY SCHOOL LEADERS IN SOUTH AFRICA

The first conference of denominational Sunday School Leaders in South Africa was held recently at the call of the South African Sunday School Association, of which J. G. Birch of Elizabethtown is the General Secretary. The sessions occupied two days and were participated in by all but two of the denominations working in that country. Resolutions were adopted looking to active cooperation between the denominations and the association which represents organized Sunday school work. Plans were made to obtain classified information concerning everything that is being done in the realm of religious and moral education of the youth in South Africa and the data will cover all the races there. This will be the first step in the construction of an interchurch program of Christian Education for the nation. When the survey has been completed its resu'ts will be presented at a National Convention in which all the evangelical denominations will be asked to participate.

The Dutch Reformed Church in South Africa recently held its first National Sunday School Congress in Bloemfontein. It was attended by 450 de'egates from all parts of the Union. They have 9,000 teachers and 130,000 scholars in their Sunday schools.

Thirty-three delegates from South Africa were in attendance at the Ninth Convention of the World's Sunday School Association in Glasgow last June. A reception was given to them while there by Charles Francis of New York who is an honorary Vice-President of the South African Sunday School Union.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
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Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

PRAYER

"Have you ever thought, my fellow Christian,
Every hour and every place,
Men are looking for the image
Of the Master, in your face?
But the image we're reflecting,
Is distorted, or is fair,
Just according to the measure
Of the time we spend in prayer."

"Much has been written on the subject of prayer, but the great text-book of prayer is the Word of God. It shows men at prayer in different surroundings, under varied conditions, faced by strong difficulties, yet triumphant. Think of Abraham pleading for the cities of the plain (Gen. 18); of Moses at Rephidim (Ex. 17); of Joshua before Ai (Josh. 7); of Daniel in Babylon (Dan. 9); of the disciples in Jerusalem (Acts 4); of Paul in Rome (Eph. 3).

"Demands were made upon their spirit, their faith, their courage, which drove them to God. Need created within them the prayer sense, which could find rest only at the throne of God. Revealed to them by the Spirit of God was the fact of peril. Burned into them, this feeling of danger forced out of their beings, in red-hot earnestness, the spirit of prayer, and its answers were great and far-reaching.

"Earth needs you in a real prayer-warfare. God calls you to it. To 'Wrestle and fight and pray' is the greatest work in which you can be engaged. It is the most necessary. It will prove to be the most remunerative."

(Quoted from "The Strategic Value of Prayer" by Rev. Gordon Watt, M. A.)

THE PRAYER CYCLE

It is now almost a year since the Missionary Prayer Cycle appeared in "The Mennonite", and was made available in pamphlet form. Through how many cycles have you, reader, followed the suggestions? Have you, too, been surprised as one friend confessed to be, to find that we have so many missionaries on the field? If one of these missionaries should become sick or fall at his post, a large part of the work must suffer until he or she can recover, or until another can take their place. Meanwhile the enemy is busy and souls are dying. Oh, pray for the good health and strength of the workers.

Have you noted the various changes that have taken place on the mission fields, which should be recorded in the Prayer Cycle? In the Mission Station at Cantonment, Okla., occurred a vacancy when Sister Agnes Williams was led to give up the work there. Ashland, Mont., is also without a worker since Brother P. A. Kliewer was forced to leave the field because of ill-health. Are you upholding those left on the field that strength and grace may be given them for the additional work placed upon them?

Remember the missionaries home on furlough—Sisters Martha Burkhalter and Aganetha Fast, Brother and Sister P. J. Boehr. Their's is the opportunity to set our hearts on fire here in the home land with missionary zeal. May they find real rest and refreshment of soul before they must return. Don't forget those on the mission fields who carry on the work of those on furlough besides their own.

Especially remember the missionaries in China in these days of war, surrounded by many dangers, living in a country of unsettled government. They are lifting up the Lord Jesus to be the Saviour of the nation, as well as the Saviour of each individual Chinaman.

"THE SOWER"

Did you, Reader, like myself, at first disapprove of the title "The Sower" for our Young People's Page? Did you think the term was not applicable to the printed page? Did you feel there was not enough suggestiveness about it to arouse interest? Did you wonder where the seeds would be found for the Sower to scatter? Perhaps you have found by this time, as I have, that the title is quite suggestive, that the page is very interesting, that somehow the Sower is supplied with seeds.

Furthermore, if you keep a scrapbook or scrap-box, as I do, to contain the interesting clippings, helpful tracts, some of your own original thoughts, good illustrations, etc., that you are saving up for future use,—just consider whether this is not the opportune time to share some of these choice seeds with us. You know, seed corn must not be kept too long else it loses its value as good seed. If it is sown, it may be lost to you personally in a measure, but it may bring forth thirty, sixty, or a hundred fold of good thoughts and deeds in other hearts and lives, and you will not lose your reward.

Oh, how selfish we are with all the good things we have! Good thoughts, good words, good deeds, talents, temporal possessions, eternal wealth and privileges, spiritual knowledge, smiles, love, tears of sympathy, patience, forgiveness,—and many other blessings too numerous to mention. In short, we hoard our many blessings in the innermost part of our soul, and do not even take the trouble to try to count them, else we might find how rich we are, and become generous and share our blessings with others.

Who has a good seed or two to send in to Bro. Krehbiel for "The Sower"?—A. G. S.

WHAT ABOUT YOUR JUNIORS?

A Junior Superintendent writes "What would I do without my Juniors!" She means that she finds her Junior work so interesting and encouraging that she would not like to give it up. Although it takes all her strength and every bit of her spare time to plan for the meetings and the various activities of the Junior Society, and to personally conduct or supervise them, still the inspiration furnished by the Juniors themselves, their spiritual growth and the harvest of good deeds by which the community is enriched, pays this Junior Superintendent many times over for all her hard work. It is a pity that so few older Endeavorers are willing to take up Junior work. The fact is, they don't know what they are missing. It is true that not everyone is fitted to work with children, or with boys and girls; on the other hand, most people never test themselves as to their ability along this line.

Some qualifications are absolutely necessary for work with Juniors. Sincerity is one of these. If you are not sincerely interested in the personal, spiritual welfare of each child, you fail to get their confidence; and lacking this, you cannot hope for success.

Preparedness is a necessary qualification. The Juniors' confidence in you as a leader depends largely upon your ability to meet every responsibility and to take advantage of every opportunity. If you lead their meeting you will need to have more "up your sleeve" than you expect to use at that time, for you never know what unexpected changes must be made in your program at the last minute. Never disappoint the Juniors.

Variety and activity must be the watchwords in planning Junior work. Give them some real work to do. They love to sing "To the work, to the work" etc., but if you give them no work to do, the song is meaningless to them. Do you ask them if they love Jesus? Then give them an opportunity to translate their love into acts and deeds.

SOMETHING FOR JUNIORS TO DO

Once each month we will give two or three missionary quotations from a well-known missionary. Most Juniors can find some missionary books in their home, in the home of a friend, or in the Sunday school or public library. We want you Juniors to write out the answers **briefly** to the following questions, and send them to Bro. C. E. Krehbiel, Newton, Kansas. Then we will ask some friends to help choose the best paper and will have it printed in "The Sower".

When you send in your paper on the quotations, give your name and address, your age, and the name of the Junior Society or Mission Band to which you belong.

Here are two quotations from Jacob Chamberlain:

"Every young man and woman should be a Junior partner with the Lord Jesus for the salvation of the world."

"Every church should support two pastors—one for the thousands at home, the other for the millions abroad."

Following are the questions for you to answer:

In what country or state was this missionary born? What was the year of his birth? In which country did he work as missionary, and in what particular kind of mission work did he put his efforts mostly, such as medical, educational, language translation, etc.? How many years did he work in that country as a missionary? Give the title of one book written by this missionary, or a book written by some one else about him. Find one short story to tell about his work, and tell it in your own words, using not more than 150 words.

Who will be the first Junior to have his or her name and answers printed in "The Sower"?

BIBLE IN SCHOOL LIBRARIES

After a bitter legal fight to keep the King James version of the Bible out of the public school libraries of California, the effort was defeated by a decision handed down by the California Supreme Court the early part of the year. The California law bars all sectarian, partisan or denominational books from the public school libraries, and the contention was made that the King James version was sectarian. The case finally went to the Supreme Court before being settled. This court decided that the Bible is not a sectarian book. The court also decided that the Douai (Catholic) version is not sectarian, and that both these versions and also the Talmud, Koran and Teaching of Confucius may be placed on public school library shelves.—From "The Missionary Review".

THE MENNONITE YEAR BOOK

The last General Conference instructed the Publication Board to see whether arrangements could not be made by which the Year Book of the Eastern District Conference would become the Year Book of the General Conference. Brother Lehman, the manager of the Conference Mennonite Book Concern, Berne, Ind., has now arranged with the committee of the Eastern District that they furnish copy for the Year Book till the next General Conference meets and in doing so give space to matters of interest to the whole constituency and the Year Book will be published by the Publication Board.

The Committee that prepares the copy is organized as follows: Prof. S. M. Rosenberger, chairman; Rev. S. M. Grubb, secretary and editor; and U. S. Stauffer, member. The committee is continuing the scheme of last year according to which the Daily Readings offer a Bible Study Course and it is hoped that many will make use of these.

The copy for the Year Book is now in the hands of the printers. Be sure to order one of these Year Books. Those who pay their Mennonite for 1925 before the first of January, 1925 will receive a copy gratis.

* * *

The Brotherhood of the Eastern District is aiming to raise $500 a year for the next three years for the purpose of securing certain valuable material of special interest to Mennonites. We should have a Mennonite Museum or Library where this kind of historical collections could be made accessible to students and preserved. It is to be hoped that the various organizations, that are collecting material will soon be able to form a Society that will have as its first goal the fireproof housing and cataloging

of material on hand and to be gathered. This is a matter of first importance for the preservation of the heritage of the fathers and as a basis for making known to our age who the Mennonites are and what they stand for.

* * *

REFUSING TOBACCO ADVERTISEMENTS

Announcement is made by the publishers of the Saturday Evening Post, the Ladies' Home Journal and the Country Gentleman that no more tobacco advertisements will be printed henceforth in their publications. In addition all references to tobacco are to be eliminated from stories and general communications accepted for publication. A step of this kind is sure to have an effect on the public mind with respect to the estimate placed on the social worth of tobacco. There is no doubt but that the snobbish advertisements that so brazenly associate the use of tobacco with wealth, power and refinement have tended to make the imitative types take up the use of tobacco because it was made to seem to be the correct thing.—Bulletin First Church, Philadelphia.

THE S. S. LESSON

Nov. 16

Peter's Confession

Matt. 16:13-20

Golden Text:—"Thou are the Christ, the Son of the living God." Matt. 16:16.

Peter in many respects was the leader of the disciples. There were times when he spoke for the whole twelve. He was aggressive, quick of perception and ever ready with an answer. Perhaps he was one of the older, if not the oldest one, of the disciples. We know that he had a family and that he was engaged in the business of fishing and that many of the other disciples were fishers with him, often closely associated in their business.

The popularity of Jesus in Galilee and waning and He retired to the neighborhood of Caesarea Philippi, under the snow-clad shadows of Mt. Hermon. This city is to be distinguished from the Caesarea on the sea coast. It was in the third year of Christ's ministry and about eight or nine months before the crucifixion. Up to this time Jesus seems to have manifested little or no concern about the esteem with which He was regarded by men. Now He asks the question of "Whom do men say that I, the Son of man am?" with the purpose of drawing out from them a confession of their belief in Him. The days were growing nearer and nearer when it would become exceedingly unpopular to be numbered among Christ's disciples, and there would even be serious danger for those known to belong to their number. It was to prepare them for the hardships in store that they were expected to come out flat with a confession concerning His divinity. Note that He here speaks of Himself as the Son of Man. They had every possible way of observing how that He was human like themselves and how He felt like passions with them. He was leading them to confess Him something higher than a man, great, noble and powerful though that man might be. One of the sad states on our modern life is that there are so many who profess to call themselves Christians, who, nevertheless, have no faith in Jesus beyond what is human. They are ready to call Him the ideal man, the best man, the most heroic man in history, the most lovely character the world has ever known and other like titles of worldly appreciation, but, they deny His divinity. How any one who can read plain language, and, in the light of what this lesson contains, deny the divinity of Jesus, and yet insist that that one is a Christian, is beyond ken. Either he was and is what Peter confessed him to be or else the whole Gospel is a pious fraud totally unworthy of confidence or respect.

The answers to the question of Jesus were varied. Some thought Him John the Baptist, remembering how that He had been meanly slain after a blameless life they felt that God must rebuke Herod with a condemnation risen out of the grave. It was a popular belief that the time was ripe for the reappearance of one of the great prophets of the Old Testament. Singular it was, that so few of that age saw in Jesus something vastly superior to any of the prophets or even John the Baptist. Yet there will be unbelievers among intelligent people so long as the world stands. "Men love darkness rather than light."

After all what men thought was only incidental. Men think some queer and freakish things. We may hear about them and at times be tempted to accept them, or to modify our opinions according to them, but, beyond that there is a more serious thing to concern us, it is the matter of what we personally think. What men thought of Jesus was only an introduction to the great subject of what the disciples thought in opposition to popular opinion. They were chosen out of all that generation because of special fitness to become His disciples, now the time had come when they must declare themselves positively for Him, against all that the world might expect. Peter's answer is spoken in the name of the entire company. It involves an intimate knowledge such as only believing intimants could have had. There is something in knowing about Jesus, but there is more in knowing Jesus. This is what the answer involved. But also, with the years of close observation that led to the confession, the Spirit's leading had a principal part. Jesus said that flesh and blood could not reveal such a thought, but the Father in heaven. Our great thoughts about Christ are heaven sent. It requires faith in Him and love for Him and then we come to know Him in a relation far different from what the world knows about Him.

Jesus is commenting upon the answer plays upon the name Peter, which means rock or a stone, just as He played upon it when Peter first came to know Him. The confession of Jesus as the Son of the Living God, Who is the only Saviour of men's souls is the rock foundation of all saving faith. This passage is quoted by the Romanists to support their claim of the supremacy of Peter. The keys did symbolize authority, but never as an earthly king or as the vicar of God upon earth. G. M. B. Clouser says: "Keys speak of authority and Peter was given this unique distinction. It fell to him to preach the sermon at Pentecost that opened the kingdom to all believers. He had authority to execute judgment, to bind on earth. This was fulfilled in the case of Ananias and Sapphira. He had authority to impart spiritual life to raise the dead and heal the sick, to "loose on earth". But this authority was delegated and limited to a specific purpose. All authority is with Christ—He has the keys of hades and of death."

THE C. E. TOPIC

Nov. 16

Our Money for Christ.

Mal. 3:10; II Cor. 8:1-7.

Money is the most potent material thing on earth. It may be the means of great blessings and contribute to the sum of good on earth, or it may be the utter damnation of the one possessing it. Like with many other things, we have, it is the abuse of money rather than the use of it that tends to make it a curse instead of a blessing. When all has been said about money and its uses we must come down to that statement in Scripture which goes "The gold is mine and the silver is mine, saith the Lord." Whatever there is of money, or possessions, for all possessions have a money value, is entrusted into our hands as Stewards. Up in the state of Pennsylvania there was a man who owned a farm upon which he did not owe a cent. He said he could do with it what he pleased, and so he did nothing. He left the weeds grow until the seeds began to spread over the neighboring fields and make it impossible for a neighbor to grow crops. Soon the law said he could not do as he liked with the farm. He was generously fined and commanded to free the land of weeds. Possessions that are not properly cared become a nuisance and a menace to the community. So it is with money. The possessor owes a responsibility to his fellowmen and to his God. Out in Chicago they convicted two brilliant young men of a most repulsive murder. They had money, and all that money could buy, and it ruined them because they had not been taught that with the possession of wealth there goes a responsibility. If money is to be our damnation, then better never have enough of it to hurt. Perhaps that is just the reason why God in His wisdom placed us in poor circumstances and kept us poor. A youth in New Jersey inherited some money, he bought an automobile and became a violator of the law. He tried the bootlegging game, the officers of the law pursued him, being not altogether sober, he lost control of the machine, ran off the road and broke his neck in the wreck. Who can tell how happy and useful that young life might have been had he not been cursed with the possibility of possessing an automobile?

Jesus took notice of the way money was used in His time. When the disciples needed some money to meet a tax he provided the means for securing it. He made the talents and the pounds teach a wonderful lesson applicable for all time. The wages that the harvester paid for his help and the gifts that the rich and poor cast into the treasury of the Temple were special subjects of His addresses. He found in the right use of money the way for advancing the kingdom of God. There have, in all ages of the Christian Church, been those who believed that they would make themselves specially holy if they took upon themselves the vow of perpetual poverty. There is nothing particular advantageous in just being poor, indeed, it has many uncomfortable disadvantages. But some can be better men or women if they have not the possession of so much that might be turned into a wrong use. To others it would be a crime against God were they not to accumulate wealth and use it properly. When God gives opportunity, ability and favorable conditions he expects that what there is of pounds or talents will be used to the best advantage. Now the best advantage to which God's talents and pounds can be placed is in the affairs of His kingdom. So long as there remain heathens, who do not know their Lord, so long as there are millions of unchurched people, in so-called Christian lands, so long as there are poor, miserable, suffering, ignorant and distressed men, women and children, that long is there an unlimited need of money and the confessors of the Lord Jesus Christ are expected to provide it. It is altogether reasonable that the Christian should do so much for the evangelization and relief of a suffering world. Jesus gave, He did not ask "How much?", but simply gave because He must give. That is the standard of giving that love imposes upon the Christian.

Some people think that, having given their money to some good or needy cause, they have given all that is needed. Money will never take the place of a humble and contrite heart. It will never cover over sins against God and man. There have been those who thought that if they endow an institution, give a farm or a ten-dollar bill, they have done all that could possibly be expected to satisfy an uneasy conscience. While money has its place in the work of God, it will not save a soul, it will not still the angry voice of conscience, it will not undo a wrong, it will not satisfy the ends of justice, it can never restore lost honor, neither can it purchase lasting affection or guarantee esteem. There are so many things beyond the possibility of money that we must emphasize the thought that money is by far not the chief thing to be considered in the work of the kingdom of God and in the relation that exists between the child of God and his Lord, although it is the most potent influence in the material world.

RELIEF NOTES

(Conducted by Levi Mumaw)

Additional reports are reaching the office of the Mennonite Central Committee concerning the growing need for assistance for the Mennonite Colonies in Russia and Siberia. The following report covers a certain part of the Ukraine, South Russia, a section where we had hoped the poeple would be able to take care of themselves without our help. You will note that the estimate of $1,000.00 per month is given. The Committee will be glad to forward the funds if they are made available.

Sept. 27, 1924.
Mossoot 87.
Mennonite Central Committee
Scottdale, Pa.

Report of Inspector Toews, Nikopol Colonies

Dear Friends:—

Following are extracts from the report of the former A. M. R. inspector, A. Toews, who was sent to the Nicopol regions by the Verband to report on conditions there. He points to the fact that the harvest is very low ranging on an average from 3.3 lbs. to 133.3 lbs. per acre and emphasizes the need not only for immediate help in the form of food but also urges especially the continuation of our horse operation with longer credit period whereby the farmers will be enabled to raise grain for themselves. We do not yet have sufficient data to determine what amount of relief must be given and how to budget for it, but believe that we can cope successfully with it on about $1,000.00 a month.

Report

about the Colonies near Nikopol, Steinau and Blumenfeld and Olgafelder Rayon.

Steinau.—The harvest here was far below medium. Many farmers did not get the seed back. Some of the wheat has been cut for fodder. The average yield was from 10 pounds to 10 poods per dessjatine. (1 pood equals 36 American pounds; 1 dessjatine is equal to 2.7 acres). Vegetables are comparatively plentiful and will last for a time. Young people of this colony have gone to other districts in order to find employment.

Villages of Olgafeld, Georgtal, Alexandertal, Rosenbach, Karlowka.—In the first named village there are many former factory workers that are now out of work. In all these colonies the crops were very poor. The crop failure must be partly ascribed to the fact that most of the farmers could not plough their fields properly and some of the fields were sowed too late. The corn crop is comparatively good and I think every family had put out some corn.

The settlement of Karlowka is quite new; it is only two years old, hence conditions here are especially critical. Here also the cause of the crop failure is to be found in the lack of draft animals and the consequent inadequate tillage of the land.

Sergiewka.—Here again are many factory and mill workers who have for some time been out of work. Some of them have found work on farms. There is scarcely a family to be found here that will be able to provide the needed food till the next harvest. Even now there are families that have absolutely no bread and are living on vegetables and watermelons. I have asked these people how they could be helped and their reply is that their greatest need is seed grain while the poorest families must be given food or the possibility to earn it.

My opinion is that by the month of December there must steps be taken for some relief action here.

Very sincerely yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

MARRIAGE

Aeschliman-Steffen—On the 26th of October at the home of the bride near Silverton, Ore., in presence of about 40 guests, Rupert Aeschliman from Almota, Wash., to Golda Steffen by S. S. Baumgartner.

DEATHS

Claassen—Mrs. Anna Jansen Claassen was born March 23, 1856 at Wickerau, West Prussia. Her parents were Cornelius and Helena (von Riesen) Jansen. In 1848 her parents moved to Berdiansk, South Russia. During the disturbances of the Crimean war they moved back to West Prussia, to the village of Wickerau, and engaged in farming. After the war they moved back to Berdiansk.

Mother Claassen was brought up in the nurture and admonition of the Lord. Her early education and training she received at home under the tutorship of a Kaiserwerther deaconess. After coming to America she attended a Girls' Academy in Mt. Pleasant, Iowa, in 1875 and '76.

In January, 1873 she felt the desire of entering into closer fellowship with her Lord and Saviour, and after receiving thorough Biblical and Catechetical instruction from her beloved pastor, Leonhard Sudermann, she was baptized on her confession of faith on Pentecostal Monday, 1873.

The same year, when the privileges of liberty of faith and conscience were abrogated by the Russian government, the family felt their comfortable home on the Sea of Azov and emigrated to America. They went to Ontario, Canada, and temporarily resided at Berlin, now Kitchener. From here they moved to Mt. Pleasant, Iowa, and in November, 1876 from thence to Beatrice, Nebraska, where they established their permanent residence.

On January 9, 1879 she was joined in holy matrimony to Aaron E. Claassen, with whom she has faithfully and efficiently shared the hardships of the pioneer years, and the joys and sorrows of family life. To this union were born ten children, of whom three died in their infancy, one in his early hoyhood and one daughter in young womanhood. In 1918 they retired from farm life and moved to town.

About five years ago signs of failing health became noticeable, and she frequently suffered from high blood pressure. On Oct. 8th she suffered a light stroke of paralysis and was taken to the hospital with the hope that quiet and professional nursing would soon restore her to usual health. But the Lord planned differently, and on Oct. 16th at 11:30 o'clock p. m. He took her to His home above and to her heavenly reward. She leaves behind her husband, three sons, two daughters, one son-in-law, three daughters-in-law, seven grandchildren, two brothers, one sister, many other relatives, and a host of friends.

The funeral was held on Oct. 20th. At the home Bro. H. D. Penner spoke on the text Psalm 116:15 in English and at the church Bro. Franz Albrecht preached on the text John 16:16 in German. Interment at the Mennonite church cemetery.

Steiner—Katharina Steiner, nee Basinger, daughter of Christian D. and Anna Basinger, was born March 24, 1843 in Riley Tp., Putnam Co., Ohio.

At the age of 18 she gave her life to Jesus and was at that time baptized upon her confession of faith in our Lord Jesus Christ.

On March 9, 1879 she was joined in holy wedlock to Joseph Steiner, which union was blest with four children—two sons and two daughters, namely Amos Steiner of Toledo, Ohio, and Aaron Steiner of Columbus, Mich.; the two daughter, Ida, wife of Eph. Amstutz and Lea reside on the home farm.

She was grandmother of 31 grandchildren, of which five preceded her to the final summons; great grandmother of eleven, of whom three have gone to their eternal home.

She had seven brothers and one sister, of whom only one brother, D. W. Basinger, is living.

Last Sunday, September 21st at 6 P. M. at the age of 81 years, 5 months and 27 days, she was called to her new home, with Christ Jesus.

Funeral services were held at the Ebenezer church, Bluffton, Ohio, conducted by her pastor, Rev. E. J. Neuenschwander.

Banman—Ruth Banman, daughter of John H. and Aganethe Banman, was born in Rocky Ford, Colorado, April 16, 1914. She has never been very strong, always more of a delicate constitution. In the year of 1921 in the month of May she had an attack of measles and pneumonia. Eight months later she had a second attack of pneumonia, being sickly then for a period of eight months. In the fall of 1923 she had an attack of summer flu and ever since has never been able to regain strength. During these years she has never been able to attend school regularly, in fact very little, but with the assistance given her by her parents and sister she was able to complete the first four grades. She was ever active, her wide-awake nature called for activity. Even though her body was so sorely afflicted she would do some little deed of kindness to cheer others. Her condition not improving, but rather growing worse lately, further medical aid was sought, hoping to give relief. After a thorough diagnosis of her case this time it was declared to be chronic pulmonary abscess which already had affected her entire system. Quietly and peacefully she closed her eyes to this world on the morning of October 2. She leaves to mourn her early departure, her father, mother, two sisters, her aged grandfather and many other relatives and friends, both of her age and older. Before she passed away she once more repeated her little prayer she said every evening before retiring, "Now I lay me down to sleep—." Funeral services were conducted at the home and the First Mennonite church of Aberdeen, Idaho, October 5, 1924. Rev. M. J. Galle spoke words of comfort to the bereaved.

JOTTINGS

The Altoona and Coupon Sunday schools have again adopted the International Lesson, which appears to be more satisfactory than the Bible course used heretofore.

In the estate of Mrs. Levina Zeigler, of Wadsworth, O., $500 was willed to the local Mennonite church. Members of this church are raising a fund for the renovation of the inside of the church building.

On Monday of last week the Mennonite church at Arlington, Kansas, of which Rev. J. P. Linscheid is pastor, was destroyed by fire. The origin of the fire is unknown and the building is a total loss.

Bro. John J. Goering, an attorney in Marion, S. Dak., who is the author of the booklet, "After Fifty Years" issued in commemoration of the settlement of the Mennonites in South Dakota, is a candidate for the office of County Attorney.

Rev. S. D. Yoder of Roaring Spring, was with the Richfield, Pa., congregation over last Sunday at their communion service and reports a largely attended and interesting meeting. Also reports the health of the community good, as well as spiritual interest.

Brother and Sister Frank Yoder of Wadsworth, Ohio, celebrated their fiftieth wedding anniversary on Oct. 4. A number of friends and relatives were entertained at dinner in celebration of the event. Mr. and Mrs. Yoder spent the first five years of their wedded life in Sherman, O., the remainder of the time has been spent in Wadsworth.

Another interesting service was held in the Second Church Philadelphia on Nov. 2, when a number of Russian Mennonite families living in Philadelphia gathered for worship. Rev. John Williams, one of their number, was the preacher. A number of brethren and sisters who understand the German language encouraged the brethren with their presence and assured their interest in the meetings that will be held in the future.

Two hundred and fifty relatives and friends assembled in the Pulaski, Iowa, Mennonite church to join in the celebration of the sixtieth wedding anniversary of Brother and Sister C. B. Swartzendruver whose marriage took place Oct. 9, 1864. Mr. and Mrs. Swartzendruver established their home on the same farm where they still live and have by industry and earnest endeavor, developed it from a tiny cottage on the raw prairie to one of the finest and substantial farms in the community. They have always been loyal members of the Mennonite church near their home and regularly attendants at its service, both being teachers in the Sunday school and always ready to help in anything for the good of the community. The church was beautifully decorated with plants and cut flowers and there was displayed a wreath of grain which Mrs. Swartzendruver made of their first harvest. Numerous addresses were made, among them one by Bro. Swartzendruver, showing that romance was as beautiful sixty years ago as in the present day. Other speakers were: Rev. J. H. Schrag of Wayland, Congressman C. W. Ramseyer and the local minister, W. W. Miller.

On Oct. 19, Arthur Slagel, of Chicago, who was the Near East Relief visited the Bethel Church, Pekin, Ill., and gave addresses at both the morning and evening services.

Three thousand persons were reported to have attended the Fiftieth Anniversary of the coming of the Mennonites from Russia, to Kansas on the Sunday of the 19th, at Hillsboro. Simultaneous meetings were held in the auditorium of Tabor College and in a large tent that had been provided for the purpose.

Sister Martha Burkhalter was a recent visitor at the 8th street Mennonite church, Goshen, Ind., where she spoke on India, at the prayer meeting. The day following Mrs. Mary Burkhart visited the Ladies' Aid Society of the same church and gave an informal talk after which she left for Bluffton, Ohio, to spend a few days with her children before sailing for India on Oct. 25.

Mr. C. B. Schmidt, who was the agent of the Santa Fe R. R. at the time of the immigration of the Mennonites to Kansas and who had visited Russia in order to induce them to migrate, is now living in Chicago at the age of 80. He has always taken considerable interest in the Mennonites and finds great satisfaction in the part he was able to take in the movement. He has written several pamphlets on the subject of the settlement in Kansas and some years ago he contributed a lengthy article on the subject to The Mennonite. Recently Rev. J. W. Kliewer visited him in his Chicago home.

The appointments last Saturday and Sunday at Napier and Manns Choice, Pa., Churches were filled by Adam E. Wolf of Altoona.

On October 12 the Moser family of the vicinity of Berne, Ind., held a reunion on the Moser homestead. This gave the numerous members of the Moser clan an opportunity to get together for a very pleasant time.

The settlement of Manitoba Mennonites in Chihuahua, Mexico, numbers 23 villages on 12,500 acres of land. It lies between great hills in a valley 30 miles wide. Good crops are raised comprising oats, barley, potatoes, corn and beans. The latter two seem to be the principal food of the Mexicans.

On October 22, Bro. and Sister Peter Burkhalter of Berne, Indiana, the parents of Sisters Martha and Levina, celebrated their Golden Wedding. Shortly after this happy event the sisters left to visit churches in Kansas in behalf of India. Sister Levina is returning to the work in Los Angeles.

Miss Elizabeth Braun, Mission worker at Coupon, Pa., has temporarily changed her field of labor due to moving from the Workers' Home in Altoona of Rev. Baergen and family. Miss Braun is now looking after the visitation work at the Altoona Mission, and Brother L. H. Glass is acting pastor. Any person desiring to address mail to the Memorial Mennonite Church, or mission, should address same to L. H. Glass, acting pastor, or Miss Elizabeth Braun, worker, 2204 Eleventh Ave., Altoona, Pa.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. **(L)** 25c

Christmas Treasury No. 31—Recitations, Acrostics, Pantomimes, Dialogues, etc. 25c

Christmas Treasury No. 34—Recitations, Exercises, Pantomimes, Dialogues, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c

Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogues, and Tableaux for all classes. **(L)** 25c

Christmas Day Treasury No. 35 Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c

A Christmas Candle. A Christmas Service of Song and Story 25c

No. 24.—Christmas Recitations and Dialogues for children and young folks **(F)** 15c

No. 4.—Recitations, Dialogues and Drills **(R)** 25c

No. 5.—Recitations, Exercises, Acrostics, Dialogues, Tableaux and Drills **(R)** 25c

Christmas Chimes. Dialogues, readings, tableau, etc. **(L)** 35c

No. 3.—30 Recitations and dialogues 60c

No. 4.—Recitations, exercises and dialogues 60c

No. 5.—30 Recitations, exercises and dialogues 60c

No. 6.—34 Recitations, exercises and tableaux 60c

No. 7.—36 Christmas Recitations and dialogues 60c

No. 8.—31 Recitations and dialogues for Christmas 60c

Christmas Cantatas

Sons of Promise	$0.20	The Star and the Cross	$0.30
When the Savior Came	.20	The World's Redeemer	.60
The Tree of Promise	.20	The Star of Hope	.60
The Holy One of Israel	.20	The Light of the World	.60
The Search for a King	.20	Yuletide Memories	.60
The King of the World	.20	Glory to God	.60
Around the Manger	.20	On to Bethlehem	.40

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123.	Calm on the Night. Parks (L)	$0.12	
No. 309	My Soul Doth Magnify the Lord. Fearis. (L)	.10	
No. 400.	Sing to the Lord. Adams. (L)	.10	
No. 402.	Thou Didst Leave Thy Throne. Schnecker. (L)	.10	
No. 452.	Holy Night. Lorenz (L)	.06	
72.	**Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson		.15
1.	**Hallelujah Chorus** (from "The Messiah") (III) (R).—Handel ..... Simplified so as to be available for the average church choir.		.08
No. 529.	Break Forth into Joy. Emerson. (L)		.10
No. 643.	Glory to God in the Highest. Ashford. (L)		.10
No. 647.	I Bring You Good Tidings. Wilson. (L)....		.06
No. 894.	Glory Be to God. Davis-Lorenz. (L)		.10
No. 928.	And There Were Shepherds. Wilson. (L)		.10

Christmas Services for Sunday School

One Starry Night (L)
The Angels' Serenade (L)
Christmas Echoes (L)
Worship the King (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Bethlehem Chimes (L)
The Gift of Love (L)
'Tis Christmas (L)
The Lord Is Come (L)
Hope of the Ages (L)
Festal Bells (L)
Modern Christmas Carols (L)
Hail to the King (L)
Wonderful Tidings (L)
Prepare Him Room (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

The Light of the World (R)
Brightest and Best (R)
Rosche's Christmas Classics No. 1 (R)
Glad Tidings (R)

Price 8c per copy; 80c per dozen; $6 per hundred.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, NOVEMBER 13, 1924. No. 45.

NOTICE

Since Missionary P. A. Kliewer has left Ashland, Montana, such Sewing Societies who have boxes to send to that station may address the same to Mr. Valdo Petter, Ashland, Montana. If however the boxes are sent per freight the address should read, Mr. Valdo Petter, Forsyth, Montana.

Mrs. P. R. Schroeder,
Sec. Executive Com.

OUR QUADRICENTENNIAL

The summons to a quadricentennial celebration of the founding of our church which was sent out some time ago has met with hearty approval in both Europe and America. In Switzerland the idea of a world conference was gladly taken up and the brethren there declared themselves ready to entertain such a conference in Basel, in the Emmenthal or in the Jura as may seem best.

The West-Prussian Conference in its meeting of July 2, 1924 at Kalthof, upon motion of Lic. Theol. E. Handiges took the following position to the ideas presented in the original appeal. (1) "Simple celebrations should be observed in each congregation, and we gladly welcome every endeavor to this end. General Mennonite celebrations should be held only in such places where they may count upon the active support of a live church and where a goodly number could attend, in order that such a meeting might have a good 'sounding-board',—that is, awaken adequate response. Such a place might be Ludwigshafen, or Hamburg, or Berlin, the conference to be held preferably Jan. 25, 1925. Theological faculties should be requested to send representatives. A memorial volume such as suggested is certainly to be welcomed. However, the consensus of opinion at Kalthof was to the effect that what we need is a popular booklet written by Mennonites."

The General Conference of Mennonites in North America has expressed its attitude in the following communication from its secretary Dr. J. R. Thierstein, dated August 18, 1924:

"We greet with approval the suggestion for such a celebration as proposed by the S. German brethren. The following observations indicate our attitude to the points raised in your letter: (1) We are gladly ready to join the movement to make the celebration of Jan. 25 a worthy one, pleasing to God and as worldwide as possible, and are sure that our congregations will heartily participate, whether individually or in groups. (2) We support wholeheartedly the suggestion that this opportunity should be taken to convene a sacred conference where all the Mennonites of the world could gather by delegate representative in their motherland, at their birthplace in Switzerland, and shall make it our concern to see that our conference is represented. (3) We also favor the publication of a Memorial Volume and our conference will not shirk its share of the costs. The cost would, however, probably be largely covered by the sale of the book, even though editions in two or three languages might be necessary.

In publishing such a work we ought to be sure to act on the principle that it is to be a book by Mennonites for Mennonites, but also not neglect to show the world clearly and plainly our definite, immovable, Biblical, foundation.

We believe that for this purpose our own historians should be used as far as possible, since it is the object of the book to express definitely the Mennonite doctrine.

It would also be well to include among the addresses at the conference in Switzerland a presentation of the condition and state of Mennonitism at present in the various lands, particularly since the conference is to call attention to the history of the church.

On such a memorable occasion the question could also be discussed whether we as a group though scattered throughout the world, could not undertake some work in common, in order to strengthen ourselves by means of a more conscious cooperation and community of effort?

The essence of the written and oral expressions of opinion that have reached us may be summarized thus:

(1) The thought of a widespread, simple, worshipful commemoration on the 25th of Jan. has everywhere found response. Nothing will likely interfere with its realization. A special invitation to this end will appear in our papers.

(2) The proposal for a meeting of representatives of all the Mennonites of the world has also found universal approval. That this meeting, if at all possible, should take place in Switzerland, has its reason in the fact that Mennonitism is of Swiss origin. Probably Basel is the most suitable place for the meeting. There are two congregations here not far apart. From here also it is not difficult to make excursions to Zurich and the Emmental, the real birthplaces of Mennonitism. If it is not possible to make all the necessary preparations for this great meeting by January 25, it might be postponed perhaps until May. The main point is that a common demonstration by all Mennonites who historically belong together should take place. The exact program will be published later.

(3) For the memorial volume the desire seems to be that our own historians be used. That is our intention, but their number is small. We wanted to unite all the historians who have especially studied the beginnings of Mennonite history in a book which should give the world reliable testimony to the historical character of our church, a fact which still lacks general recognition. It would be well if in addition a small booklet could be produced by Mennonite pen, which could be distributed free in our congregations at their celebrations on Jan. 25th.

Very noteworthy support of the idea of holding a world conference comes from Russia. Bro. Lic. Theol. B. Unruh, Karlsruhe, gave me the information. He received a letter dated August 5, 1924, with a short programmatical sketch of an proposal by Bro. K. A. Wiens, entitled "Proposal for the Founding of a general Mennonite Alliance".

(1) Purpose: Union of all Mennonites and promotion of Mennonitism throughout the world, recognizing always the peculiarities and the complete independence of all directions and shades among the Mennonites.

(2) Means: The press and periodical delegate conferences.

(3) Special Tasks:

a. Internal and external extension of the churches, especially of the scattered small groups.
b. Founding and support of schools of both civil and religious character.
c. Mission work.
d. Colonization and migration.
e. Support.
f. Central office.
g. Central treasury.
h. Directory.

I appreciate these suggestions very much and trust they may be crowned with success.

Chr. Neff,
Weierhof, Palatinate

FROM INDIA

Dear Mission Friends:

The hot season was so tolerable this year that by the help of the Ford we here at Champa were able to do some evangelistic work even at this time. As far as the villagers are concerned it is not a bad time because they do not have much work at this season.

So quite regularly at 6:30 in the morning we would sally forth and drive to a couple of villages. Usually we could get back by 10 to 10:30, that is, before the greatest heat of the day. One day it was cloudy and we made a full day of it, going to six villages that were quite far away in the jungle. I always took with me four or five men to assist in preaching and singing, and, if perchance we came to a dry sandy river bed, they could help push the machine through. I have found a little extra man-power a very convenient and successful first aid for short stretches of deep sand.

When we would come into a village the Ford, of course, was such a novelty that everybody came out to see it, but we were also happy to see that when we began to sing and preach, usually all the people except the smaller children would give their attention to us. It was another indication and encouragement to us that there is a certain hunger for something better. Invariably we were also able to sell some Scriptures.

At one village, where we found only a very few people at home, one man said even before we began to preach: "I heard you speak at such and such a bazaar and my heart said that I would like to hear more of this message." At the same place, when one man was preaching, a woman called from behind her wall: "Where can I find this One of Whom you tell?"

One day we went to a village whose head-man is a brahman and a very learned man, and we were wondering what kind of a reception we would have. Years ago when Brother Penner had first gone there this man had ordered him to get out. Later, however, he became a good friend. It so happened that we were received very kindly and were invited to preach. The headman himself first gave a lecture on what he conceived to be truth. Of course his talk was not Christian, but neither was it antagonistic. When we sang a song the theme of which is very much the same as, "Take the Name of Jesus with You," he said: "If you would say God instead of Jesus the song would be perfectly correct."

Preaching at some of the bazaars has been very encouraging. As the motor car would come to a standstill near the edge of the bazaar, perhaps in the shade of a large Mangoe or Banyan tree, the crowd closed in about us in a dense mass. Then we laid back the top of the car, and in this way the machine became an excellent raised platform for us from which we could see all and all could see and hear us. There would be five or six of us to preach and testify (some even talking more than once) and between each talk a song. Thus we have frequently spent a solid two hours in which the crowd around us remained packed. Perhaps some individuals would leave, but others were there to take their place.

An Indian bazaar is a very interesting thing. As you approach it you are reminded very much of a swarm of bees. There are hundreds of men and women, and in some bazaars thousands, gathered in an open space. All have come with their baskets or bundles, some to sell their wares, others to buy. And if you linger till evening you will notice that imperceptibly the bazaar vanishes. The Indians, therefore, have this fitting expression that the bazaar "flies away". So when we go to preach at bazaars we have to get there at the right time. One bazaar near the edge of the jungle "flies away" at 4 P. M. because the people come from far away and are afraid to be out after dark. One day here in the Champa bazaar as one man was preaching and the sun was getting rather low, all at once I noticed that there was not one person listening to him—every one had slipped away. So he simply had to stop in the middle of his sentence, so to say. Our men, therefore, many times use the bazaar as an illustration of the transitoriness of our life, and it does very fittingly illustrate the text: "Behold, now is the acceptable time; behold, now is the day of salvation."

Dear friends at home, please uphold us with your prayers, because in a large way surely **now** is the acceptable time, the golden opportunity, to tell the Word here in India, and in China likewise, and in many other places as well.

Very sincerely yours,

F. J. Isaac.

CORRESPONDENCE

Lind, Wash., Nov. 2-24. Dear readers of the Mennonite:—On September 21, we had the pleasure of hearing a sermon by Rev. Paul Schrag of Soap Lake.

Rev. C. Rhea of Los Angeles, California, gave an inspiring sermon, October 5th. Rev. King has been giving a series of lectures, pertaining to Mennonite history.

The crop conditions this year were poor, the yield was from nothing to ten bushels to the acre.

At the present, weather conditions are ideal, with several good rains, which makes the prospects for next year look good.

The choir is practicing for a Christmas cantata, and the program committee are busy practicing the little ones for the Christmas program.

Corr.

Bergtal Mennonite Church, Pawnee Rock, Kansas, Oct. 27, 1924. Dear readers:—Just a few lines from our church. We are still having ideal weather for this time of the year. Wheat fields are greening up in fine shape. All other vegetation, however, is slowly fading away. I wonder how it is with the readers of this paper. Do we, too, feel that it might be "fall-time" for some of us, or do we go on as though we would live forever? Dr. Gray says, "always live today as if it were your last day."

Several from our number went out west to New Port, Washington, where some of our Mennonites from Russia, United States and Canada are finding new homes. Those going from here were Rev. J. B. Schmidt, J. D. Schmidt, H. D. Schmidt and S. P. Smith.

During the absence of our minister, Rev. C. E. Krehbiel was called upon to fill the pulpit Sunday, October 12. Bro. Krehbiel preached, gave us very inspiring sermons in the morning and afternoon. In the evening he told us about his experiences in "Relief Work" while in Russia. May God forbid the like to happen again. During the summer three deaths have occurred here. Elder P. H. Dirks passed to his reward during the month of August, having served our church about thirty years. The year-old son of Mr. and Mrs. Nathan Dirks died also in August. While the infant son of Mr. and Mrs. G. P. Smith died in September.

With greetings,

Corr.

THE CRUSADE TO END WAR —WHAT TO DO ABOUT IT

By Sidney L. Gulick
(Secretary of Federal Council's Commission on International Justice and Good-Will)

The recurrence of Armistice Day again raises the question, "What is to be done in order to end war?" Mere denunciation of war will not end it. Descriptions of the horrors, costs, cruelty, injustices, sufferings, futility, and even of the sins of war will not abolish it. As well expect denunciations to stop the various ravages of the periodic floods of some mighty river. Only great feats of engineering skill can control raging waters in flood time. Dikes strong and well placed must be built to keep them in their proper channel. This is a world of cause and effect. If we really want to end war, and if we are sensible men and women, we will deal with the causes of war. As well expect a huge powder magazine to refuse to explode when the lighted fuse reaches the powder, as to suppose that wars can be stopped while the causes of war have been allowed to work freely.

Wars are not like floods, tornadoes and earthquakes, natural events over which men have no control. Wars spring from states of mind of peoples and nations. War-psychology brings war preparation and ultimately war. Great national injustices, wrongs, misunderstandings and misinformation, national arrogance, greed and selfishness, thoughtless or willful deeds of high officials, national policies of aggression and oppression, the general belief that "we" are always right, "they" are always wrong, "we" are a superior people and "they" inferior, and the popular assumption that really difficult disputes between peoples can and must be settled by appeal to brute force—these are the fundamental causes of war.

If war, therefore, is to be ended, in some way a new psychology must be instilled into the mental processes of millions of men in many nations. Whole peoples must learn to think peace and to will peace. When difficult disputes arise, nations must naturally assume that resort will be had to judicial processes or to arbitration. They must be ready to think that "we" may perhaps be wrong or at least partly wrong, and "they" right or partly right. There must develop among many nations the desire to be fair to each other.

Nations must also recognize that a new world has come upon us in which absolute independence, unlimited sovereignty and complete self-sufficiency are no longer possible; that instead of each nation living only for itself, the lives and interests of all are so intertwined that they must live for each other; that only by mutual help can each reach its own best and highest aims. National desire for international cooperation n all knds of endeavor must take the place of fierce rivalry and mutually destructive competition. Entire nations must discover that even in such questions as national security and honor, international justice and economic opportunity, the nations can more surely achieve their legitimate ambitions when they cooperate than when they seek these ends independently, by their own right arms.

The real question, therefore, in the program for the abolition of war, is how this new peace-psychology can be created and made powerful in each nation. To be very concrete, how can it be created here in America? Evidently it is a stupendous task. Nothing less than a crusading spirit can furnish the enthusiasm to put the program through. But the crusader must be directed by sanity, and they must work together. And there must be wise leaders, great engineers in human undertakings, creative minds producing constructive measures of many kinds, all looking to the ultimate goal—the complete outlawry of war as a legitimate and accepted method for settling disputes between nations.

In this short article we wish to ask merely this: What can I do about it? What can a single individual man or woman with no official position in national life, or even in a community, do really to help in the campaign to end war? This is the practical question which millions of earnest citizens are asking themselves.

The first thing is of course to get some suggestive book or pamphlet and inform yourself. Find out what constructive proposals have been made for ending war. What, for instance, is meant by the outlawry of war? What is the World Court of Justice and how is it working? How about the League of Nations? What is it doing? What are some of the disputes that make disarmament difficult? Just what is the dispute between America and Japan? Is there some way of meeting the just demands of both nations? Get acquainted with the constructive proposals—the great dikes in process of building for controlling the raging floods of human passions and national ambitions. Familiarize yourself with the machinery and the levers for turning the causes that easily lead to conflict into efforts for the common good. Learn the facts regarding plans for outlawing war, for building up real international courts of justice, for securing cooperation between nations in matters of national safety, justice and honor.

When you know the facts, then you can talk about them. Talk to your friends and neighbors; help to get them interested and informed. This is the way to help create public opinion.

But there are also other ways in which you can aid. Talk to your pastor. Tell him how much interested you are in the question, and that you want to help. Suggest how important it is for your church as a church to take its part in the drive to end war. Ask him to preach about it. Tell him that in your belief the Church is not doing its full work in proclaiming the Gospel and in establishing the Kingdom of God, unless it puts itself on record and seeks to teach all its members on the question of war and peace. You might suggest that the Church as a church ought to adopt a peace plank as a part of its working creed and a peace program as a part of its regular work; that, as a church, it should make a regular contribution in support of the anti-war crusade.

You do not need to say this all at once of course. As suitable opportunity offered you might also suggest the hope that all the churches of the city might get together and work together in the educational campaign; that at least once or twice each year great public meetings might be held on this subject, when outstanding national speakers might be secured. Let your pastor know your personal thought on such matters as these.

Urge him to start study classes in the Sunday school. The various adult groups of men and women can give time to the study of these questions. Suggest the formation of a Church Committee on International Good-will, to help him in this part of the church work. This Committee might well include an officer or two of the church, two or three leading members of the congregation—both men and women, and some young people from the Sunday school and the young people's societies.

The Church Committee may be

(Continued on Page 4)

REPORT OF THE EDUCATIONAL COMMITTEE OF THE MIDDLE DISTRICT CONFERENCE

The Educational Committee has to do with the work of the Sunday Schools of the Middle District Conference. It might also include other Christian Educational agencies in our Conference, such as the Daily Vacation Bible Schools, Religious Day Schools and Catechetical Instruction. It is the intention of the committee to enlarge its work by another year. Thirteen of the fifteen Sunday schools responded to report blanks sent out. A partial report was received from the remaining two schools, such as enrolment and contributions. What follows is the grand total in the reports:

Number of Scholars	4449
Number of Officers and Teachers	368
Schools keeping an enrollment record for each scholar	15
Schools keeping an attendance record for each scholar	15
Number enrolled in Children's Division (Ages 4-12)	938
Number enrolled in Young People's Division (Ages 13-24)	808
Number enrolled in Adult Division (Ages 25 up)	1859
Per cent. of atterdance	70
Number of Cradle Roll members	227
Number of Home Department members	223
Number of organized Young People's classes	31
Number of organized Adult classes	14
Number of Teacher Training classes during the past year	7
Teachers attending a Community Training School	4
Number of Schools graded	9
Amount contributed to Missions and Benevolences during past year	$4088.17
Number of Schools giving reguar Temperance Instruction	10
Schools (or churches) maintaining a Catechetical (or pastor's) class	11
Number of members of the Schools added to the church by baptism	127
Workers' Conferences regularly held	10
Number of Schools represented at the S. S. Convention of the Middle District Conference	15
Number of Schools contributing to the Sunday school work of the conference	12

A SUNDAY SCHOOL STANDARD

For the Sunday Schools of the Middle District Conference of the Mennonites of North America

(Adopted by the Conference at the Session of 1922)

Figures in parenthesis indicate the number of points awarded when the school includes the service as a part of its program.

A school including all ten points (100%) is a Standard School.

I. (5) A Cradle Roll.
(5) A working Home Department.
II. (5) Organized Class or Classes in the Young People's Department.
(5) Organized Class or Classes in the Adult Department.
III. (10) A Teacher Training Class or student pursuing regular courses in Teacher Training.
IV. (5) Graded Organization in the following Departments:
Children's Division. Ages 4-12 (or 11).
Young People's Division. Ages 13 (or 12)—24.
Adult Division. Ages 25 up.
including regular promotions.
(5) Graded Instruction. Instruction adapted to pupils of each age.
V. (5) Regular Missionary Instruction from platform and in classes.
(5) Regular Missionary Offerings. (Monthly or Quarterly).
VI. (10) Regular Temperance Instruction.
VII. (10) Definite Decision for Christ urged through a Catchetical Class or other methods.
VIII. (10) Workers' Conference Regularly Held. (Monthly or Quarterly.)
A meeting of the officers and teachers to consider the problems of the School.
IX. (2) A Definite written Enrollment for each Scholar.
(3) A Personal Record of Attendance for each Scholar.
(5) The Average Attendance not less than 70% of the Total Enrollment.
X. (5) A yearly Report to the Middle District Conference.
(5) A yearly Offering for the Sunday School work of the Conference.

The following is a statistical report of how the Sunday Schools of the conference are rated, those which have reached the standard and those which have approximated it:

Name	1a	1b	2a	2b	3	4a	4b	5a	5b	6	7	8	9a	9b	9c	10a	10b	Per cent.
Trenton	5	5	5	5	10	3	2		5	5	10	10	2	3		5	5	78
Donnellson	5	5	5	5	10	5	5	5	5	10	10	10	2	3		5	5	95
Noble	5	5	5	5	10	5	5	5	5	10	10	10	2	3	5	5	5	100
Fortuna			5				5		5		10		2	3	5	5	5	45
Summerfield	5					5	5		5		10	10	2	3		5	5	55
Dalton	5		5	5		5	5	5	5	10	10	10	2	3		5	5	75
Berne	5	5	5	5	10	5	5	5	5	10	10	10	2	3	5	5	5	100
St. John			5			5	5		5		10				5	5	5	45
Pulaski	5									10			2	3		5	5	30
Bluffton, F. M.	5	5	5	5	10	5	5	5	5	10	10	10	2	3	3	5		93
Chicago	5	5	5		10			5	5	10	10	10	2	3	3	5	5	83
Grace, Pandora	5		5	5		5	5	5	5	10	10		2	3		5	5	65
Wadsworth	5		5	5	10			5	5	10	10		2	3	3	5	5	73
Ebenezer*																		
Wayland*																		

*No full report received.

The question was asked whether the regular temperance lessons as outlined in the Uniform Lesson Helps, are counted toward "regular temperance instruction" as indicated in the standard. It is generally considered that temperance talks before the whole Sunday school by the Temperance Superintendent or some one else, is also necessary to meet the requirement of Number VI in the Standard. However, the secretary was liberal in giving the doubtful Sunday schools credit for No. VI in that no explanation had been given heretofore.

Respectfully submitted,

L. L. Miller, Secretary.

FINANCIAL REPORT OF THE EDUCATION COMMITTEE

Receipts

Cash on hand, January 1, 1923	$ 67.81
First Mennonite Sunday School	5.00
Grace Mennonite Sunday School	10.00
Apostolic Mennonite Sunday School	2.50
Zion Mennonite Surday School	3.72
First Mennonite Sunday School	15.00
Pulaski Mennonite Sunday School	5.00
St. John's Mennonite Sunday School	6.00
Summerfied Mennonite Surday School	7.08
Bethel Mennonite Sunday School	3.70
Salem Mennonite Sunday School	3.75
Eicher Mennonite Sunday School	5.00
Wadsworth Mennonite Sunday School	3.40
Total Receipts	$138.96

Expenditures

Stamps and envelopes	.50
Balance on hand	$138.46

Respectfully submitted,

L. L. Miller, Secretary.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Time and again the question arises: "Has the Mennonite church a future? There are several reasons for this question. In the first place, when compared with other denominations, we are but a handful. The small membership of the church also indicates that congregations are small and therefore in neither national or local affairs is it possible for the church to make a great impression upon the public mind or to undertake a task of great magnitude? In the next place, Mennonites are scattered. From the heart of Asia to the mountain fastnessesofthe Mexico Valleys or the Prairies of Western Canada is quite a jump, not to mention the various Mennonite settlements located over half of the United States. Mennonites are pretty much of the same blood tracing an ancestry back to Holland and Switzerland of Reformation times. This is both an advantage and a disadvantage. It keeps them in close relations with one another and it also leads them to deal with one another with the brutal candor of near relations. That Mennonites are very much divided among themselves is a glaring weakness. We attribute this state of disunity to an independent spirit when it comes to thinking and giving expression to religious ideas, but the singular thing is that, with all our many divisions, there still remains such a striking likeness in life and teaching among Mennonites the world over. To some the common use of the German language, as it continues today, is a source of irritation, to others it is a mark of strength, because through it Mennonites may remain in vital relation the world over and their literature is available wherever they are. Again, Mennonites regard their conferences from two extremes. Some think they are assuming entirely too much power while others feel that they have not enough power to make their actions effective. Between those thinking conferences dangerous and those who regret that they have no teeth there are various shades of opinions. We hear so much said about things Mennonite that should have the loyal support of Mennonites that it amazes us to note that the most bitter, the most determined opposition and the most energetic discrediting of Mennonite institutions, supported by Mennonite dollars and directed by Mennonite leaders come from Mennonites who very frequently get the ear and the sympathy of their brethren.

We are not looking on the dark side of things in this our endeavor to analyze the situation of our church today with regards to its future, but we are noting things as they are with the object of saying that, in spite of them, the Mennonite church does have a future. We are not anxious to become big just for the sake of bigness. Bigness and greatness are two vastly different things. The smallness of our number increases relatively in influence because we are scattered. Differences that make living in the same house difficult are annoying but they, at least, portray a sincerity that will not compromise even on small and insignificant matters. Institutions that can survive the acid test of opposition, as ours have been compe'led to do, demonstrate by their survival that they are worth-while and fitted for the difficult tasks they essay to take upon themselves.

In January we will celebrate the 400th Anniversity of our church. Having survived four centuries it seems silly to entertain the question: Has it a future? During these four centuries some of the things for which Mennonites had to die have found acceptance as being reasonable and true. We believe that the future needs us and that we have a message and an inspiration to offer the Christian world in the years to come. Surely our testimony against war, our attitude against the union of church and state, our insistance upon the right of every individual to interpret Scripture as the Holy Spirit directs are matters which, if the church is to be true to its Christ, must be commonly accepted by all Christians.

SUNDAY SCHOOL PROGRESS IN THE PHILIPPINES

It was in 1911 that the late Dr. Frank L. Brown of the World's Sunday School Association visited the Philippines. This marked the beginning of a specialized program of Sunday school work. The Philippine Islands Sunday School Union, organized at that time in connection with the first National Convention, is the fitting monument of Dr. Brown's visit. His was the guiding hand that brought the Union into being, which through the years has meant so much for the constructive work of the Kingdom in those islands.

Today it stands as a great unifying agency, Methodists, Presbyterians, Baptists, United Brethren, Disciples and Congregationalsists joining together in one common task, the conservation of the spiritual resources of the nation as represented in its childhood. The numerical strength of this Sunday school army stands today as follows: 1,015 Sunday schools, 4,814 officers and teachers, and 65,590 enrollment. Leaders are being trained through standard courses in Seminaries and Bible Training Schools, Institutes, Schools of Methods, Church Classes and by Correspondence. Nearly 500 are enrolled in these courses, the work all being done in English.

The Daily Vacation Bible School Movement has recently taken root in the Philippines and is full of promise. The following letter has been received from one of the missionaries by Rev. A. L. Ryan, General Secretary of the Philippine Islands Sunday School Union. This represents the work in one Province and is typical: "We have just finished our second year of effort in Vacation Bible Schools. It seems to me that there are boundless opportunities and a most fruitful field in this kind of work. Reports have come in from ten schools. The eurollment is between eight and nine hundred. In every school we had trained pastors and deaconesses. What has been very gratifying has been the large number of good volunteer teachers who have offered themselves for this task. Teachers of the public schools and college students have volunteered. Nearly sixty teachers assisted. The course was simple and arranged for primary, junior, intermediate and senior grades with night classes for adults. Songs, memory work and games proved popular activities. Nearly all schools had closing exercises with drama work included."

Other phases of Sunday school work are receiving commensurate emphasis. One of the missionaries wrote Mr. Ryan the other day, "The work of the Sunday School Union constitutes one of the finest pieces of missionary endeavor in the Orient. I hope our folks in the states will grant you a larger budget. The present budget is not commensurate with either the program or the fundamental needs of the islands."

THE CRUSADE TO END WAR

(Continued from page 3)

asked to be responsible for finding the best books on the problem of outlawing war and establishing a world-peace system. It may see that these books are placed in the Sunday school library and are so advertised to all church members as to be widely read.

This Church Committee may also urge the public library to have a shelf of these books easily accessible to readers. It may arrange for pageants and concerts and lectures dealing with these questions. It may promote the formation of similar committees in neighboring churches. When several churches have such committees they may join in holding big public rallies on world questions once or twice a year. This committee will be the connecting link between the local church and the national agencies of the churches for carrying on the crusade to substitute law for war.

The point I wish to make absolutely clear is this. One wide-awake, consecrated, intelligent, resourceful individual in each church can accomplish wonders if he has faith and will really do what he can along the lines suggested above.

William B. Harvey, chairman of the Continuation Committee, has issued a call for a meeting to be held in the Friend's Meeting House, 12th St., below Market St., Philadelphia, Nov. 19th at 3 p. m. The purpose of the meeting is to appraise, so far as possible, the results of the Bluffton, O., Peace Conference, held in the summer of 1922, and to consider present responsibilities and opportunities as religious leaders in effective peace work.

Members of the C. E. Society of Grace Church. Pandora, Ohio, entertained students of Bluffton College living in Ropp Hall at a dinner given in the basement of the church on Nov. 2. Autos met the students at dormitories and conveyed them to the church and return.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Graduates from "Thoroughly Furnished Course:" Edith Wiest, Wilhelmina Kuyf, Emma M. Kratz, Irene Wiest, Irving Hunsberger, John G. Hunsberger, Earl Kremer.—First Church, Philadelphia.

* * *

The S. S. and Y. P. Committee is sending out letters to the presidents of the C. E. societies urging that the campaign for new subscribers of The Mennonite and Der Bundesbote be solicited by the young people. In case you did not get one of the circulars, please report to The Sower or any committee member or to your District Secretary. Last year we gained about 250 new readers with your cooperation and this year we feel sure there will be more, because the campaign is to be more general.

* * *

Who among the young people in your church will take the lead in organizing a class in Mennonite history for your pastor or some one else to teach from now till the 400th Anniversary of the Mennonite church will be celebrated throughout the world on Jan. 25, 1925? Start at once.

* * *

Rev. J. M. Regier was in Kanass lately and took Mrs. Regier and the children who had spent some time here with relatives back to Pandora, O., with him.

* * *

During the month of November revival meeting will be held in Newton, Kansas. Almost all of the churches are dispensing with their Sunday morning services and joining in the union meetings.

* * *

Rev. H. T. Unruh of the Halstead Mennonite church is on the State Sunday school committee of Kansas.

* * *

A sad home-coming for Carl C. Krehbiel and his three little daughters all under six. He and his family had gone from Moundridge, Kansas, some weeks ago to visit Mrs. Krehbiel's mother, Mrs. A. C. Eymann, at Reedley, Calif., and there Mrs. Krehbiel became ill and now lies buried!

BETHEL COLLEGE CHURCH, NEWTON, KANSAS

Organization for 1924

Pastor, J. W. Kliewer; Deacons, C. E. Krehbiel, G. A. Haury, Sr., R. S. Haury; Secretary, P. J. Wedel; Treasurer, J. J. Ediger; S. S. Committee—Supt., G. A. Haury, Jr., Asst. Supt., E. W. Penner, J. E. Linscheid, Sec., Mrs. R. A. Goerz, Mrs. J. M. Suderman, J. W. Kliewer, (ex officio); Bible School Committee—Chairman, P. J. Wedel, Sec.-Treas., Mrs. D. H. Richert, J. J. Ediger, Mrs. C. E. Krehbiel, J. M. Suderman; Social Committee, Florence Haury, Harold Goerz, Selma Schmidt, Mrs. J. H. Enns, Mrs. W. A. Schroeder, W. J. Rich; Budget Committee, H. Dirks, P. J. Wedel, R. A. Goerz, J. E. Regier, J. J. Ediger, (ex officio); Senior C. E.—Pres., Ed. Langenwalter, Sec., Martha Voth, Treas., Karl Kliewer; Junior C. E.—Supt, Mrs. J. M. Suderman, Asst. Supt., Willis Rich, Pres., Paul Kliewer, Vice-Pres., Mildred Haury, Sec., Anna Marie Haury, Treas., John Enns; Mission Society—Pres., Mrs. G. A. Haury, Sec., Mrs. E. B. Wedel; Treas., Mrs. J. H. Penner; Choir Leader, W. H. Hohman; Ushers (head) J. E. Regier, W. A. Schroeder, P. C. Loewen, Benjamin Frey, Bernhard Enns, Theodore Harms.

CHAPEL TALK 11

True Manhood

Many years ago a young man received the words: "Shew thyself a man", as the farewell message from his father who was a great man of God. These words come as a challenge to all young men and women today. Do we dare to be real men and women? Or, do we dare not to be? How can we dare the latter! It is cowardly and dangerous business.

But do we know what it means to be a real man and woman? This is a question which every young person must face, so let us see what the answer may chance to be. We say: to be a man means to be all that God intends us to be. But what is God's intention for us? This depends on the faculties with which He has endowed us and what they enable us to be, for God expects no more nor less of us than our abilities justify. To answer the question then, what it means to be a real man and woman we must analyze our faculties and see how God intended us to use them.

First of all God has endowed us with **life**, the purpose of which is to live for the higher and not for the lower things of life. We are to use it to live in fellowship with God; anything less is a misuse thereof. We are to use our limited amount of life to gain more life, and we gain more only by giving life. We are not real men and women until we use our life in this way.

God has given us a **body** which is to be the instrument of the life that inhabits it. Through it life expresses itself and is to attain the purpose of its existence. Our body should be considered holy and sacred because it is the dwelling place not only of our spirit, but the Spirit of God, which should dwell in us and because God Himself inhabited a human body in Christ. The body and spirit are so closely connected that one determines the other. The possibilities of the spirit depend on those of the body. For this reason the body should be kept in the best state of health possible. Health depends on the temperate use of the body, cleanliness and purity from all defilement. This use and care of the body is necessary to be a man.

Now let us look at some of the more specific faculties of both the body and spirit. There is the faculty of **hearing**. What is the manly use of it? Notice that this is one of the intake or receiving avenues. Some of our faculties are merely for the purpose of receiving, others for giving or expressing ourselves, and still others that are for both. Our sense of hearing should be used to listen to the voice of God as it comes to us through nature, through the men and women of God, through His Word from the Bible or the pulpit, and finally through our conscience. We ought to listen to the truth no matter from what source it comes to us. We should not listen to the untruth, to cheap and impure stories or speech. Use hearing to listen to good and uplifting song and music. Such is the God intended use of this faculty.

Our **eyes** or sight is another almost entirely intake avenue. We receive through them, but give out or express ourselves very little if any. To be a man we must use our eyes to look at the beautiful in nature and in the lives of people. To look at the beautiful characters and deeds that are all about us. To look at God and behold Him in all His beauty and glory. We ought always look for new, better and greater things. Look for opportunities to do good. Be on the lookout to avoid dangers, faults and mistakes. We ought to try to see straight, see things and facts as they are. See life as it is and ought to be. We ought not look at the impure and ugly, they ruin our vision and where there is no true vision the people perish. Are we men in the use of this faculty?

As the ear and eyes represent intaking faculties, so speech or our **voice** is a purely expressional one. Through our voice we are to give not things, but ourselves to others. It is probably the most important means of giving we have. We should use it to speak the message of God to man; to speak the truth and nothing but the truth; to speak for the cause of right and justice; to speak against wrong and injustice. Our voice in song should sing only that which is becoming to a real man and woman and which is a praise and honor to God. We ought not to use our lips for gossip, for profanity, for slander, or for unkind, harsh and cruel words, but rather for kind, gentle, and loving words. It is of greatest importance that we control this member or faculty. James realized this when he said: "The tongue is a fire, a world of iniquity—it defileth the whole body, and setteth on fire the whole course of nature." With our tongue we can set on fire the life of the home, the community or of the whole world. "If a man offend not in word, the same is a perfect man."

Our **hands** represent another expressional faculty. With them we are to express ourselves, make useful things, do good and beautiful deeds, lend a helping hand, reach out a hand of welcome. To make things that are detrimental and destructive to mankind is indeed a bad and wrong use of our hands. The seriousness of this Jesus indicated when He said, If your hand causes you to do wrong, cut it off. It is better to be without the hand than to use it in the wrong way. Are we showing ourselves men and women in the use of our hands?

If such is the manly use of our hands how should we use our **feet**? What is their true purpose and use? They are a means of expression and transportation. They ought to lead us in the paths of love, service, righteousness, justice and duty. We should use them to follow Jesus, and walk in His footsteps as He went about doing good. Use our feet to go to such places only where we know Christ can go with us. Use them to go to church, Sunday school, C. E., and to places of honest and upright labor. To be a man in the fullest sense we ought to stay away from all places and paths of life that are impure and degrading.

Now we come to a more spiritual faculty of man, namely, the **mind**. Through it we both receive and give. It is through it that man most of all partakes of the divine or finds himself in God's image. In a certain sense it is the most important part of man. If we control it we control many of the other faculties. It is probably the most powerful faculty man has. It represents the most destructive and most constructive force in the world. How important that we use it rightly! The purpose of our mind is to think, to learn, and to know. To think wise and noble thoughts, to think God's thoughts after Him, to think the truth or as Paul puts it, to think upon whatsoever is true, honest, just, pure, lovely, and of **good** report. To learn and study the Word of God, the Sunday school lesson, and all the great lessons of life that God the Great Teacher of humanity is trying to teach us. It is through our minds that we ought to know and understand God and His creation, man and the world in as far as we can and by all the foregoing crowd out impure and evil thoughts.

Our **will** is another spiritual faculty of greatest significance. In a way it determines our destiny even more than the mind. It determines the use of all our other gifts, whether we will use them in the right or wrong, good or bad, way. Control the will and you control the whole person. What is the God-intended purpose and use of our wills? The poet answers well when he says: "Our wills are ours, we know not how; our wills are ours, to make them thine." Our greatest task is to bring our will, which is a free-will into harmony with the divine will. We do this when we choose and will to do the right and the best we know. "He that willeth to do shall know." We ought to make our will good and strong so that it will not side-step the path of duty and right.

Finally, to be a man depends upon the use of our **heart**. The heart is the symbol of love, sympathy and desire. In this sense we may say that the heart controls the will and through the will all other faculties. We usually will to do and be that which we love and desire. Therefore, if our heart is right, all else will be right. All of the faculties are, however, more or less interdependent.

Such then are the God-intended uses of all our faculties. We are real men and women if we can say: "Take my life, body, ears, eyes, lips, hands, feet, mind, will and heart, and let them be, consecrated, Lord, to Thee, and then not only say this but use them accordingly.

P. E. Frantz.

"If ye love Me, keep My commandments."

WAITING ON GOD

The Almighty One

Andrew Murray

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Is. 40:31).

Waiting always partakes of the character of our thoughts of the one on whom we wait. Our waiting on God will depend greatly on our faith of what He is. In our text we have the close of a passage in which God reveals Himself as the Everlasting and Almighty One. It is as that revelation enters our soul that the waiting will become the spontaneous expression of what we know Him to be—a God altogether most worthy to be waited upon.

Listen to the words: "Why sayest thou, O Jacob, * * My way is hid from the Lord?" Why speakest thou as if God doth not hear or help?

"Hast thou not known? Hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" So far from it, "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths"—"the glory of young men is their strength"—"even the youths shall faint, * * and the young men shall utterly fall": all that is accounted strong with man shall come to naught. "BUT they that wait upon the Lord," on the Everlasting One, who fainteth not, neither is weary, they "shall renew their strength; they shall mount up with wings as eagles; they shall run, and",—listen now, they shall be strong with the strength of God, even as He shall "not be weary; and they shall walk, and", even as He, "not faint."

Yes, "They shall mount up with wings as eagles." You know what eagles' wings mean. The eagle is the king of birds, it soars the highest into the heavens. Believers are to live a Heavenly life, in the very Presence and Love and Joy of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given.

You know how the eagles' wings are obtained. Only in one way—by the eagle birth. You are born of God. You have the eagles' wings. You may not have known it: you may not have used them; but God can and will teach you to use them.

You know how the eagles are taught the use of their wings. See yonder cliff rising a thousand feet out of the sea. See high up a ledge on the rock, where there is an eagle's nest with its treasure of two young eaglets. See the mother bird come and stir up her nest, and with her beak push the timid birds over the precipice. See how they flutter and fall and sink toward the depth. See how she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" (Deut. 32:11), and so, as they ride upon her wings, brings them to a place of safety. And so she does once and again, each time casting them out over the precipice, and then again taking and carrying them. "So the Lord alone did lead him." Yes, the instinct of that eagle mother was God's gift, a single ray of love in which the Almighty trains His people to mount as on eagles' wings.

He stirs up your nest. He disappoints your hopes. He brings down your confidence. He makes you fear and tremble, as all your strength fails, and you feel utterly weary and helpless. And all the while He is spreading His strong wings for you to rest your weakness on, and offering His everlasting Creator-strength to work in you. And all He asks is that you should sink down in your weariness and wait upon Him; and allow Him in His Jehovah-strength to carry you as you ride upon the wings of His Omnipotence.

Dear child of God! I pray you, lift up your eyes, and behold your God! Listen to Him who saith that He fainteth not, neither is weary, who promiseth that you too shall not faint or be weary, who asketh naught but this one thing, that you wait on Him. And let your answer be, With such a God, so mighty, so faithful, so tender.

"My soul, wait thou only upon God!"—Triumphs of Faith.

GRADED SUNDAY SCHOOL WORK IN HOLLAND

Not only in the English-speaking countries and their colonies are the graded methods known in Sunday school work but they have also been introduced in Holland. Though there are many difficulties to be overcome the principles of graded teaching are spreading all over that country. In 1913 the first building for children's services only, called the Children's Chapel, was erected in Maarsen. In the same city there is a training school for teachers similar to the one in Westhill, England. This is the first institution of the kind in Holland. Another Children's Chapel was opened in Bussum in 1921. These two places, Maarsen and Bussum, are now the centres of work for the primary, junior and adolescent scholars. In about ten other places graded Sunday school work has been taken up. As there are no graded courses of lessons in Dutch, those written by Miss Emily Huntley of England have been translated and adapted for the basis of work in Holland. A Dutch translation of Rev. Carey Bonner's "Child Songs" is used in all the grades and special stress is placed on the worship, particularly with the older children.

THE C. E. TOPIC

Nov. 23

Stewardship: Our Time and Service for Christ

Jere. 1:4-10; Matt. 4:18; Eph. 5:16

(Thanksgiving Meeting)

Some people are in a position to devote their wealth and possessions to the service of the Lord. Those who are fortune enough to be in the possession of money, or property, must always bear in mind that such things are not for themselves alone and that they are only entrusted to them as stewards. The time will surely come when all must give an account of their stewardship. Money in itself is not evil, but the abuse of money, and the things that come under one's control that represent a money value, is a serious crime against God.

Some have talents. These are not given to be used only for one's own satisfaction. The man or woman with talents may be able to do as much good or evil with them as with money. Indeed, the talented person may be a much greater influence for right or wrong that the one who is just rich. A talent cannot always be taken from one, misfortunes need not deprive us of our talents. Having them we have a larger measure of responsibility.

But some of us, some morning, will come to realize that our talents are not very remarkable. Many people have talents that are just as interesting and useful as those we possess and frequently they can use them more effectively than we. The ten-talent person is a marvel, the five-talent person is remarkable, but the world is full of one-talent persons. If God had to depend for His glory on the effectiveness of many talented persons there would be few indeed to serve Him. The fact of the matter is we have very little in talents to offer.

Besides special gifts, or the fortunate posession of means that represent a money value, everyone has included in his stewardship time. Everyone has time, be he or she stupid or brilliant, fortunate or unfortunate. Our lesson today lays emphasis upon time as a stewardship. Time is within the reach of all, it is forced on us. We are born into a sea of time and, whether we will or whether we will not, time in our hands is like clay in the hands of the potter, moulded into something.

Our bodies are the result of how we use our time. If the time needed for rest is wasted they will soon break down and we will have no sound healthy bodies with which to do our part in the world or serve God as He expects that we shall serve Him.

Time is given for learning. It takes many people one-third of their life time to secure the education and training that is necessary for getting them ready for the remaining two-thirds of their lives, and, at that, the time is short. If we waste the time when nature gives us the gift of learning, or devote that time to learning the silly and useless things, we will doom our future to barrenness. If God made it possible for us to stock our minds with the information necessary for giving him the best service and we waste that time, or neglect the opportunities it brings, we will deserve no special consideration at his hands and merit the life of sober regret that follows.

Time has its place. In youth we have opportunity, the ability to learn, to acquire skill, we have a large measure of physical strength, at this period habits are formed that will eventually be our masters. All these things are good if we learn the good, become skilful in worth-while things, devote our strength to tasks that count and cultivate good habits. To the youth time does not seem long. There is a vast future ahead. While he feels so let it be his chief aim to occupy the time he has in a way that will meet with the Master's approval.

Again, time is short. At best man is a short-lived creature. Though our allotted number of years pass the three-score and ten it is but a short journey through life. We want to be "redeeming the time because the days are evil." This means that we must get as much as possible into our time. If we do the work of two men we will only be making up for lost and wasted time and have little to boast about.

As men and women we should not fail to be impressed with the fact that time is uncertain. We know not what the next minute

may mean, therefore we must make the best use of present moments.

THE S. S. LESSON

Nov. 23

The Transfiguration

Luke 9:28-36

Golden Text:—"This is my beloved Son; hear Him. Luke 9: 35.

It was the custom of Jesus to go aside from the world and its cares to have a period of prayer to His Heavenly Father. Every time the Bible mentions His doing this we are reminded of the necessity of doing the same thing. Peter, James and John, were favorite disciples to whom special privileges were given by Jesus. Peter, the natural leader of the disciples and their spokesman, was destined to make this leadership felt over a large part of the world, James was the first of the Apostles to suffer martyrdom and John, the youngest, was to live and testify as an eye-witness long after all the rest of the disciples had been called to their rewards.

It was a glorious privilege that was extended to Peter, James and John to accompany the Lord up one of the "Horns of Hattin" spurs of the snow-capped Mt. Hermon, but with this privilege, as with all other privileges, there goes special responsibility. In future years they would be required to witness, often before unfriendly hearers, what they had seen with their eyes and heard with their ears.

It was night when they ascended the Mount and as in the garden of Gethsemane, their eyes were soon heavy with s'eep. It is indeed fortunate that they were awake to behold this most glorious event in the life of Jesus.

As Jesus prayed "the fashion of His countenance was changed." Prayer changes things. The faces of Moses, of Stephen and others of God's great servants were transformed. Let the thought take hold of us that prayer will change things and we will continue to pray more frequently and with greater earnestness. Does prayer really change things? Can you imagine a nation praying without becoming a changed nation? Could you suppose that the one who earnestly, regularly and with faith commences to pray is a different person from what he had been before?

Two men appeared with Jesus and talked with Him. They were recognized by the disciples as Moses and Elijah. It did not require an introduction to make the disciples know who they were. This being so, it seems to us, there is no reason for worry about recognition of friends in heaven. This recognition will be the most natural and spontaneous.

Why Moses and Elijah? Moses stood as a representation of the law, which under God's direction had been given to Israel. Elijah stood as a representation of the prophets. Jesus was the fulfillment of both law and prophets and here, in the brightness of the Transfiguration all three are brought together within the sight of the men who were to declare the Christ as the Saviour of the world and the fulfillment of the law and the prophets.

The purpose of the Transfiguration was not merely to make an extraordinary display of glory, but it occurred to prepare Jesus for the Great Trial before Him. In a little while He was to go to Jerusalem and suffer death. The two heavenly visitors who came to talk to Him "About His decease which He should accomplish at Jerusalem" were men who had not tasted death as ordinary mortals do. Moses died alone on Mt. Nebo and God buried him so that no man saw him die. Elijah went to heaven in the fiery chariot and did not taste death at all, being translated to the heavenly state. These two by their appearance, came to bring cheer to the Jesus Who had before Him the terrible trial of rejection, death and burial.

The glory which the three half-awake disciples saw, while not at all understood by them then, made its impression upon them so that nothing could hinder them from the whole-hearted service they afterwards gave Jesus. No doubt when James was led out to die at the command of cruel Herod the vision of a Transfiguration cheered him. When the Romans were leading Peter to his death, he could go forward confidently, remembering the experience on Mt. Hermon, and John on Patmos, lingering long after the rest, could find cheer and inspiration in the recollection of this wonderful event.

Peter made a remark to which the Lord gave no answer. It was a good place to be and they were in good company. He was for erecting tabernacles and continuing the stay indefinitely. It was a good place, but not a place to stay. He was here to receive inspirations for greater work and for harder things to meet.

When the cloud overshadowed the disciples they became afraid. They were in the awful presence of God. The voice of God, that acknowledged Jesus as His Son, was heard here for the second time, the first time the voice was heard was at His baptism. Then it gave God's approval to His hitherto blameless life. Now at Transfiguration, after months of public ministry, God's voice is heard in approval once more.

With the raising of the cloud they saw "Jesus only". He stands alone. To have Jesus only is better than to have Moses and Elijah, the law and the prophets.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

Month of October, 1924

For Russia: Anonymous, Whitewater, Kan., $43.20; Gerh. Wiens, Newton, Kan., $49; Jac. P. Hofer, Dalton, S. Dak., $50; Jean J. Thiessen, Chicago, Ill., $2; New Hopedale Ch., Meno, Okla., $45.70; H. D. Penner, Beatrice, Nebr., $10; a Friend, Liberal, Kan., $25; Lena Neuman, Halstead, Kan., $10; Mrs. A. G. Schrag, Cheney, Kan., $10; Bethel Ch., Mt. Lake, Minn., $150; John J. Boese, Vona, Colo., $15; Jubilee Program, Newton, Kan., $364.75; Jac. J. Schmidt, Canton, Kan., $17; Elise Wiebe, Newton, Kan., $10; Mina Warkentin, Newton, Kan., $108; P. D. Voth, Montezuma, Kan., $25; Peter H. Schmidt, Hillsboro, Kan., $40; Dankfest, Bethesda Ch., Henderson, Nebr., $779.92; W. P. Rempel, Pasadena, Calif., $25; John Harder, Whitewater, Kan., $54; Corn. and Anna Jantzen, Plymouth, Nebr., $20; Chr. Wirkler, Los Angeles, Cal., $15; Miss Elisabeth Wirkler, Los Angeles, Cal., $10; Nic. D. Esau, Buhler, Kan., $22; John K. Regier, Buhler, Kan., $17; Anonymous, Hillsboro, Kan., $275; Rev. C. H. Regier, Elbing, Kan., $100; John J. Langemann, Elbing, Kan., $200; Fred Comara, Schwenksville, Pa., $5; Bergtal Ch., Pawnee Rock, Kan., $27.80; Bethania Ch., Freeman, S. D., $45.35; Henry Riesen, Newton, Kan., $37.80; S. B. Latschaw, Bally, Pa., $100; Sewing Soc., Butterfield, Minn., $30; Sichar Ch., Cordell, Okla., $20.39; Anonymous, Freeman, S. D., $25; C. J. Dirks, Greensburg, Kan., $25; Bethel Ch., Mt. Lake, Minn., $205.65; Bethel S. S., Mt. Lake, Minn., $100; Jubilaeum der Schweizer Gemeinden, Moundridge, Kan., $385; Kidron Congr., Taloga, Okla., $7.70; John Epp, Whitewater, Kan., $54; P. D. Harder, Canada, $2.50; Zion Congr., Dallas, Oreg., $60.

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For Mexico: Rev. P. H. Unruh, Collector, Goessel, Kan., $25; P. H. Unruh, Collector, Goessel, Kan., $26; P. H. Unruh, Collector, Goessel, Kan., $110; S. H., Newton, Kan., $5; P. H. Unruh, Collector, Goessel, Kan., $22; P. H. Unruh, Coll., Goessel, Kan., $166.25; Goessel Menn. Ch., Goessel, Kan., $28.75; a Friend, Liberal, Kan., $25; Lena Neuman, Halstead, Kan., $2; P. H. Unruh, Coll., Goessel, Kan., $35.50; Rev. J. M. Suderman, Treas., Newton, Kan., $1,763.03; Jubilee Program, Newton, Kan., $295.40; P. H. Unruh, Coll., Goessel, Kan., $83; Elise Wiebe, Newton, Kan., $10; Fred Schowalter, Halstead, Kan., $5; P. H. Unruh, Goessel, Kan., $80; Emmaus Ch., Whitewater, Kan., $216.95; P. H. Unruh, Goessel, Kan., $203; P. H. Unruh, Coll., Goessel, Kan., $136; P. H. Unruh, Coll., Goessel, Kan., $207; J. W. Tschetter, Carpenter, S. D., $15; P. H. Unruh, Coll., Goessel, Kan., $319; Anonymous, Beatrice, Nebr., $5; P. H. Unruh, Coll., Goessel, Kan., $140; P. H. Unruh, Coll., Goessel, Kan., $215.

For Ship of Friendship: A Friend, Geary, Okla., $2; Zion Sew. Soc., Elbing, Kan., $35; R. Penner, Whitewater, Kan., $10; J. F. and F. S. Schmutz, Sedwick, Kan., $25; Some Brothers, Moundridge, Kan., $17.50; Mrs. G. Biederman, Bluffton, O., $2; Mrs. John J. Boese, Vona, Colo., $8; A. H. Buhler, Medford, Okla., $3; Julius Graber, Marion, S. D., $5; A. P. Neufeld, Inman, Kan., $5.

Oct. 1, Balance	$ 26.60
Received during the month:	
For Russia	3,623.76
For Germany	639.83
For General Fund	283.10
For Siberia	914.45
For Canada	290.38
For Mexico	4,138.88
For Ship of Friendship	112.50
Total	$10,029.50
Paid out during month	9,936.76
Nov. 1, Balance	$ 92.74

Gratefully acknowledged,
C. F. Claassen, Treas.

FOR PUBLICATION

From Lehigh Mennonite Church, Lehigh Kansas, $3.60.

Gratefully acknowledged,
Mennonite Book Concern.

JOTTINGS

The General Conference of the Mennonite Brethren in Christ was in session last week at Brown City, Mich.

The American Council of the World's Alliance for International Friendship Through the Churches held its Ninth Annual Meeting in Buffalo, N. Y., Nov. 11-13. The program was devoted to World Peace.

The missionaries, Bro. and Sister Boehr, are booked for a visit to the First Church, Philadelphia, over Thanksgiving Day. Rev. Boehr is at present doing work at Princeton Seminary, Princeton, N. J.

A Workers' Conference was held in the Bluffton, Ohio, church on the evening of Oct. 30. Conferences of this kind have been held for twelve years and for nine years it has been the custom to make the October meeting a special one held around a banquet table. The subject discussed was, "The Ideal Sunday School". Brother M. B. Smucker opened the discussion and led a round table on the topic.

In Kitchener, Ontario, a new Mennonite church has been organized which is to be known as The Sterling Avenue Mennonite Church. About one hundred persons have signed membership up to this time. Work on the new building is progressing. U. K. Weber, has been elected pastor for a term of three years. The organization of the church is unique in that the general policy of the congregation will be largely determined by a church board consisting of the officers of the congregation, the superintendent of the Sunday school and two members of the Ladies' Aid Society.

The Bethany Church, Quakertown, Pa., celebrated its twenty-fifth anniversary on Oct. 19. Rev. G. Soldner, of the Souderton church made the address. At the Sunday School Rally Day of the same date Bro. E. Y. Fretz, superintendent of the Sunday school of the First Church, Philadelphia, made the address.

The Mennonites of Oklahoma held their annual convention in the Zoar Church, Goltry. The program was devoted to Missions, the Fiftieth Anniversary of the coming of the Russian Mennonites to the Western States, the Bible School at Meno and other vital topics.

On the evening of October 15 the members and officers of the Mennonite church in the Hague, Holland, gathered in the church building to celebrate the twenty-fifth anniversary of the pastorate of their minister, Rev. G. Wuite. The church was elaborately decorated with plants and flowers and appropriate addresses were made.

Herman Kreider, a Wadsworth, O., boy, who recently returned home from Near East Relief work gave a very interesting and touching address in the Wadsworth Sunday school on Oct. 5. Harvest Home and Rally services were celebrated in the Wadsworth church on Oct. 26.

The (Old) Mennonites will celebrate the 25th Anniversary of their work in India on Nov. 22 and 23. A program of the event appears in the India Mission News. The event will have another celebration in the shape of a party sailing from New York for the field (Oct. 25) who may arrive in time to participate in the exercises.

Tabor College Herald, Hillsboro, Kans., says that since the organization of the College in 1908 the school has been a cumulative force in the educational development of the Mennonites, until by now about 1200 students have studied in its halls, 466 have graduated, 80 per cent. of whom are now shaping the thoughts of Mennonites.

Mr. Riesen, field secretary of Bethel College, announces that three men have obligated themselves to equip completely, Prof. Wedel's smaller Chemistry laboratory in the new Science Hall, at a cost of $1,500. Should a fourth party, who is away from home, be willing to join with an additional amount, they will equip the larger instead of the smaller room.

The Western District Conference began its sessions in Pretty Prairie on Oct. 29. The high school auditorium was used for a meeting place while a large concrete building on the north side of the building was converted into a dining hall for the entertainment of the Conference guests. Dr. Gaebelein of New York was scheduled for a series of Bible lectures.

General Conference recently came into one of its largest, if not largest, bequests in the shape of 560 acres of land left to it by Miss Anna S. Voth, of near Goessel, Kansas. Last week the land was sold at auction and yielded a total sum of $46,375.00. According to the terms of the bequest the approximate apportionment will be as follows: $20,000.00 will go to Foreign Missions, $18,000.00 to Home Missions, $7,000.00 to the Bethesda Hospital at Goessel, Kansas.

The girls of Bluffton College were the guests of the Busy Mothers' Class of the local church on Oct. 7th. About 100 were present and all had a pleasant time.

After spending a month with his son, Rev. Wm. H. Grubb of Normal, Ill., Rev. N. B. Grubb has again returned to his home in Philadelphia. Rev. Wm. Grubb, who suffered from a compound fracture of one of his legs is improving and hopes to be again actively engaged in his work.

The report of the Mennonite Hospital at Bloomington, Ill., for the month of September shows a total of 87 patients during the month, 26 remaining over from the previous month, making a total of 113 patients. Of these one died and 74 were dismissed leaving 38 in the Hospital at the end of the month. Seven births were reported, 3 girls and 4 boys. Sixty-three operations were performed, of which 12 were major and 51 minor.

Bro. C. F. Muller, of Reedley, Cal., who directs the Men's Chorus in the First Church, has been selected as Pacific Coast representative of the town and country work of the Young Men's Christian Association on the national governing council of that organization. This national council, which takes the place of the old international committee, is composed of 435 men chosen from all parts of the nation. The council meets each year in Buffalo, N. Y., and determines all matters of policy for the movement. Bro. Muller is well qualified for the position because of his experience as committeeman, group leader and secretary.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. **(L)** 25c

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No. 6.—34 Recitations, exercises and tableaux 60c

No. 7.—36 Christmas Recitations and dialogues 60c

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Sons of Promise	$0.20	The Star and the Cross	$0.30
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The Tree of Promise	.20	The Star of Hope	.60
The Holy One of Israel	.20	The Light of the World	.60
The Search for a King	.20	Yuletide Memories	.60
The King of the World	.20	Glory to God	.60
Around the Manger	.20	On to Bethlehem	.40

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.12

No. 309 My Soul Doth Magnify the Lord. Fearis. (L) .... .10

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No. 452. Holy Night. Lorenz (L) .06

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson ..... .15

1. **Hallelujah Chorus** (from "The Messiah") (III) (R).—Handel ..... .08
Simplified so as to be available for the average church choir.

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No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

No. 928. And There Were Shepherds. Wilson. (L) .... .10

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Bethlehem Chimes (L)
The Gift of Love (L)
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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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FOOD FOR THOUGHT

The following figures from the Year Book of the International Sunday School Association for 1922 present a real challenge to Sunday school workers.

In 1920, New York with a population of 10,384,144 had 6,391 Sunday schools with an enrolment of 1,217,871 and an average attendance of 551,791.

Pennsylvania with a population of 8,720,000 had 10,640 Sunday schools with an enrollment of 2,133,446 and an average attendance of 1,798,950.

These figures show that 11.7 per cent. of New York's population was enrolled in the Sunday schools and the average attendance of this enrollment was 45.3 per cent., or 5.3 per cent. of the population.

Pennsylvania had an enrollment of 24.4 per cent. of the population with an average attendance of 84.3 per cent. of this enrollment, or 20.6 per cent. of the population.

In fourteen years eighteen anti-Sabbath measures passed the State Legislature of New York, and as a result New York virtually has an open Sunday.

Pennsylvania has the best Sunday law of any State and this law has remained unchanged.

Is there any connection between the way Sunday is observed and Sunday schools are attended? The figures quoted above, given on the best authority, answer this question.

These striking comparisons should arouse the churches and Sunday schools of Pennsylvania to renewed activity in defense of the Lord's Day.

INDIAN CHILDREN TURN ALTRUISTS

Six thousand Indian children will benefit on Christmas Day from a "do your Christmas shopping early" policy now being put to practice by the Girl Reserves of the Y. W. C. A.

Three years ago the Y. W. C. A. instituted the custom of Christmas gifts for Indian children in schools and reservations. Last year 5,000 gifts were collected. This year the list of beneficiaries has increased to over 6,000, for which most of the gifts are already on hand.

Indian children themselves are taking up the idea, particularly the students of the Cherokee Training School at Tahlequah, Oklahoma, and of the Haskell Institute. The Cherokees are packing a box of dolls and scrap-books for Ellis Island. Pipes for old constitute the bulk of a Haskell box for the Indian Hospital for Aged and Insane.

Organized by the National Board of the Y. W. C. A., nearly 100 of the Girl Reserve clubs, representative of all parts of the country, have joined in the project. Gifts on hand include chiefly dolls, games, cloth and ribbons. The 6,000 Indian recipients range in ages from six to 18.

GIOVANNI DIODATI STILL LIVES IN THE ITALIAN BIBLE

Margaret Louise Muir

He has been dead for almost three hundred years, yet letters addressed to Giovanni Diodati are frequently received at the office of the American Bible Society in the old Bible House on Astor Place, New York City.

Italian people in various parts of the United States, seeing for the first time a copy of the Bible in their own language and noting on the title page that it was translated by Giovanni Diodati and published by the American Bible Society, address the translator at the office of the publisher, expressing a desire to own a copy of the Diodati Bible or Testament.

These requests are gladly received at the Bible House and with each volume sent out goes the story of Giovanni Diodati and his translation of the Bible into the Italian language.

Born in 1576 at Lucca, in the republic of Venice, when a boy he fled with his family to Geneva to escape religious persecution. A few years later, at the age of nineteen, he was appointed teacher of Hebrew in the Academy of Geneva where he later became professor of Dogmatics.

His version of the Bible, translated into Italian at Geneva in 1607, met with a success comparable with that of Luther's translations and superseded all earlier translation into that tongue.

Because of the clearness of its diction and its adherence to the original texts from which it had been translated, it was chosen in 1808 by the British and Foreign Bible Society for its first publication of the Bible in Italian. Since then it has been reprinted many times by the British and Foreign Bible Society and the American Bible Society and is considered the best translation in the Italian language.

Diodati died in 1649 at the age of 73. He was a rigid Calvinist and the ambition of his life was the conversion of his native land, and especially the republic of Venice, to his own creed.

MINE AND THINE

By Jennie Ellis Burdick

Just the other day I received a letter from a mother which was a cry for help.

"My boy, John, has been taking money from my pocketbook. What shall I do? I do not want him to grow up a thief."

Alas! this mother is not the only one with such a problem; unfortunately there are many parents who at some time or another are confronted with this same unpleasant experience. The mother facing the problems must take drastic measures to break off a habit which should not have been allowed to form and to teach the principle of "Mine and Thine". Whipping will not do it; more patient and painstaking methods are required.

Laughingly we often say: "What's mine is my own, and what's yours is mine, too." This expression is all right as a joke, but it is all wrong when we put it into practice. Yet so many young married people practice it. The wife assumes that the home is absolutely hers, and her husband's things are gradually pushed aside. If she wants to use any of his belongings—tools, handkerchiefs, slippers, or even his razor—she takes them, regardless of the value he places on them. Occasionally he protests, sometimes emphatically, but more often too gently for her to realize his justification in doing so, and she continues to treat his things as though they were her own. He states his objections less and less strenuously until he ceases; he consoles himself by saying, "She does not interfere at my place of business and I ought not to object to what she does at home, for that is her place of business." But he keeps his treasures at the office and club.

By and by the children come. Mother punishes John when he objects to Mary's taking his toys. "It is not kind and generous," she tells him. When Mary cries because John has taken her prized plaything, the little girl is punished for being sulky and selfish. Grandmother gives John a toy, but Mother acts as if the gift had been made equally to the two children. In every way she kills in them that natural instinct for pride in ownership.

Then comes a day when she fusses because the children do not take care of their toys, do not pick them up, do not realize that they have a money value. But why should they? Those things are common property—there is no sense of personal responsibility.

If John can take Mary's things without leave or license, and she can take his, and Mother can do the same with Father's, what's the difference if they take Mother's? The children are old enough now to know that money buys candy, money will get admission to the movies, money is needed for that "tweeny-weeny" doll or those marbles down at the corner store. They have seen Mother pay for the things she bought at the store. So now, not having any money of their own, they take it out of the pocket book which belongs to Mother, but which to their way of thinking is a family affair.

Each members of the family should understand and should practice the principles relating to ownership. There should be no appropriating of one another's belongings without a request and a "thank you". The forming of this habit will require persistent patience on the part of the adult members of the family. A penalty might be imposed for every infringement of the rule.

Of course, each child should

have an allowance out of which he must purchase some necessary article. At first the amount should be small and the requirement a simple one. For example, when he first enters school, it might be well to insist that he pay for his own pencils. As he grows older, add an item at a time, and at the same time increase his allowance.

This allowance should not be "something for nothing". Each child should have certain duties about the home, the performance of which will entitle him to his allowance, and the neglect of which will cause the with-holding of it.

Thus the child learns that money is obtained by rendering service, that each member of a family has work to do, if the house is to be a home, and that respect for the rights of others is one of the first rules of life.

LIGHTNING

In ancient time the Norsemen thought their god Thor was displeased when they saw flashes of lightning, and whenever a person or object was struck, they said it was the hammer of the great Thor that had struck, and he was angry with the victim of his hammer. Now, I am glad to say, when caught in a thunderstorm to avoid being struck by lightning, the best thing to do, as you all know and wish to do, is to get indoors as quickly as possible, but simply getting indoors is not of itself sufficient. Keep away from fire places or stoves and away from open windows and doors. There have been numerous cases where people have been struck by lightning while standing on the porch or while in front of an open door. But, above all, never take hold of a wire fence or wire clothes line during a storm, as the electrical current can follow a fence a great distance. Also, if in the country and compelled to seek shelter under a tree, by all means avoid a tree, out in the open, or, if in the woods, avoid large trees, for these are the most often struck. A small cedar tree growing in the midst of other trees will afford a fair amount of shelter, as the rain does not penetrate the foliage of the cedar as it does other trees.—The Boys' Weekly.

THE TRUTH ABOUT PROHIBITION

A million lives have been saved by the drop in the death rate since prohibition. We spend 74,000,000 less per year to relieve drink-made poverty. Over 500,000 fewer are drunk on your streets per year. Alcoholic insanity has dropped two-thirds. Diverting our former drink bill of billions of dollars to legitimate business has made possible the auto boom which put 15,552,077 autos on our roads, giving employment to 7 million people; transferred the movies into a billion dollar business; writes monthly a billion dollars worth of new insurance; adds $50,000,000 daily to our savings and gives to the churches a membership increase equal to a Pentecost daily.—Wayne B. Wheeler.

BUDDHIST PRIESTS ATTEND CHRISTIAN TRAINING SCHOOL

Recent word from Japan reports that the Eighth Annual Summer Training School for Sunday school workers conducted in Karuizawa, the main summer resort, was very successful. This summer training school was organized and started by H. E. Coleman, the Educational Secretary of the World's Sunday School Association, in 1916. It has become so important that this summer, although Mr. Coleman and the two most important Japanese Secretaries were absent from Japan attending the World's Ninth Sunday School Convention in Glasgow, the office force and volunteer workers conducted the school.

For the first time a Japanese woman lectured in one of the full ten-hour courses. The theme of Miss Nada, Ph.D., of Columbia was "Child Psychology" and she was said to be "wonderfully good".

For the first time one Buddhist Sunday School Association in Takata sent two delegates to this training school. The daily program included a twenty-minute devotional period and an hour's lecture on the Apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian Training School.

THE LORD'S ACRES

Brother A. A. Moyer of the Second Church, Philadelphia, whose business as Traveling Auditor for the American Security Co., the largest concern of its kind, keeps him traveling continually, finds time to interest himself in Christian life and work wherever he happens to be has forwarded to The Mennonite details of a plan for raising money for the Lord's work which he found in a southern paper. As many of the readers of The Mennonite are themselves engaged in farming we feel that they will be greatly interested in the working out of the scheme:

Five hundred acres, chiefly cotton, have been devoted in Southwest Georgia to the Lord. They are known as the "Lord's Acres".

All the produce from the Lord's Acres will be turned over to committees appointed by the various churches whose members have devoted a part of their crop to holy purposes. This produce will be sold and the funds used as the churches see fit.

One hundred churches in Southwest Georgia are taking part this year in the Lord's Acre movement, and other churches in other States are urging their farmer members to sign the agreement devoting an acre to the Lord. The Georgia Baptist Association believes the movement will solve the financial problems of the rural churches, and is urging it as one of the most important plans ever proposed for country churches.

The Lord's Acres in Georgia alone are expected to yield $20,000 this year.

The Lord's Acre plan was begun last year at the Bluffton Baptist Church at Arlington, Ga., and was originated by the pastor, the Rev. H. M. Melton. He induced seven of his members to sign the following agreement:

"We the undersigned farmer members of the Bluffton Baptist Church, agree to stake off, plant and cultivate and harvest one acre from our respective farms. The produce from said acre when in marketable condition is to be turned over to a committee appointed by the church to receive and sell, and the proceeds of the said acre to be used in the work of the Lord.

The proceeds were turned over to a committee and were sold. The money was used to pay the pastor's salary. It was enough to pay the entire amount.

A subject discussed throughout the community was the fact that the seven signers of the agreement not only raised remarkable crops on the acres, devoted to the Lord, but also had much greater success than their neighbors on the remaining acres of their land.

The fact was widely printed that something of a miracle had happened on farms surrounding Arlington, and amazing interest was aroused in the Lord's Acre plan.

Headquarters of the Georgia Baptist Church sent representatives from the central offices in Atlanta to study Mr. Melton's plan, then one of the Baptist leaders in the State prepared a tract vouching for what had happened on the seven farms at Arlington and urging other Baptist churches to take up the Lord's Acre plan. Field workers, explained the agreement, and the result was that 100 Baptist churches in Georgia alone are trying the plan this year, and that in other States farmers are signing the Lord's Acre agreement.

At Arlington the plan this year is to collect the produce from each of the Lord's Acres in that community, then dispose of it at a sale conducted as part of a revival.

Farmers in the South are firmly convinced that the Lord's Acre yields better crops than surrounding land, and that the entire farm of the one giving the acre is more productive than those of his neighbors.

THANKSGIVING 1924

"O give thanks unto the Lord; for He is good; because His mercy endureth forever."—Psalm 118:1.

In great times we should be thankful for great things. Great things are happening in our world. We are now in an arena on which the future will look from the amphitheater of the centuries with absorbed and wondering interest.

We should be thankful today for our country and the principles for which it stands. It spells opportunity for us and for many in other lands. For its resources, its development, its wealth, its progressive people, its essential unity, its achievements, its splendid idealism, and, above all, for its dominant Christian faith, our hearts should be jubilant with appreciation and gratitude, and should overflow with thanksgiving.

We should be thankful for our national institutions and life. The country is thoroughly democratic in spirit, and its ethical life is true to spiritual ideals. Various forms of destructive forces make much noise, but the thunder is a small factor in a storm, and the storm is but a patch and episode in the vast splendor of the sky. The home stands as the center of our civilization, and it is about the best home in the world, clean and sanitary and comfortable in its appointments, and fine and strong in its affections and spirit.

We should be thankful for our Christianity. It is sound in the faith, catholic in spirit and aggressive in work. It is increasing faster than our population, and it is ever more enterprising and self-sacrificing in building the kingdom of God in the world.

We should be supremely thankful that God is and forever reigns. His throne is the center of the universe that holds all things together in harmony and gives worth and meaning to every falling sparrow and vibrating atom and to every human soul. We can have a rational and worthy world only as we know it is grounded in a Living Will and Person who fills it with his life and draws it into his fellowship.

Our thankfulness climaxes as we "bow our knees unto the God and Father of our Lord Jesus Christ," for He is God come down so that we can see Him, in whose fellowship we live and find life, in spite of all its battles and burdens and tears, good and sweet.

These are great things which, properly appreciated, will help to lift us to their level and make us great. With these blessings filling our hearts with thanksgiving we can hardly be petty-minded and selfish, or pessimistic and despondent, but will look out upon the world and life with large faith and hope; and for these we should enter into God's gates with praise and be thankful unto Him and bless His holy name.—Sel.

SPIRITUALISM NO SOLACE FOR THE BEREAVED

Spiritualism is a creature of the darkness. It shuns the open sunlight. Whatever may be the flimsy excuses offered by its devotees for this condition, the fact remains that all its messages are received under conditions most favorabe to fraud. That deception has taken pace in many instances is asserted even among mediums, who accuse one another of this sin. Professional jugglers have duplicated practically all the tricks of mediums. Sir Oliver Lodge grants, "It is a subject which attracts cranks and charlatans."

Even where some sort of communication may be admitted as having been received, who can prove that it came from the other world? Might it not have come by telepathy, if there is such a thing, from another person still living this side of the grave? It has been suggested that secret letters be written and sealed, handed to friends, and then after the author dies have a medium to get into communication with the "spirit" and discover what is in the letter before they are opened. But even this would not be conclusive evidence, if telepathy is to be believed, since the message might get into the medium's mind prior to the death of the author of the letters. However, it might prove interesting as an experiment.

All messages coming from the spirit world would of necessity be conditioned by the state of the receiving apparatus, which in this case is a human being full of ideas, instincts, and passions. Just as a faulty telephone connection makes perfect communication impractical, so a faulty medium-receiver is not to be trusted in such a delicate undertaking.

This difficulty is further increased by the thought of the imperfections of the sending apparatus admitted even by mediums who constantly say that a spirit "control" is necessary to act as an intermediary between the disembodied spirits of loved ones and the medium herself. Suppose that this spirit "control" should turn out to be a devil! The Roman Catholic church teaches that if there is any such thing as spirit communication, it is carried on by fallen angels intent on deceiving the unwary of earth. How can this theory be successfully disproved?

The triviality of the messages purported to have come from across the void has often been noted. Nothing new, vital, stimulating, and morally helpful has ever taken place. Can it be that the spirit world is so insane, banal, nauseating, and absurd?

Either the medium or the spirit "controls" are lying when they try to tell us of conditions beyond death, for their messages fail to agree. Some declare that the spirits wear clothes, while others deny this. Some speak of houses in heaven, while others contradict this. One of the leading mediums not long ago said that this earthly life was repeated, even to smoking cigars and drinking whisky. Some mediums teach reincarnation, and others deny this. There is about as much agreement in the statements said to have come from the spirit world as there is between rival political groups anxious to carry off the spoils. Whatever will bring in the shekels best is the doctrine received from above.

According to Dr. Henry C. Sheldon, to whom indebtedness for these thoughts is acknowledged, it is foolish for a Christian to have anything to do with the vagaries of spiritualism. It has no promise. To leave the faith in Christ for the dark seance room is like the descent from high sunlit hills into a dismal cellar.—Western Advocate.

THE S. S. LESSON

Nov. 30

The Good Samaritan

Luke 10:25-37

Golden Text—"Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:27.

The scene of this lesson is in Perœa, the portion of Palestine to the east of the Jordan. Jesus had just left Galilee for the last time. In his journey he met all kinds of people, but was ready to meet them all and discuss with them the matters relating to the kingdom and his great mission. In this lesson Jesus meets with a "Lawyer". Not the kind of a lawyer we know today, but a teacher of the religious law of the Jews. He might more properly be called a preacher than a lawyer in our time. One might have supposed that this lawyer would have been anxious for all the light that Jesus might throw on the law as it then was known, but this one's attitude, like that of the rest of the Jewish leaders, was not a sympathetic one toward Jesus. He was more ready to discuss the law than to practice it. We may see in Him a type common today who are ready for a discussion on religion but who concern themselves very little as to how to practice it better. In the address we see the hypocrite shown. He pretends to have the greatest respect for Jesus and gives to him the title of respect, which, in this case, was the title of superiority, but, underlying the whole attitude of the man, was a spirit of superiority that amounted to contempt. Those who ask great questions relating to spiritual things, not for the purpose of gaining greater knowledge, but for the purpose of bringing true religion into contempt, are among the most dangerous opponents of the truth and their sin is one of deliberately obstructing the truth.

The question that the lawyer asked was the greatest one that can concern the individual soul, "What shall I do to enherit eternal life?" He, no doubt, wanted to hear what this Carpenter would have to say on this great matter. Perhaps he was waiting with some statement to contradict Him when the answer came. The question shows him to have been a leagalist. He wanted to know what he could do so that he would receive eternal life as a reward. There are plenty like him today. They think that all that they have to do is to perform certain works then eternal life is theirs as a matter of right. It does not occur to such people that eternal life is the free gift of God. There is nothing that any man can do that would bring God to feel that He must give him eternal life as his due.

In answer to the question How readest thou? the lawyer, it must be admitted, was familiar with the subject. As far as the letter of the law was concerned he did not need instruction. If it depended only upon a knowledge of the printed word God many would be worthy characters, but the letter is the least part of the law and, in His answer, Jesus led to the spirit of the word as the true answer to what a man who desired eternal life should do. The passage quoted by the lawyer is to the Old Testament what John 3:16 is to the New. In it is comprehended in a few words the whole sense of the whole Old Testament. Love God with all thy heart. This means that all the affections are to be centered upon Him. It makes religion intensely personal. "All thy heart" involves that the whole will is centered upon God. "All thy mind" involves the exercise of the mental powers upon the love of God. Strength is the physical power one possesses. One's love to God should be equal to all the physical power one can command. "Thy neighbor as thyself." An impossible task for one whose love for God is not the full expression of all that the soul, the strength and the mind can command.

In answer to the reply to the lawyer Jesus said, "This do and thou shalt live." Of this answer the late Prof. Marcus Dodge wrote: "There is of course not the smallest shade of quibble in the answer of the Lord. God is love and in creating us He made us such that all we have to do is to love. For us eternal life is eternal love. Christ did not come to abolish this law, but to fulfill it; to make it possible to us to keep this eternal law of our being."

The parable of the Good Samaritan makes the one the most hated of the Jew the hero of the story. The purpose is to show that there can be no exception when it comes to love. Even in the Samaritan there appeared that which made him a man worthy of respect and capable of the better and higher emotions. The Jew thought that a Jew must be his neighbor. This evidenced a

(Continued on page 6)

THE MENNONITE

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EDITORIAL

Bishop Edgar A. Blake, of the Methodist Church, stationed in Paris, told the Exchange Club of Atlantic City the other day that the situation in Russia, according to his observations, has been grossly misstated in this country and that persons are safer in Moscow than they are in New York. This is not the first time that Bishop Blake assumed the position of a defender of Soviet Russia. If what he says is true, why does not the great church of which he is a bishop send a hundred or more missionaries into that country that has abolished religion there to preach the Gospel? Will he guarantee the safety of such a company, or a single member of it, for a week or even a day? Would he go into the questionable quarters of Moscow with a "wad" of money in his clothes and feel as safe as in the Pennsylvania station or Central Park? Bishops, when traveling, do not generally go unaccompained into the dangerous places of the underworld. If Russia is such a safe place why did Protestants and Catholics have to die at the hands of a government for no other reason than that the government was unfriendly to religion? To hear an American talking as the Bishop does and then to recall how Clayton Kratz, whom Mennonites sent out to feed starving Russians, met his fate, gives one, to say the least, a burning sense of indignation. In safe Russia there are thousands of Mennonites today who have been robbed of their all. For no fault of their own and not because their fields are unfertile, but because of the corruption, stupidity and greed of the Soviet government, they are facing another famine, as severe as the last. That part of Soviet Russia where once the Mennonites lived as the most prosperous peasant class in the world is dotted with graves of men and women whose only crime was that they were intelligent, industrious and capable. We trust that when the Methodist church again sends a Bishop abroad he will not return as the apologist of organized covetousness and wholesale blood-lust.

We often wonder why the Federal Council of Churches is so very much concerned about the Chaplains in the army and navy. Considerable paper is spent in telling about the vacancies in the army and navy that are crying for just the right kind of men to fill them. We have no quarrel with the Federal Council because it interests itself in the spiritual welfare of the soldiers and sailors of our army and navy, but we feel that a minister who is committed to the Gospel of the Prince of Peace must, if he will frankly tell it, feel himself very much out of place as an officer in the killing end of our government. We are certain that, brave as a soldier is expected to be, no chaplain could long preach the Gospel of peace—The kind of peace the leading Protestant denom nations of our country have embodied in the resolutions passed by their recent meetings—and continue to hold his job.

MISSIONARY EDUCATION

Missionary education exists today to help you cultivate the Home Base in the most effective and far-reaching way possible.

Remember that it was in the few short moments, in the little Scottish village church when Mary Slessor heard the announcement of the great Livingstone's death, that she was thrilled to action and within the year offered herself to that service in Galabar which later brought to the lives of so many Africans the training and regenerating power of Christianity.

Remember that it was when Robert Morrison was only sixteen years old that he quickly made the great decision to devote his life in service to God—a service which made the vital message of the Bible available to four hundred millions of Chinese people in their own difficult language.

Remember that David Livingstone, immortal as a pathfinder in the Dark Continent, resolved to become a missionary while he sat reading a short appeal to the churches of Great Britain and America, written by Mr. Gutzlaff in behalf of China.

Remember that Clara Barton, at the age of eleven, standing but for a few moments in the presence of suffering, caught the ideal of service that was later to lead so many of her country-women to the same selfless service of healing.

Are the members of your church learning about our missionary work at home and in Japan and Africa?—Selected.

THE SPIRIT OF THE FATHERS

Those who attended the Mennonite Jubilee on October 12, the event that marked the fiftieth anniversary of the landing of Mennonites from Russia in America, and listened to the series of addresses delivered by each of the venerable fathers in his turn on that occasion will undoubtedly have felt that the spirit, the causes, and the events which characterized the coming of the Mennonites to America in 1874 were not at all unlike those of which we read in our American histories as having characterized the coming of the Pilgrim Fathers to America three hundred years ago.

The causes of the departure of these two groups from their respective countries were, in the main, analagous. In England the Separatists refused to submit to a state church which enjoined them to observe services entirely contrary to their religious convictions. In Russia the Mennonites refused to submit to the dictates of a state which demanded a violation of a sacred traditional heritage,—non-resistance. Both chose to sacrifice untold material well-being to come to forbidding tracts in America rather than sell their conscience to unscrupulous authorities.

The hardships which the two groups experienced in their voyages and in their early settlements were also similar. The Pilgrims, after having been tossed about for months on rough waters, settled, homeless, in a barren country, exposed to an approaching winter, uncivilized Indians, and wild beasts. The Mennonites, after a hazardous journey in two old hulks, one of which took fire on the way, finally landed in Kansas exposed to prairie fires, grass hoppers, and prolonged draughts. Although the Mennonites in many ways enjoyed advantages unknown to the Pilgrims, the hardships in the first settlements of both were many and serious.

Then, too, the attitude which the two organizations took toward the matter of education was common. The Pilgrims were lovers of learning and firm believers in an adequate education of their young people. To that end there was established immediately in each new Pilgrim settlement a school house, attendance at which was compulsory. Likewise the Mennonites felt that the education of their young people was a positive essential for the welfare of their community. Public schools did not exist, so private schools were established. In the absence of school houses the schools were conducted in private residences. Later school houses were built. In all their schools, those among the Pilgrims as well as those among the Mennonites, stress was placed on the fundamental branches of reading, writing and religion.

The respect, however, in which the two societies most nearly resembled each other was that of religion, and particularly religious mindedness. To both these groups religion was a passion; it took precedence over everything else. The Pilgrims lost no time in the erection of the meeting house, attendance at which for religious worship was positively insisted upon. The Mennonites held their earliest services in private houses, regularly, until houses of worship were built. Both peoples spent much time in serious prayer and profound meditation. Both were profoundly concerned about things that pertained to the spirit, and to eternal life.

People with such dauntless determination dogged perservance, and, above all, such serious mindedness, must logically produce an honest, helpful, and successful citizenry. What the Pilgrims achieved we know from history. They produced a line of theologians whose like America has not seen until this day. They produced a generation of minds with whom the intellect of England was wholly unable to cope at the time of the American Revolution, and which consequently led to our independence. What the Mennonites have done we know from our fathers. They have transformed the Kansas prairies into the greatest wheat-producing state in the union. But of vastly greater importance, they have produced a generation that still holds sacred the institutions of the home, the family, the school, and the church.—Bethel College Monthly.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

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Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

FAITH OF OUR FATHERS

Faith of our fathers, living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, coud die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too as love knows how,
By kind y words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

—F. W. Faber.

SEEDS

Dr. Theo. O. Wedel of Carlton College, Northfield, Minn., who is translating a German book "Geleitworte" that his father wrote, hopes to have the manuscript ready soon. The translation is being made by arrangement with the Publication Board of the General Conference. The book is intended especially for young Christians and has had a large circulation in the German language. The request to have an English translation came from the Western District Conference, Dr. Wedel wrote from Duluth, Minn., where he was giving an address, that he was giving an address, that he hoped soon to have the translation finished.

* * *

The readers will please note that the address of our Corresponding Secretary Miss Anna Stauffer, now is 5121 Wall St., Los Angeles, Calif.

* * *

The United States Rubber Co. has placed a number of large advertising sign boards around Newton, Kansas. On one of these we noticed the following: "History of the United States—Newton—The first settlers of Newton (1874) German Mennonites, who emigrated from Russia carried with them Crimean wheat seed, from which was grown the first crop of Kansas hard winter wheat in the United States."

We call that good advertising. But my! how some people would have snorted at it a few years ago. Why, they are saying "Kansas Hard Wheat Best in the World".

QUAKERTOWN, PA.

Florence Roth is attending the Deaconess Bible School in Philadelphia.

* * *

The marriage of Mr. Clayton Roth to Miss Helen Myers took place at the parsonage on Sat., Oct. 11.

* * *

Bethany Sunday school had a big Rally Day program on Sunday, Oct. 19. E. Y. Fretz of Philadelphia was the speaker. In the evening the church celebrated its twenty-fifth anniversary. Rev. Soldner of Souderton gave the address.

RESPONSES FEW

Some time ago the Secretary of the General Conference had urged ministers to speak on Peace as an answer to Defence Day, and to send in to the Field Secretary parts or all of their addresses. If what was received is any indication of how general the Peace Addresses were given, the call for peace must have been just about as loud as was the call for Defense was where I happened to be in Idaho on that day, that is nil.

Two English addresses were sent in, and one German one, and as it is hardly likely that any more will come, it seems best to publish these now. The German address and an Outline that was sent in will be sent to the Bundesbote. They were sent in by Brother P. H. Richert and by Brother P. J. Friesen respectively. The English addresses were sent in by Brother A. J. Neuenschwander and Brother D. D. King. These are to appear in The Sower and the readers will find that of Brother King in this issue. We thank these brethren heartily for their contributions. Read them, they are worthy of it.

AT THE TOP OF THE LIST

The S. S. and Y. P. committee of the General Conference has sent out to every Christian Endeavor society on the conference a letter which shows how each society can be of practical usefulness to our church. Let the presidents or chairmen of the societies not stand in the way, but really lead on as presidents should do. Last year the campaign to put the Mennonite and Der Bundesbote into every home of every family was sporadic, as we did not address the societies directly. This year we feel certain the field has been covered more thoroughly on our part, and we believe the results will also be commensurate. Last year about 250 new readers for the Conference Publications were gained. When the president of your society calls upon you to help do this piece of important home mission work, be ready to respond willingly. If for any reason your president should not act, call his attention to this and tell him: Here am I, send me! It is possible that your society has elected a new president lately or that we did not have the correct address, so accept this as an urgent request to take up the campaign. Should you not know of the special offer, drop us a post card and we shall gladly send them to you. But do so at once, delay is a handicap.

The Mennonites are liberal givers to everything outside their sphere of activity which explains why we have non-Mennonite solicitors hunting our churches up almost continually. But we do not seem to appreciate the things God has entrusted to us to do ourselves. It reveals a fine spirit for a healthy man to go and plow his sick neighbor's field for him, but if he thereby fails to plow and sow his own field, how shall he answer for it when his Master calls for an accounting, as He certainly will, for the field that was specifically entrusted to him to care for? From year to year our official church organs, The Mennonite and Der Bundesbote are limping along on crutches. And this is not the case, because our people do not read, but because so many put them at the very bottom of the list of periodicals they plan to keep and when they "Count the Cost", they suddenly discover after all the others have been ordered that they must economize and they drop their Own Church Publications, and—possibly to justify themselves—say there is nothing in them anyway, or they are too high priced.

It seems to us that That Great Voice, as of a trumpet is saying to the angel of our church today: Hold fast that which thou hast, that no one take thy crown!

The Mennonite and Der Bundesbote are your children. You would not call him a good father, who will let his own children starve and spend his substance on others who are even better situated.

Let's put Our Own Church Papers AT THE TOP of our periodical list for 1925 and every year after!

WHAT ATTITUDE SHOULD I AS A MENNONITE TAKE TOWARD THE PRESENT PEACE MOVEMENTS?

D. D. King, Lind Wash.

Almost everyone is elated by the present peace sentiment in our country and the manner in which it is gaining ground and beginning to permeate the minds of thinking men everywhere. Especially gratifying are the constructive peace resolutions recently passed by the largest Protestant religious bodies in the world, making the resolution passed by our own General Conference in Freeman, S. Dak., last summer seem timid and weak-kneed in comparison. I confess that for me personally that resolution was not emphatic enough, because our Mennonite trumpet should be giving no uncertain sound, but a clear and ringing note of the cherished tenets of our creed in this respect to the world at this time. (See Res. No. 19. pp. 36 and 190 Gen. Conf. Report.)

I sincerely believe that one of the causes of the popularity of the peace sentiment at present is the attitude of the conscientious objectors during the World War. In other words, the attitude of Mennonites, Quakers and other sincere conscientious objectors in all past wars since the Reformation has contributed quite considerable to this, so that I believe it to be a remote, but fundamental cause of the popularity of this sentiment today.

And yet I believe there is a real danger lurking here. Or is it not true that beneath this popularity is the danger of making it superficial manmade and leaving God out altogether? Are not very often only selfish motives back of it all? Such as protecting our own lives and our property and our commercial interests? When our ancestors first framed our confession of faith 400 years ago it was exactly the opposite. They were persecuted, their property was confiscated by the state and their lives were in constant danger, indeed thousands of them literally gave their lives for the principle of non-resistance and peace. This tenet of our faith was held by our ancestors, because they believed it to be one of the cardinal truths of the Bible. "Thou shalt not kill", meant in peace or war, any time and everywhere. God is the author of all life and reserves the right to Himself to take life. God is love, and those who believe in Him must become like Him. In the New Testament Jesus and His Apostles go farther and declare that hatred, retaliation, envy bitterness, malice, revenge and strife are all wrong as well as physical violence. Are we followers of the Prince of Peace? Are we peacemakers? Are we still standing on the same foundation our Mennonite ancestors stood? Then we are against all things mentioned in the above black-list, not because others agree with us, but **because God says so in His Word.**

Devilish are the inventions that are ready now to annihilate nations should war break out! Poison gas disease germs, radio-electric rays, bombing airplanes and constantly more powerful explosives and deadly guns, that it makes us shudder to think of them. Over against them we now have proposed, peace leagues and plans, arbitration courts or international courts of justice, referendum, covenants or treaties openly made, outlawry of war and wor'd court. They are good as far as they go and I favor any plan that succeeds in putting reason above brute force and makes disarming an international program. We must do all in our power by way of vote, resolutions, petitions and prayer to help mold and direct modern thinking into the right channel as outlined in Scripture. I believe we even ought to ascertain which one of the candidates for state and national offices come nearest to our principle of peace and vote for them regardless of party. Make it a paramount national issue with Christian people like we used to with prohibition, and I believe we could start leaders to think, and maybe accomplish something in the future. The task is so gigantic and the powers of the prince of darkness are against us that we must have God with His infinite power on our side or we can accomplish nothing.

We must labor to bring individuals to know Christ as their personal Saviour. The heart in which the Prince of Peace rules can not long harbor hatred and malice, and that would bring lasting peace. When the ruling class or a majority of any nation would so accept Christ, then they would become a nation of peacemakers. And when a majority of the nations of the world would unite in such a peace pact, then and then only could we begin to speak of a real warless world. Any other peace league is and will prove to be only a scrap of paper.

Personally I have little hope for a warless world till Christ returns and ushers in the golden age of universal peace.

"Then why work for it?" some one asks.

Simply because we must testify for the right and the truth no matter what

the consequences will be. The heathen nations sneered and scoffed at the so-called "Christian nations" during the World War and since and said: "If such slaughtering is Christianity we do not want it." And the missionaries said: "No that is not Christ's teaching."

The heathen could have answered and rightly so: "Then go home and teach your own people." Therefore the Christian nation's testimony should be a clear clarion call to come to the feet of the Prince of Peace and experience the peace which he alone is able to give. Then no nation can say to us: "We do not want your religion, we want the Christ!" Let us exalt the Christ and honor His Word!

THE S. S. LESSON

(Continued from page 3)

selfish spirit not consistent with the spirit of Jesus. We must feel that if any one is worth saving, every man is worth saving.

The man who fell among thieves was leaving the Holy City of Jerusalem for the forbidden city Jericho which had a curse resting upon it. Whenever one turns his face toward forbidden things that one is bound to get in trouble. The road from Jerusalem led down. It was a dangerous way. Any thing that leads down in our lives is dangerous. The half dead victim represents the sinner, helpless, hopeless and lost. If he is to be saved it will be by some one else. He cannot save himself. In this Jesus is the Good Samaritan. He finds the sinner in hopeless despair and then rescued him from the eternal death that would be his lot. The priest, a holy man, utterly fails in his duty. He passed by on the other side, thus avoiding what was his plain duty. Of all the contemptible ones are those who can not let the miseries of their fellows interfere with their personal plans. The minister of Christian who runs away from the possibility of helping the needy and suffering is unworthy of His profession. The Levite saw, but did nothing. If superior the priest could be unfaithful there seemed to him a good excuse to be equally unfaithful. This did not excuse him, but it added to the condemnation the priest deserved. How much of the unfaithfulness of the present day leaders of the church is responsible for the neglect that the rest of the church exercise? The Samaritan's care of the unfortunate one included compassion that was greater than race or creed, assistance that involved tenderness and personal inconvenience, financial assistance that called for sacrifice. It was a neighborly attitude that did not ask, How little? but, How much can I do?

The lawyer was impressed but not enough to be frank and honest in admitting that the Samaritan was a neighbor. He would not mention the name. Jesus commands him to do likewise if he wants to be a neighbor. The true neighbor only sees in any man one of God's children to whom he can be helpful.

THE C. E. TOPIC

Nov. 30

Stewardship: Our Prayers for Christ's World

Matt. 6:9-13

Prayer can not receive too much emphasis. It is the power that God has placed in the hands of His humblest servant. With it goes a great responsibility, for the world at all times needs all the prayer that Christian men and women can give to it, and the time will surely come when we must answer before the Great Judge as to how we prayed for His honor, for the coming of His kingdom, for the doing of His will upon earth, for the forgiveness of our tresspasses as we have forgiven trespasses, for our enemies and for all men.

Perhaps the two most familiar passages in the Bible are the Ten Commandments in the Old Testament and the so-called Lord's Prayer in the new. In both of these passages attention is directed to the name of God and the honor due to it. It then behooves Christians of all kinds to be zealous for the highest honor that may be bestowed upon the name of God. We need to pray that the precious name be hallowed, or kept holy. This will mean that every time it is uttered it will be with reverence and affection. It will mean that, as a Christian prays for the honor of the name of his God, he will do nothing to dishonor it. As we note that there is no more common form of profanity than that which takes the name of God in vain, and, as we observe that there are fewer of the common sins that are regarded with greater indifference by Christian people than the terrible sins of profanity, it becomes all sincere children of God to make it a matter of earnest prayer for the Spirit to lead swearers to realize the horrors of the habit and Christians to exercise their influence against it as well as set the example of pure speech.

The coming of the kingdom of God is a subject for prayer and prayer will certainly hasten its appearing. The kingdom of God will be fully established when men make Jesus their King. A prayer is more than a wish, it is the expression of a life. We truly pray for the ushering in of the Kingdom when our lives are in harmony with our desire for it and we by word, act and thought indicate that Christ is our Master and we are endeavoring with all our power to bring other lives in harmony with His life. To be earnestly at prayer for the Kingdom is indicated by one's diligence in getting ready for it. The thoughtless prayer for the Kingdom, or the mere repeating of the sentence as though it were nothing but a form of magic words, avails nothing at all.

Let us think of the Master entrusting a great talent into our hands when He tells us to pray that His will be done on earth as it is in heaven. The Kingdom will come when His will is done on earth as in heaven. This means that our talents are exercised, including the talent of prayer, to the fullest extent. Dr. Scarborough, in a late book, "Christ's Militant Kingdom" says, "The last message of divine revelation, "Surely I come quickly" is followed by a prayer—"Even so come, Lord Jesus". Our attitude could be summed up in the following words: 1. Ready—ready ourselves, ready with our families, ready with the circle of our influence, ready with every possible person we can influence. 2. The attitude of prayer. We should pray for His coming. It should be our daily supplication, our constant heart petition—"Come Lord Jesus". 3. The attitude of watching, "Watch, for ye know not the hour when the Lord will come." 4. Patiently waiting, not murmuring nor complaining. 5. Loving His appearing. Each heart saved by grace should be going out earnestly desiring the appearance of the King. 6. Arduously working. He says, "Work for the night is coming." Spurgeon says, "The true attitude of the Christian is, to trust God as if the whole work of the Kingdom depended on Him and then work for God as if the whole work of the Kingdom depended on us."

Our Stewardship in prayer involves a recognition of the power of temptation and evil to lead us astray from God. The steward who is unfamiliar with the way the things entrusted in his hands may be wasted, destroyed or lost, is a poor sort of a servant with whom to entrust valuables, not only the possessions and talents are to be carefully guarded with an appreciation of the forces and follies that may make them useless for God, but the talent of prayer needs the same careful attention. We need to pray continually, "Lord teach us how to pray," so that our prayers will be the prayers of faith, that they will not be selfish prayers, or prayers that cannot be asked in the name of Jesus.

DEATHS

Krehbiel—Died at the home of her mother in Reedley, Calif., Mrs. Helen Eymann Krehbiel, wife of Carl C. Krehbiel of Moundridge, Kansas, at the age of 26 years and 10 months. She was born at Moundridge Kansas, Dec. 23, 1897 and came with her parents at the age of 5 years to Upland, Calif., and after 6 months to Reedley.

On the 20th of November, 1910 she was baptized upon her confession of faith and received into the membership of the Mennonite church. June 20, 1917 she was married to Mr. Krehbiel and made her home in Moundridge, Kansas. God blest their union with three daughters, Elenore, Margaret and Katheryn. In Sept. she came with her family to visit her mother. She took sick Oct. 12th, passed away suddenly Oct. 22. Funeral services were held on Oct. 27th at the First Mennonite Church at which Bro. H. J. Krehbiel spoke words of comfort and admonition.

She leaves her husband, the three children and his parents who came from Kansas to attend the funeral, her mother, 2 sisters, 5 brothers and many friends to mourn her early death.

Bauman—Barbara Steiner, Bauman, was born in Milton township, Wayne county, Ohio, May 28, 1844, and died at her home in Bluffton this last Sept. 9, 1924, aged 80 years, 3 months and 11 days. On December 25 1866, she was united in marriage with Frederick Bauman, with whom she lived a happy married life for nearly 58 years.

In 1888 they removed to Union township, Hancock Co., and since 1913 have made their home in Bluffton. There were seven children born to them of whom one passed away in infancy, and another daughter, Lena, wife of Mr. Roy Marshall, died on Feb. 3, 1913. There remain to mourn her departure her husband, three sons, two daughters and one adopted daughter. Also 13 grandchildren and 5 great-grandchildren. She was a faithful member of the First Mennonite church and a devoted Christian mother. She was always present at church service as long as her strength permitted.

The funeral services were held on the 12th and interment made in the Clymer cemetery. The services were conducted by her pastor, Rev. S. M. Musselman, assisted by Rev. Streitenberger of the Methodist Protestant church of Mt. Cory.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES, FOR OCT., 1924

For China Building Fund: Tabea Sew. Soc., Tampa Kans., $17; Grace Menn. Mission Soc., Pandora, O., $4; St. John's Mission Soc., Bluffton, O., $40; Sew. Soc., Deer Creek, Okla., $15; Sr. Sew. Soc., Halstead, Kans., $25.

For Mrs. G. A. Linscheid's Sewing Classes: Tabea Sew. Soc., Tampa, Kans., $7.45; Sew. Soc., Henderson, Nebr., $10; Sew. Soc., Buhler, Kans., $2; Sew. Soc., Hanston Kans., $5; Sew. Soc., West Zion, Moundridge, Kans., $10; Sew. Soc., Johannestal, Hillsboro, Kans., $5; Sew. Soc., West Swamp Quakertown, Pa., $10; Sew. Soc., Bergtal, Pawnee Rock, Kansas, $5; Sew. Soc., Zion, Elbing, Kans., $12.25; Sew. Soc., Bethel, Fortuna, Mo., $5; Sew. Soc., Brudertal, Hillsboro, Kans., $5; Sew. Soc., First Menn. Church, Newton, Kans. $5; Sew. Soc., Summerfield, Ills., $3; Grace Menn. Mission Soc., Pandora, Ohio, $2; Ladies Aid Soc. of Upper Milford Menn. Church., Zionsville, Pa., $5; Sew. Soc., Hebron, Buhler, Kans., $10; Sew. Soc., First Menn. Church, Bluffton, O., $3; Girls' Sew. Soc., Burrton, Kans., $2.10; Young Mother's Sew. Soc., Hillsboro, Kans., $5; Sew. Soc., Donnellson, Iowa, $5; Jr. Mission Soc., Halstead, Kans. $2; Sr. Sew. Soc., Halstead, Kans., $2.

For Freight on Dried Fruit to China: Sister Hillegonda, Newton, Kans., $2; Miss Elise Wiebe, Newton, Kans., $5; Helping Hand S. S. Class, Noble, Iowa, $5; Mrs. Maria Regier, Elbing, Kans., $5; Miss Elise K. Regier, Elbing, Kans. $5; Sew. Soc., First Menn. Church, Newton, Kans., $5; Mrs. D. A. Vogt, Pratum, Oregon, $5; Ebenezer Mission Soc., Pandora, O., $5; Ladies Aid Soc. Wadsworth, O., $10; Ladies Aid Soc., of Upper Milford Menn Church, Zionsville, Pa., $5; Sisters of Salem-Zion Church, Marion, S. D., $12; Sew. Soc., Bergtal, Corn, Okla. $5; Sew. Soc., Bloomfield, Mont., $5; Menn. Aid Soc., Geary, Okla., $2.50; Bethel College, Mission Soc., Newton, Kans., $5; Sew. Soc., Henderson, Nebr. $3; Sew. Soc., Arlington, Kans., $11; Sew. Soc., Tabea, Tampa, Kans., $3.

Okla. Stations for Christmas: Sew. Soc., Bergtal, Pawnee Rock Kansas, $15; Sew. Soc., Donnellson, Iowa, $5; Menn. Aid Soc., Geary, Okla., $2.50; Ebenezer Mission Soc., Pandora, O., $25; Bethel College Mission Soc., Newton, Kans., $10; Sew. Soc., Henderson, Nebr., $15; Christian Sew. Soc., Moundridge, Kans., $10; Sr. Sew. Soc., Halstead, Kans., $5.

Miscellaneous Gifts: Zoar Sew. Soc., Goitry, Okla., Biblewoman, India, $20; Ebenezer Sew. Soc., Gotebo, Okla., Evangelist, India, $25; Mission Soc., Upland, Calif. two Biblewomen, India, $38; Do. two Orphans, India, $45; Do., for Lepers, Champa, $15; S. O. Circle, Upland, Calif., Mrs. Wang, China Christmas, $5; Jr. Mission Soc., Halstead, Kans., orphan, India, $30; Do., Foreign Mission, $25; Do., Home Missions, $13; Sew. Soc., Henderson, Nebr., New Sta., India, Mission Soc. Upland, Calif., Do., $57; sion Soc., Upland, Calif., Do., $57; Ebenezer and St. John's Mission Soc., Pandora and Bluffton, O. Rev. E. B. Steiners, $369; Mrs. Menno Eicher's S. S. Class, Berne, Ind., Rev. C. H. Suckaus' Christmas $9.13; Sew. Soc., Zion, Elbing, Kans. Russian Immigrants to Mexico, $39; Mrs. D. A. Vogt, Pratum, Oreg. Relief, Germany, $5; Ebenezer Mission Soc., Pandora, O., India and China Christmas, $50; Bethel College Mission Soc., Newton, Kans., Hutchinson, Christmas, $10; Bethel Sew. Soc., Mt. Lake, Minn., P. A. Penners, India Christmas $25; Do., H. J. Brauns, China, Christmas, $25; Tabea Sew. Soc., Tampa, Kans., Postage Exp. of Ex. Com. .70; Sr. Sew. Soc., Halstead, Kans., Foreign Missions, $50; Do., Home Missions, $25; Do. Home for the Aged at Newton Kans., $10; Do., Bethel Hospital at Newton, Kans., $3; Do., "Ship of Friendship to Germany", $10; Sew. Soc., Zion Elbing, Kansas, Do., $35; Sew. Soc., Arlington, Kans., Do., $11; Christian Sew. Soc., Moundridge, Kans., Do. $5; Do., India Stations for Christmas, $6; Sew. Soc., Deer Creek, Okla. Hutchinson, Bldg. Fund, $6.50; Grace Menn. Mission Soc., Pandora, Ohio, Do., $3.50; Bethel College Mission Soc., Newton, Kansas Do., $25.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR SEPT.-OCT.

General Fund: John Dettweiler Estate, Alta Loma, Calif., $1,000; Salem Ch., Marion, S. D., $150; Bethlehem Ch. Bloomfield, Mont., $34.52; First Menn. Ch., Upland, Calif., $64.56; Herold Ch., Bessie, Okla., $29.12; Pratum, Ore., S. S. and Ch., $20.25; Bethel College Ch., Newton Kansas, $42.37; Johannestal S. S., Hillsboro, Kan., $114.42; Grace Ch., Pandora, O., $25; Mid. Dist. Conf. Offering, St. John Ch., Pandora, O. $74.50; Pretty Prairie, Kan., Ch., $75.23; Beatrice, Nebr., Ch., $138.54; Bergtal Ch., Corn, Okla. $17.77; Eden Ch., Inola, Okla., $11.58; Swiss Ch. Bluffton, Ohio, $200; Garden Township Ch., Hesston, Kan., $25.36; First Menn. Ch. Bluffton, O., $100; St. John Ch., Pandora, O., $50; Aberdeen, Idaho, S. S., $31.75; Bethany Ch., Quakertown, Pa., $33.50; Inman, Kan. Ch., $10; First Menn. Ch., Mt. Lake, Minn., $25.52; Buhler, Kan., S. S., $100; First Menn. S. S. and Ch., Phila., Pa., $30.01; First Menn. Ch., Paso Robles, Calif. $9.53; Deer Creek, Okla., Ch., $22; Pulaski, Ia., Ch. $28.10; Miss E. A. D. Stauffer, Donnellson, Ia. $10; D. F. Lehman, Berne, Ind., $10; Mission Boxes, Berne, Ind., $22.20; Anonymous, Do., $15; Sr. C. E. Society, Do., $6.65; Wadsworth, O., S. S. and Ch., $8; Halstead, Kansas, Ch., $60.98; Cornelius Jantzen, Plymouth Nebr., $15; West Swamp Ch., Quakertown, Pa., $29.16; A Friend, Liberal Kan., $25; Salem S. S., Dalton, O., $11.95; First Menn. Ch., Butterfield, Minn., $5; Hoffnungsfield Eden, S. S., Moundridge, Kan. $183.38; Mid. Dist. Conf. Women's Miss. Program Offering, Pandora, O., $73.44; Newhopedale Sewing Soc., Meno, Okla., $20.

Los Angeles Building Fund: S. S. and C. E. Convention, San Marcos Ch., Paso Robles, Calif. $21.50; Bethesda S. S., Henderson, Nebr., $35.61; Christian S. S., Moundridge, Kansas, $35; Brudertal Ch., Hillsboro, Kan., $48; Peter Richard Salem, Ore., $5; Buhler, Kan., Ch., (for Miss Burkhalters trav. exp.) $10.07; Sr. C. E. Soc., Berne, Ind. $1; Male Chorus, Berne, Ind., offering at Concert, Trenton, O., $48.51.

Interest from various funds...	$ 129.13
Total receipts	3,293.51
Cash balance in bank Sept. 1...	332.32
Paid out during the 2 months	3,187.54
Cash balances in bank Nov. 1	438.29

Gratefully acknowledged,

J. E. Amstutz, Treas.,

Trenton, Ohio.

FOREIGN MISSION RECEIPTS FOR OCTOBER—GENERAL TREASURY

Intermediate Mission Band, Berne, Ind., $25; Mission Boxes, Berne, Ind., $108.94; Birthday Money, Berne, Ind., $1.04; George Sprunger, Berne Ind., $75; Offering at Boehr's Meeting, Berne, Ind., $242.03; Senior C. E. Society, Berne, Ind., $6.10; Friend, Berne, Ind., $20; Friedenstal Ch., Tampa Kansas, $61.18; Friend, Lorena, Okla., $40; First Menn. Ch., Reedley, Calif., $73.75; Menn. Mission Ch., Los Angeles, Calif., $95.27; Anna Abrahams, Goessel, Kans., $10; S. S. Class Bethany Ch., Kingman, Kan., $2.81; Mission Ch., Hutchinson, Kan., $23.93; Jr. C. E. Society, Alexanderwohl Ch., Goessel, Kansas, $4.46; S. S. Garden Tp. Ch., Moundridge, Kansas, $50.59; Interest Conference Trust Funds Newton, Kansas, $373.50; Christian Ch., Moundridge, Kan., $76.03; S. S. Huttertal Ch., Dolton, S. Dak., $90; S. S. Bergtal Ch., Corn, Okla., $11.50; Hereford Menn. Ch., Bally, Pa. $250; Menn. Ch., Buhler, Kan., $52.10; Menn. Ch., Burrton Kan., $12; Salem Menn. Ch., Marion, So. Dak., $150; Menn. Ch., Deer Creek Okla., $21.29; Menn. Ch., Hillsboro, Kan., $59.62; Friedenstal Ch., Tampa, Kan., $2; C. K. Janzen, Goessel, Kan., $50; Greenfield Ch., Ft. Cobb, Okla., $21; First Menn. Ch. Reedley, Calif., $54.15; Bethel Ch., Mt. Lake, Minn., $50; C. E. Soc., Halstead Kan., $20; Friend, Lorena, Okla., $25; S. S. Bethel Ch., Wolf Point, Mont. $15; Bergtal Ch., Pawnee Rock, Kan., $19.47; S. S. Monroe, Wash., $16.46; Bergfeld Ch., Mt. Lake, Minn., $35.05; First Menn. Ch., Upland, Calif., $37.79; Menn. Ch., Goessel, Kan, $61.76; Menno Ch., Watowa, Okla., $10; Collection at Altona, Man., $29.05; Collection at Rosenfeld, Man., $8.30; Mr. Quiring Morden, Sask., $7.18; C. E. Soc., Lost River, Sask., $26.70; Collection at Gretna and Edenburg, Man., $37.20; W. J. Elias, Herbert, Sask. $74.90; Collection at Gretna, Man., $7.17; Collection at Winkler, Man., $20; C. I. Doell, Canada, $56; Interest from Waisenheim, $5.33; C. E. Soc., Gretna, Man. $11.10; Elizabeth Enns, Winkler, Man., $35.02; D. W. Friesen, Altona, Man., $1; Bergfeld Ch., Manitoba, $91.75; C. C. Bergmann, Morden, Sask., $10; Bethanien Ch., Freeman, So. Dak., $40; West Swamp Ch., Quakertown, Pa., $93.35; S. S. West Swamp Ch., Quakertown, Pa., $29.77; Catherine Roth, Quakertown, Pa. $25; Bergtal Ch., Corn, Okla., $17.26; Menn. Ch., and S. S. Pratum, Oregon, $12.75; Menn. Ch., Beatrice, Nebr., $884.81; Bethany Ch. Quakertown, Pa., $42; P. D. Voth, Montezuma, Kan., $30; S. S. Hoffnungsfeld, Ch., Moundridge, Kan., $42; Hoffnungsau Ch., Inman, Kan., $35.06; First Menn. Ch. Mt. Lake, Minn., $42.93; Wm. Busenitz, Newton, Kan., $50; Flatland Menn. Ch., Quakertown, Pa., $26.11; Friend, Aberdeen, Ida., $75; Cornelius Jantzen, Plymouth, Nebr., $15; Bethlehem Ch., Bloomfield, Mont., $42.61; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Ed. Reimer, Beatrice, Nebr., $25; Bethel Ch. Mt. Lake, Minn., $10; John W. Tschetter, Carpenter, S. Dak., $15; S. S. Friedensberg Ch., Avon, S. Dak., $40; First Menn. Ch., Geary Okla., $28.50; Menn. Ch., Watowa, Okla., $6.80; Menn. Ch., Lehigh, Kan., $6.45; Abr. P. Unruh, Chicago, Ill., $25; Bethesda Ch., Marion So. Dak., $54; Young Girl's Aid, Langham, Sask., $175.80; Bethel College Ch., Newton, Kansas, $46.73; S. S. Class and Prayer Meeting Collection, Bergtal Ch., Pawnee Rock, Kansas 69.11; Christian Ch., Moundridge, Kan., $28.98; Menn. Ch., Menno, Wash., $70; First Menn. Ch., Aberdeen, Ida., $20.75; Menn. Ch., Pulaski Iowa, $47.77; Amos Lehman, Monroe, Ind., $20; Lizzie Wiebe, American Falls, Ida., $25; Hutterdorf Ch., Freeman, S. Dak., $171.97; Senior C. E. Soc., Berne, Ind. $59; Friend, Berne, Ind., $92.27; Mission Boxes, Berne, Ind., $83.59; Male Chorus Collection, Berne, Ind., $136.52; Birthday Money Berne, Ind., $.07; Zion Ch., Elbing, Kan., $664.75; Helena P. Neufeld, Inman, Kan., $50; Bergtal Ch., Pawnee Rock, Kan., $20; S. S. Wayland, Iowa, $50; Menn. Ch. Escondido, Calif., $10.56; Total $6,498.76.

Special Fund: Interm. C. E. Soc., Berne, Ind., for Girl, India, $30; Friend, Berne Ind., for Tamingfu Ch., $100; Friend, Berne, Ind., for Habeggers, $25; Bethany Ch., Quakertown, Pa., for Tamingfu Ch., $26.50; C. E. Soc., Gnadenberg Ch., Whitewater, Kansas, for Orphan, $30; Huttertal Ch., Dolton, S. Dak., for Hospital, China, $561.25; Marie J. Regier, Henderson, Nebr., for orphan, $30; C. E. Soc., Avon, So. Dak., for Orphan, $20; Central Ill., Conference, for Mary Burkhart, $76.67; Maple Grove Conference for Mary Burkhart, $33.26; Miss Kitt, Ind., for Mary Burkhart, $10; Mary A. Bechtel, E. Northfield, Mass., for Orphan, $35; B. Loeppky, Canada, for Orphan, $10; D. Epp, Canada, for boy in India $30; C. E. Soc., Altona, Man., for Evangelist in China, $40; West Swamp Ch., Quakertown, Pa., for Tamingfu Ch., $19.71; Y. P. C. A., Do., Orphan, $30; Catherine Roth Do., 3 Orphans, $75; S. S. Borneman, Norristown, Pa., for helper, $70; C. F. Claassen, Newton, Kan., for Orphan, $20; Flatland Menn. Ch., Quakertown, Pa., for Korba Fence, $100; David Goertz, Hillsboro, Kan., for Orphan, $30; Sen. C. E. Soc., First Ch., Philadelphia, Pa., for Orphan, $20; S. S. First Menn. Ch. Mt. Lake, Minn., for Teacher, $90; Mrs. Wm. Andreas, Beatrice, Nebr., for Orphan, $25; C. E. Soc., Bridgewater, S. Dak., for Lohrentz $61.75; J. J. Mendel, Freeman, S. Dak., for their child at Schraggs, $25; Mary Burkhalter, Berne, Ind., for Orphan, $20; Friend, Freeman, S. Dak. for Browns and Goerings, $50; H. P. Goertz, Kan., for helper, $15; L. M. Ledig, Upland, Calif., $30; Hutterdorf Ch., Freeman, S. Dak. for Hospital, China, $171.97; Total $2,107.42.

India's New Station: Anna R. Bachman, Bloomfield, Iowa, $5; C. E. Soc., Orienta, Okla., $16.50; Collections at Altona and Halbstadt, Man., $30; C. E. Soc., Silberfeld Sask., $13; C. E. Soc., St. John Ch., Pandora, Ohio, $10.45; Senior C. E. Soc., Berne, Ind., $13; S. S. Class, Careful Greaners, Berne, Ind. $64; Total $151.95.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

Oct. 1, 1924, bal. in bank	$2,900.15
Receipts during October:	
Treasury for Gen. Gifts	$6,498.76
Do., Special Gifts	2,107.42
Do., new station	151.95
Do., China Building fund	93.68
Total receipts during month	$8,851.81
Borrowed during the month	7 000.00
Total, receipts, money borrowed and balance	$18,751.96
Amount paid during month	18,486.98
Balance	$ 264.98
With D. W. Friesen, Altona, Canada	$ 23.87
With Kansas State Bank, Newton, Kansas	241.11
	$264.98

On Nov. 1, 1924 our Board has a debt of $12,300.00.

Gratefully acknowledged.

J. G. Regier, Treasurer,

Newton, Kansas

JOTTINGS

The Ministerial Conference of the Eastern District is to be held in the Germantown, Pa., church, Nov. 25th. The program arranged is as follows: What all belongs to declaring "the whole council of God" according to the example of Paul? Acts 20:27. Elwood Shelly Rudy Gehman; What moral and spiritual results are to be expected from weekday religious instruction in connection with the public schools as at present advocated? Victor Boyer, A. M. Fretz; what think we of the plan for a Mennonite museum, as suggested in the Sower in the Mennonite of Oct. 16 referring to Germantown? S. M. Grubb, E. E. S. Johnson.

Colonel George Nox McCain, one of Pennsylvania's oldest and best known newspapermen, traveled extensively in Europe during the past summer. In one of his exceedingly interesting articles in the Public Ledger he gives us the results of some of his observations on the drink problem as it involves England:

"In twenty years and less, if you succeed in making the United States dry, or approximately so, you will lead England in everything. Your efficiency will do it."

A Philadelphian whom I met in London last year quoted those words to me.

They were uttered by an English manufacturer with whom my friend was acquainted.

Commenting on this, the Philadelphian said:

"English manufacturers I find, are waking to a realization that efficiency is wholly a matter of active body and brain and that both are handicapped by the drink habit."

Daniel Schroeder, a relief worker in Russia for the past eighteen months, has returned to America and reports that conditions in the Mennonite settlement show some slight improvement. He is again in Newton, Kan., a student in Bethel College.

It is with sincere sorrow that we note the death of Sister Edith Lingenfelter Snyder, the wife of Rev. Jacob Snyder of Roaring Spring, Pa., on Nov. 8th. Sister Snyder, though having the care of a large family to command her motherly attention, was a delightful hostess to the many who found their way to the Snyder home and in many other ways was of great assistance to her husband in his manifold interest in the kingdom of God.

Last week, Rev. J. E. Amstutz, pastor of the Mennonite church at Trenton, Ohio, delivered a series of four lectures on "The Christian Gospels" at Witmarsum Seminary. The final lecture of the series was given in the Bluffton College Chapel when Rev. Amstutz spoke on that phase of the general theme dealing with eternal life.

It is estimated that there are now 7000 Russian Mennonites in Canada who have arrived within the last two years. As most of these were without funds they came to Canada on borrowed cash with which to pay their fare and establish homes for themselves. A surprising amount of the borrowed money has been paid back. Last year work was plentiful and so made repayment easier than this year when work has been scarce in some localities where they are located because of crop failure.

On November 9, Dr. C. Henry Smith, of Bluffton College, made an address in the First Church, Bluffton, Ohio, on the subject, "The Historical Position of the Mennonites on Peace".

On Nov. 9th, Dr. C. H. Smith gave an excellent address in the Bluffton, Ohio, church on the historical basis of the Mennonite position on peace. Those who heard him, and the audience was a large one, agreed that the address was both interesting and instructive.

The First Church Philadelphia, will follow its usual custom and join in a Union Thanksgiving service with the other churches in the community. The service this year will be in the Fifth Moravian church. It might be interesting to the readers to know that this church began as a Mennonite church because of certain differences existing in the First Church and was known as the Second Mennonite church. The Sunday school at one time was large and flourishing. Rev. L. O. Schimmel was the pastor.

While glancing over some old records in the Editor's possession we came across some interesting facts relating to the Germantown Mennonite church. The congregation was variously known as "The Reformed Mennonite Church,' "The First Mennonite church of Germantown" "The Mennonists Meeting". When the city of Philadelphia paved the two streets upon which the church lot faced a serious financial hardship was imposed that caused the members to fear that the property might fall into the sheriff's hands.

The Mennonite Churches of the Bluffton-Pandora, Ohio, community will again unite on Thanksgiving Day in a Sunday School Convention for the afternoon and evening.

On October 29, President J. E. Hartzler, of Witmarsum Seminary addressed the students of Tabor College on the subject: "The Challenge of the Ministry".

Rev. H. R. Voth of Goltry, Okla., recently made a preaching tour into Kansas, visiting Avard, Wawaka, Lorena, Kismet Greensburg and Newton, Kansas, where he visited his daughter, Mrs. J. G. Regier.

While returning from the meeting of the Western Conference held in Pretty Prairie the machine driven by Rev. H. P. Krehbiel plunged over a bank and turned over. Rev. Krehbiel and the other occupants of the car, Rev. J. W. Kliewer J. G. Regier and C. F. Claassen received painful injuries although, fortunately, no bones were broken. They are all following their business again, but most of them still wear bandages.

The Annual Harvest Home and Mission Festival of the Bethany Mennonite congregation, Freeman, S. Dak., was held on Nov. 2. In the morning the pastor conducted an appropriate sermon in the German language. Afternoon and evening services were held in the College Auditorium when Dr. Hartzler of Witmarsum spoke in the afternoon and Rev. W. S. Gottshall, pastor of the Salem church spoke in the evening. Offerings were received for missionary purposes.

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The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

The Light of the World (R)	Rosche's Christmas Classics No. 1 (R)
Brightest and Best (R)	Glad Tidings (R)

Price 8c per copy; 80c per dozen; $6 per hundred.

A Series of Articles on Mennonite History

will be published in the Mennonite monthly, "The Christian Monitor". The first installment appears in the current issue (December) and the articles will be continued through the coming year. The series, written by John Horsch, is based on extensive research in the original sources and contains much that is not found in any of the books on Mennonite history.

The subscription price of "The Christian Monitor" is $1.00 (to new subscribers only 50 cents a year). Sample free.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, NOVEMBER 27, 1924. No. 47.

THANKSGIVING DAY IS HERE AGAIN

and we praise God for all His rich blessings. When we think of the good harvest on our earthly fields, we cannot but think also of the rich harvest on the mission fields, approximately one soul each day of the year. The gifts have also come in well, although the largest one was willed, is possible, for new stations or hospitals, a little over $20,000.-00, and not to pay debts, which we still have. So there is still need of continued faithful giving and praying for the work.

P. H. Richert, Sec.

THE STORY OF CHANDAN

Dear Mission Friends:—

In order that you may partake of the missionary's hopes and fears and tests of faith as well as of his rejoicings, I undertake to write the following story which as we trust is not finished. You are all aware of the fact that Satan makes extraordinary efforts to recapture those who are escaping his snare, but you also know the promise of Jesus: "And no one shall snatch them out of My hand."

At the Beladula out-station school a boy after completing the school work was employed as a pedagogue, in the ancient Greek sense of the term. He was an earnest fellow and became desirous of becoming a Christian. Meanwhile he also was married. (The Indians marry quite young). A number of times he told the head teacher of his heart's desire and the teacher told us. Finally the boy himself talked with us and asked for baptism. We however held him off in order to test his sincerity and his determination. We encouraged him to testify before his relatives and friends. He did this. The final result was that they told him to leave. So he came of his own accord to Champa and again asked for baptism. We could not continue to refuse, so we kept him with us a week for special instruction and encouragement, and baptized him. In this connection we gave him no presents in the way of clothing nor did we raise his salary as an assistant in our school. He received only a Bible and a song book from our hands. Our object in this was that no non-Christian might say, it paid him materially to become a Christian. Thus he went back to his village and his work. His wife and infant had previously left him to go to the maternal home.

Now came the severe test. The news soon spread, that Chandan has become a Christian. The caste brethren held a council and the young man was called before them. His grandfather asked: "Are you going to give me burial?" This is the highest duty and privilege of a good Hindoo son. But of course he would forgo this if he became an outcaste. Before all Chandan renounced all this. They threatened to beat him, they told him to leave the neighborhood, etc., but he would not change. The next attack against him was of an opposite kind. A rich uncle happened to come to the village and he tried to persuade him to follow him. He would get him a higher salary in another school, he would give him rich ornaments and clothes, he would take him on a journey to one of the greatest pilgrimage places, and he would make him his heir. But Chandan would not listen. The villagers also decided to boycott our mission school and begin a school of their own, but their new school held only one session of half a day. In a couple of days our school was going on in the regular routine. Shortly after this Chandan fled from his village and his work. Reports say that he has been seen in a distant village, but what his motive was in going and what is in his heart now we do not know. But we have Jesus' promise as cited in the beginning and are exercising faith for him. Perhaps some one who reads this will also feel led to become an intercessor for this lad.

Very sincerely yours,

F. J. Isaac.

BRO. P. W. PENNER'S CONDITION

Champa, C. P., India
Oct. 22, 1924.

My dear Brother:—

This is the latest from Rev. P. W. Penner's condition, which I wish you would please let the churches know through our church papers: Mr. Penner has entered up his seventh week of severe illness. There were some days, anxious days, where we entertained little hopes for his recovery, but now, I think that we can report that he is on the way to recovery, if the Lord further blesses the care and the attention that is given him. The fever is not nearly so high as it was and he rests better. Of course, he is so weak that he cannot turn around in bed alone. More restful sleep is returning and his face is not so drawn. He is all around much more cheerful than he has been for weeks. We believe that the prayers of God's children are restoring Brother Penner to health. Should he have died, the Mission would have felt this loss keenly. He has been of great blessing to India.

I was in Janjgir last Sunday and with the church we assembled around the Lord's table. It was an impressive service, made so because of the enforced absence of Brother Penner.

We are very sorry that Bro. Penner cannot be with us during the coming weeks. All of our Christian workers are gathering today in Champa for the purpose of attending the annual summer school. It is always a great pleasure for us to see our bunch of fellow workers, our brethren and sisters, and we have reasons to think a great pleasure to the workers to meet one another in this way. Immediately after the summer school come a few days of evangelistic meetings and these are followed by the Indian Christian conference. It is gratifying to see the Christians willing to assume greater responsibilities in the uplift of their own people. They are growing. Yes, they grow via the road of mistakes and blunders, but I suppose the majority of people know this path by experience. If we missionaries will have enough patience and enough sympathy, then I don't see why the church ought not to get into that position where it can speak of itself as an Indian church. After the Indian Christians' conference comes our own conference in Korba. This conference of two days is preceded by one day of spiritual meetings. We are praying that God may grant to all of these meetings His choicest blessings in order that we as representatives of the Lord Jesus Christ may do what is pleasing in His sight and that they will further the cause which is the main business of the church, viz—to bring the Gospel to all people.

With hearty greetings, I am,

P. A. Penner.

MOTHER'S DEVOTION OPENS AMERICA TO GIRLS

Sungsil Kim of Korea Educated Through Mother's Toil, Despite Father's Opposition

Education as the open door to a new world for a young woman has a striking example in a slim, soft eyed and soft voiced young woman from Korea, who arrived in New York last week. Her early education has been won by her mother's toil despite a well-to-do father's opposition. Her mother as she bent over her work to earn her daughter's schooling, little dreamed the path out in the world that she was blazing for her little daughter, handicapped as a result of a childish illness.

The father of Miss Sungsil Kim held to the old Korean custom that Korean girls should be married before fifteen, and opposed all education of girls. Miss Kim, half-orphaned by her mother's death before her graduation from high school, has just arrived to begin a two-year course of study in the United States. Upon her return she goes back to become the National Head of the Young Women's Christian Association in Korea, a very new and flourishing organization still in its three year old infancy.

"I am so grateful to everyone for being here," said Miss Kim with shining eyes at the National Board Training School of the Y. W. C. A., yesterday. "Everyone has helped. Koreans paid my expenses from Korea to San Francisco, and from there to New York, the American Y. W. C. A.

"We in Korea who have had an education are eager to give what we can to other girls. And

they are so eager to learn! In cigarette, shoe and other factories girls who work from eight to five stay after hours to crowd around for Y. W. C. A. songs and classes. It is the first time in their lives that they have had such an opportunity. Education is not always easy to get. My brother and sister thought me a very bad girl to go away. Now they, yes, even my father, are beginning to be proud of me. I had a letter from each one of them awaiting me here when I arrived."

After her mother's death, Miss Kim won a scholarship for four years at college. When the Korean Y. W. C. A. aspired to a trained leader for its 1,200 members scattered in its five cities and nine schools, word came back from the London headquarters of the World's Committee Y. W. C. A., offering a scholarship for the Korean girl chosen by her associates for study in America. The honor fell to Miss Kim and she began her long journey here.

OUR FUTURE PLACE AMONG EVANGELICAL DENOMINATIONS

Rev. William B. Weaver

The future of any organization depends very largely upon its past history and its present activities. The past is a matter of memory, the present of action and the future should serve as an ideal or as a goal for endeavor. There are no arbitary divisions in the past and present but for the sake of discussion I should like to think of the past of the Mennonite church as extending to the world war; the present, the period of the world war and the future, the new era into which we are now entering. The value of a discussion of the future lies in the fact that the goal and the ideal of the church might become a conviction which might serve as a motive power in the present activities of the church.

The question that necessarily comes to us as a Mennonite church is, what is our part in the reconstruction of society and in the extension of the Kingdom of God. If I should use any Scripture text it should be the one found in Esther 4:14 "for if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the Kingdom for such a time as this." I interpret this text to mean that God has a particular purpose and plan which He is working out throughout the ages and that He is working out this plan through human agencies and that Esther and her people have come to the hour whereby being faithful to a trust given them they can aid God in the carrying out of His purpose, but if they refuse to accept the responsibility through indifference or neglect or lack of interest in the plan of God, then God shall have other people and other methods but it shall mean destruction for the Jewish people. I believe that this principle can be applied at this hour to the Mennonite church. The reason God wanted to work through the Jews was not because they were Jews but because they had the great fundamental principles of life which were essential to salvation. This fundamental principle was love to God and to our neighbors and in this time of conflict and unrest such a principle is sorely needed.

The Mennonite church has a rich heritage. She has preserved it quite faithfully until now. She has been more successful in the preservation of her heritage than she has in the bringing of it to the world. During the world war we were thrust into a situation where we needed to defend and uphold our fundamental doctrines of love and peace or surrender it. This situation should have taught us that not only during war but at all times should the world know of this doctrine, and who knoweth whether the Mennonite church has come to the kingdom for such a time as this. We believe that God through us because of our heritage wants to bring our most fundamental teaching of love and peace to a war-sick world. Our future place among evangelical denominations should be determined in the light of this call from a needy world and the message that we have. As we study the history of the early Christian church we are convinced that the fundamental teachings of the church were love, regenerated heart, simple life and peace. As the church from the third century to the reformation developed into a sacramental, sacerdotal hierarchal, ecclesiastical system there were independent and often radical groups of Christians that maintained one of a number of these principles of the early church. These principles then came through the Waldenses and Anabaptists to the Mennonite church, and the church has preserved them until now. Through her separation from the world and conservatism and rural environment she has been able to maintain them.

The suggestion of a place among evangelical denominations suggests the idea that the various denominations are working at the same problem, towards the same end, that we are all builders together with God. Our past experience as a Mennonite church in relation to other denominations has been largely a matter of borrowing and patterning after other denominations in methods of work rather than making a definite contribution to other denominations. In our mission work, organization of various activities, Sunday school work and young people's activities we have borrowed a great deal from the literature and organization of other denominations. This has been because we have not had sufficient trained men and women to produce literature and to work out our organizations, but as we look into the future and think of our place among other denominations we should feel that we have this most effective way as we have our own organizations and institutions. We must believe as a church that in the reconstruction of society we must be interested in saving the whole man, which means his physical, mental, social and spiritual life. On the physical side we must have our own orphanages and old people's homes. We must have hospitals both for the training of our nurses under proper environment and for the care of those who have physical needs. We must have men engaged in business who can make money and are successful and believe in the stewardship principle of life. We must have colleges in which we train large numbers of the young men and women for teachers in our public schools and high schools. These colleges must be endowed sufficiently that our young people can get positions in our larger high schools. Many of these things we have borrowed in the past from other denominations. We must have men and women who can give us our denominational Sunday school literature such as graded lessons and teachers training courses. We must have a definite program of religious education. We must have a trained ministry which is able to hold our high school and college graduates in our churches and who are able to meet trained men in the ministry of other denominations. We have been several hundred years ahead in some of the principles we hold but a hundred behind in the promulgation of these principles. If the doctrine of love is a practical force in the world and we have preserved it these hundreds of years then the world should know that we have it and believe it and by our constructive program they should be taught this principle. Our separation in the future must not be of the kind that shuts us away from the world and its needs as the scribes and Pharisees but the separation in pure and holy and peaceful living which gives us a message for the world.

Our future place then among evangelical denominations is to bring the fundamental teachings of the Mennonite church to the world. During the war when most of the denominations became an adjunct of the war department we maintained the doctrine of peace and now while the world is calling for this doctrine we must continue to live it and teach it. What are some methods and means by which we may be able to function properly in society? In other words, what are some of our needs as Mennonites in order that we might find our proper place in evangelical denominations. In the first place we need leadership that is constructive, aggressive and yet believes in going back to the fundamental teachings of Christ which the world needs so much today. It is ours as a church to continue to preach simplicity in life, a regenerated heart and a life of love and peace. We need religious freedom which is our great heritage. We need it in relation to speech and to the press. We need to keep the old Gospel and we need cooperation. We have no very large place among evangelical denominations as seventeen distinct Mennonite bodies with differences that are often minor. We need the closest cooperation among our Mennonite branches that we might as a united Mennonite body come before the world with our fundamental doctrines. The world cannot understand our doctrine of peace when we quarrel among ourselves as Mennonites. The last and perhaps the greatest need to give us proper place among evangelical denominations is a consistent Christian life. The truth must become incarnate in our lives as members of the church, to teach simplicity and to teach peace and not live it is a very ineffective way to convince the world of our message. The Mennonite church has a place.

We believe that God has preserved her for such a time as this and may she as a church be true to the responsibility that God has placed upon her in bringing the message of life to a needy world. —Christian Evangel.

THOUGHTS ON FAITH

L. W. Steel

"Now faith is the substance of things hoped for, the evidence of things not seen." Faith though unseen is a producing energy of things that are seen. "Faith is the substance of things hoped for." Hope is made up of desire and expectation. Faith to be the substance of things hoped for must bring salvation to the soul so complete that nothing greater nor better can be desired or expected. Faith is intelligent and premeditated acceptance of the will of God. Faith is belief in action. Faith is the connecting link between lost men and the Christ who can save. Faith is the only way out of the dungeon of sin. To climb up some other way is to rob God of His glory and ourselves of soul rest. Faith is the key that unlocks the reservoir of infinite blessings and releases omnipotent power into the life that regenerates the heart, transforms the life, and immortalizes the soul.

Faith in God will make an eminent saint out of the most degraded sinner. When faith in God in the heart of a sinner functions with the promise of God, he will go out of darkness into light, out of bondage into freedom, out from under the lashes of the taskmasters into the liberty of the children of God.

Faith in God is the currency of the glory world; it is the gold coin of heaven's government, a medium of exchange that never depreciates in value. It is not the quantity but the quality that gives it its power. A quantity no larger than a grain of mustard seed will remove a mountain. The poor of this world may be rich in the gold coin of Christ's kingdom. The rich in this world have the luxuries of this world. They may have sinned greatly against the government, they may have outraged all law, but somehow their golden millions speak and they go free. The rich in faith have the luxuries of the glory world, the rich robes of righteousness, a conscience void of offence, exemption from the second death, a permit to live holy in this life without showing any respect for his satanic majesty, and a table spread before them laden with the sweetmeats of spiritual blessings, with fatted calf, with honey out of the rock, with corn and wine of the kingdom.

The rich in faith have outraged the law of God; they may have committed high treason against the government of God, but when their golden millions of faith speak, somehow they go free. The man of the world with his millions, can have what he wants and have it when he wants it; opposition to his will in the financial world has no more power than the fabric of a dream. Just so with the man that is living with heaven in his soul, who is a large stockholder in the national bank of the new Jerusalem, and has his golden millions in faith tried in the fire. He may have broken the laws of God and man, but when his millions in faith speak, all the past is forgotten and he becomes a good citizen of two worlds.

Faith is a latent element of every normal soul. When light is received and conditions are met, faith in God will always bring salvation. All who have Gospel light can be saved if they will. "He that believeth not shall be damned." "All men have not faith" (saving faith in God). Such men are "unreasonable and wicked" (II Thess. 3:2). All unsaved men have faith in something. It may be in some Christian person or some religious cult, false doctrine, worldly enterprise, or Christian church. Faith in such things will bankrupt the soul, and leave it to hang on a chain of sand in the hour of death.

Faith is absolutely indispensable to normal life. "Through faith we understand the words were framed" (Heb. 11:3). "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). Without faith the world could not stand. If the husband should lose faith in the wife, the wife lose faith in the husband, the brothers and sisters of the home lose faith in each other, the home would be broken up, because faith is the foundation of the home. The bank may be perfectly good but if the depositors lose faith and draw out their money the bank will break. Faith is the foundation of all banking systems. When all the people lose faith in the government, revolution will follow.

There can be no stable government without faith. The farmer may not have faith in God, but he does have faith; faith in the soil, faith in the climate, faith in the seed that he plants.

Men have faith in everything but God and die and are lost. Why do they not have faith in God and be saved from sin in this world, and from a sinner's doom in the world to come?—Free Methodist.

CAN YOU SAY SHIBBOLETH?

By Virgil C. Snow

The liberal element in the church are saying a great deal about "Shibboleths", as though the Fundamentalists were narrow, unfair, unkind, and in the wrong in demanding conformity to a dogmatic creed.

The Ephraimites, as we read in the twelfth chapter of Judges, were traitors to Israel and to God, yet they were numbered among the children of God. Certain ones who later were slain, were misrepresenting their identity, denying that they were Ephraimites. There are men today who have denied the truths of God's Word, denied their very redemption through the work of Christ on the cross. These men are now at "the passage of the Jordan", denying their unbelief and making every attempt to hide themselves among the true believers.

The dialect of the Ephraimites lacked the "sh" sound, and they could not pronounce Shibboleth, but said, "Sibboleth." Today the Fundamentalists are bold enough to demand that these Liberalists say "Shibboleth."

In a certain denominational gathering when a resolution was offered affirming belief in the Inspiration of the Bible, the Deity of Jesus Christ, and the Blood Atonement, an ordained minister who was home on furlough from China arose and said, "No one has any right to ask me what I believe." He could not pronounce the "sh", and he did not want to be asked to.

The minister of the Gospel is ordained of God to proclaim the truths about Christ, but we find that the modern Ephraimites run into a corner trying to evade with a "Sibboleth".

Just what is the Christian Shibboleth that the Liberal cannot say? We find it in I Corinthians 12:3: "No man can say that Jesus is the Lord, but by the Holy Ghost." That is the test.

"Jesus is the Lord" means that Jesus is supreme as a teacher. He was not mistaken about the authorship and authority of the Books of Moses, nor about anything else. It behooves us to listen to what He taught about His own sacrificial death on the cross: "The Son of man came...to give His life a ransom for many". And the Church program ought not to forget that He also said, "I will come again."

This is our Shibboleth: "Jesus is the Lord." Why should we give Christian fellowship and false hope today to those who, by their denials, deny the Lordship of Jesus? You say that is unloving? It is the greatest kindness to them. If we do otherwise, they will rise up against us in the day of judgment and rebuke us for not having warned them.—S. S. Times.

"DO HE EAT FLOWERS?"

A little boy, one bright summer morning, was standing near the window, through which the sun was shedding his cheerful light and the morning breezes were softly blowing, when a bird commenced his song. The little fellow listened until his ears were entranced, and he turned his eyes, full of joy and wonder, to his mother and said, "Mamma, what makes him sing so sweet? Do he eat flowers?"

What a sweet thought! And how beautifully expressed! The little boy thought that a bird that sang so sweet a song did not eat poisonous berries or the seeds of coarse, rank weeds, or ugly insects, but that the sweetest flowers must be his food; from this; they may learn that if their hearts are pure and feed upon holy and good thoughts, their words will be pure. The Great Teacher who came from heaven to show us how to be saved, said: "Out of the abundance of the heart the mouth speaketh." Ah, Willie! ah, Mary! when you gave that cross, rude answer to mother, this morning, your heart had been feeding on wicked thoughts.

There is a flower on which your hearts may feed until they become so pure that your words will be pure and holy. This sweet flower that feeds the hearts of good men and women, of good boys and girls, and produces sweet and pleasant and pure thoughts and gentle and loving words, is the Savior, the Lord Jesus Christ. If our hearts are washed from sin by His precious blood, and our words and actions are loving and merciful, we will be as fair in His sight as the sweetest flower that ever grew in the eye of its owner, and at last we shall be taken to His garden in the skies, and He will delight in the perfume of praise and worship which we shall render Him forever and forever.—Selected.

THE S. S. LESSON

Dec. 7

The Man Born Blind

John 9:13-17; 26-38

Golden Text—"One thing I know, that whereas I was blind, now I see." John 9:25.

Blindness is a common misfortune in the East, even today. The lack of a knowledge of sanitation, ignorance of the fact that some diseases are contagious, the glare of the burning sun on the waste-

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday (except 4th of July and Christmas weeks) by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

Under the title, "Every Man in His Own Tongue" the American Bible Society has recently issued an interesting tract giving some account of the difficulties met by translators and describing some of the interesting experiences and results attained by translators. The Bible Society requests that Sunday, December 7th be set aside as Bible Sunday. The circular also contains a list of 770 languages into which the Scriptures or part of the Scriptures are translated. In glancing over this list we note that no mention is made of the work of our own Missionary Rodolphe Petter and his Cheyenne translation. We do not believe that the omission of this translation was intentional, and we hope that it will receive recognition in future lists. However, the marvelous work done by Bro. Petter is one of the things that will go on record as a notable accomplishment under the direction of the Mennonite Church. It is by no means a small matter first to give a people a written language and then to translate the Bible into that language, as Bro. Petter has done. The Cheyenne language is so very difficult that very few white men have ever mastered it. Though not a numerous people, the Cheyennes have now something that enables them to understand the Will of God prepared for them in their own tongue. If everything else that our Conference has accomplished in this generation is forgotten, the Bible translations by Rodolphe Petter will remain as a lasting monument of our missionary work. Mennonites are generally poor boosters. They are capable of enthusiasm, but, unfortunately, it often turns in the direction of something outside of their own immediate interests. Here is something really worth while, but something that one seldom hears about.

Some years ago the celebrated Oxford scholars, Dr. Bernand P. Grenfell and Dr. Arthur S. Hunt, unearthed from the sands of Egypt, the papyrus containing the "Logia of Jesus", which was a part of a version of Scripture somewhat different from the accepted text and much older than anything hitherto known. A well known Jewish writer in England at that time predicted that the discovery of the dozen or so verses would destroy entire confidence in the New Testament. The fragment was so incomplete, however, that it was hard to tell if it was but the note of some inaccurate scribe who wrote from memory, or whether it really was a part of an accepted text. The source of this discovery was a pile of waste that had been thrown out of some government office some time before the year 300. The dry climate of Egypt was responsible for its preservation during all these centuries. There was considerable other material unearthed at the time that was stored away until time could be found to give it a thorough examination. A few days later the same scholars discovered another papyrus, now in the possession of the University of Pennsylvania. This has been found to be older by fifty years than the Logia and contains some verses from the first chapter of Matthew. This fragment differs but slightly from the **textus receptus**, and these differences are unimportant, consisting chiefly in the spelling of proper names and the use of abbreviations. Another fragment, now in possession of the University of Pennsylvania is believed to be a part of the fragment in possession of the University of Michigan. These two scraps of papyrus, thrown away as waste in the third century in an obscure corner of Egypt, may be the oldest written portion of the New Testament in existence. There are so many evidences that the Spirit of God has and is preserving the Word of God and keeping it free from corruptions through all the changes of centuries. Dr. Munhall, in his famous lecture on the Bible, asserts that, should every other written portion of the Bible be destroyed there still would remain enough Scripture on the tombstones to save the world. It seems that even the dry dust of the ages has under God been used to preserve His truths for the generations to come.

Perhaps the readers of The Mennonite do not know that during the past year we have made some remarkable gains in our subscriptions. This is encouraging and leads us to feel that there is a general awakening to the realization that the literature of the church is important and that the church papers deserve a place in the homes of our people. It is a sign of a more intelligent understanding of the activities and interests of the church when there is evident a greater demand for the publications. However, in having increased the number of our readers, we cannot feel that the task is complete and the time has come for us to rest on our oars. There are a great many more who do not take or read the church papers and these must be reached. To accomplish this aim it is important that pastors, teachers and leaders generally regard it a part of their duty to support the publications of the church and use every influence to induce others to do likewise. Increase of subscriptions do not just happen. Somebody must be working for them, and, in this case, the editor feels it a matter of duty to acknowledge the tireless efforts that have been manifesting themselves in a number of quarters. The Field Secretary of the General Conference has been urging support of publications wherever he met with the people and excellent results have followed. It sometimes happens that the editor's heart is gladdened by the discovery of an item boosting the papers of our Conference that appears in one or the other of the local bulletins and parish publications. There are few opportunities for the editor or members of the Publication Board to get the feeling concerning our publications as it exists in the church generally except they are brought to them. For such notices we are grateful. Readers will have noticed that in some congregations the young people's organizations have instituted contests or campaigns for new subscribers or for renewal of old subscriptions. We hope that this will be followed in other congregations. It is a good sign when we note that some one is interesting himself or herself in introducing the church paper into new quarters. One feels that those so engaged appreciate the worth of the papers and want to pass the good thing along. Of such a patron we are sure and we know that in that one's family there will be a better understanding of the church and its interests than in the families where the paper is a stranger.

Some weeks ago a number of Russian Mennonite families living in Philadelphia began holding regular meetings in the Second Church in Philadelphia. These brethren have recently come to American and are face to face with the problem of making a living under difficult conditions in a large city in a strange land. Naturally the English language is one of the difficulties with which they have to wrestle, and their souls long for the Word in the tongue of their native villages on the Russian steppes. It was a good fortune that one of their number is a minister, who, although under the severe strain of long hours in an occupation with which he is not accustomed and which placed him under a severe strain, he is only too willing to preach in the German language. Those of us who have not found ourselves in strange lands thrown upon our own resources can only faintly appreciate what it must mean to hear the Word in our mother tongue in surroundings that suggest more fortunate days. It might be suggested that we have American churches in these localities, and, since these brethren have chosen America as their future home and the home of their children, they might begin at once the process of Americanization and identify themselves with these congregations and adapt themselves to conditions as they find them. True. Most of these brethren do attend our English services when opportunity presents itself, but they are still too unfamiliar with the sound of the English tongue to get the full benefit of what is preached. Perhaps, in months to come, this will come easier to them. It must also be borne in mind that they have been comrades in distress. They have seen war, anarchy, famine, sickness, and persecution together. No circle of worshippers can be exactly as sweet and helpful to their souls as the gatherings in which the spiritual leadership is and has been one of them through all of their hardships. There is no doubt in the minds of those who know them that they will maintain the traditions that characterized the Mennonite people ever since they were a people and all they need is time and the sympathetic encouragement of their brethren here in America. In time they will have made the advances and establish themselves under new conditions that will do honor to their and our past history.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Kegier, Secy., Pandora, Ohio.
Anna G. Stauffer, 5019 Echo St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

GRADED GERMAN LESSONS

The Western District Conference requested the Publication Board of the General Conference to make an effort to have Graded German Lessons prepared for our German Sunday schools. A committee has been appointed to look into the matter, but the prospects seem not very promising, as reported.

The first problem is to get manuscript that would be generally accepted. As in so many other things views seem to diverge greatly and it will require no small amount of grace to find a lense that will give proper focus and consequent clear heavenly vision to all eyes concerned.

Even if manuscript universally acceptable to our church could be supplied then would come the question of providing the finished books. And here cold business calculations seem to make the project equally unpromising. Our field seems so limited. If this work is accomplished at all, it will have to be seasoned with a large portion of faith and willingness to sacrifice.

* * *

Has the president of your C. E. society named a soliciting committee to solicit new subscribers to The Mennonite and Der Bundesbote? If not, remind him of it. The campaign should be on full swing right now. Encourage him, or her, by saying: Here am I, send me!

* * *

If any one desires information on Teacher Training examinations, please address Rev. P. R. Schroeder, Berne, Ind., who can supply questions and instructions.

Persons uniting with the Second Church Philadelphia, Pa.
By Baptism:
Albert Stover
John Schroeder
Edith Frederick.
By Letter:
Florence Reichart
Walter Traubel.
Friedenstal Church, Tampa, Kansas
Arena Ruediger
Lincoln Unruh
Franz Becker
Joh. Bergman
Bernhard Bergman.
Zion Church, Elbing, Kansas
John Klingenberg
Mrs. John Klingenberg
Herman Klingenberg
Mrs. Herman Klingenberg.

THE USE OF THE OLD TESTAMENT TO TEACH PEACE

A. J. Neuenschwander

That war is denounced and warned against in many passages of the New Testament, is a fact accepted by an ever enlarging group of men. To have war, there must be certain dispositions or attitudes, and these are decried and warned against in the words of Christ, and they are contrary to the spirit of the entire New Testament. The Sermon on the Mount, Christ's most definite series of teachings, is full of references to the Old Testament laws and practices. Christ accepts these as basic and proceeds to build his New Testament teachings upon this foundation. Christ the Promised One from the Old Testament, uses the Old Testament as a basis for the teachings against those dispositions and attitudes that make for war. Certainly Christ would not warp or twist the Old Testament passages into saying something that was not there before. Hence if Christ used the Old Testament as a foundation for his finer teachings on peace and good-will, we surely ought to find helpful material here also.

To the casual reader and the careless thinker the Old Testament is by no means the most likely place to find material for peace. Many people think of the Old Testament as a record of many wars, victories and defeats. How can there be teachings against war when God repeatedly ordered and helped the Israelites in war, they say. Those friends forget that God was working on a large scale, that at times He helped Israel when their enemies were seeking to root out and destroy the last one of God's children, but at the same time He was sending one of His Prophets to bring a message to them that should encourage them to live so that their neighbors would have no occasion to wage war against them any more. We shall see that in every section of the Old Testament God commanded His leaders to teach against war.

The law forbids killing and the dispositions that make for war. Study the Ten Commandments, and we find four out of the ten forbidding those things that lead to and result in war. Exodus 20:13 says: "Thou shalt not kill." This stands without any qualification, it says what it means, and means what it says. The other Commandments that forbid dispositions that accompany war are the ninth, tenth and eighth Commandments. Just recall the last war, how much of false witnessing was practiced. It was because of false witnessing that the people of our land were finally willing to enter into the war. What brought on the war in the first place but the transgression of the Tenth Commandment that says, thou shalt not covet, and how grossly was the eighth Commadment disregarded?

Men say that war in defense of one's country is not held as violating the Commandment. God will not hold the individual responsible. But does that hold out? There is a most remarkable case on record where God did not hold the individual guiltless even though he had fought in defense of his own land. Recall David, when, in his declining years he wanted to build a suitable house unto the Lord, the Lord said, no, thou shalt not build Me an house. "Thou hast shed blood abundantly, and hast made great wars." God wanted a man of peace to build Him a house.

In Leviticus, God promised peace to Israel if they would keep all His laws. God said: "Neither shall the sword go through your land. "This promise besides many others, was made on the basis that Israel keep all the laws, but they failed, they trusted in their own strength and power and hence the enemy would continue to invade their country. If only Israel had put God to test, the history of the Israelites might be far different.

The Psalms and Proverbs, the poetry of the Bible, contain frequent references to the blessedness of peace and the destructiveness of war. In the 34th Psalm after the Psalmist had given many injunctions that should lead men to live acceptably before God, He says: "Keep thy tongue from evil, and thy lips from speaking guile, depart from evil, Seek peace and pursue it." In the 20th Psalm the Psalmist decries the folly of those that put their trust in chariots and horses. Psalm 120 tells us how tired the Psalmist is of dwelling with those who are for war since he is a man of peace. In the Book of Proverbs we read, "When a man's ways please the Lord, he maketh even his enemies to be at peace with Him.' Nowhere do we find that God has a different standard for nations than for men, hence if nations once attain to the stage where they continually and consciously seek to do the will of the Lord, they will conduct their affairs so that their enemies will have no occasion to wage war against them.

It is however in the Prophets that we find the most definite peace messages. God has different ways of making His will and desires known. In the historic passages of the Old Testament God teaches what will be the result of certain action. This is for our warning, and instruction. The Prophet is the man that reveals and makes known the will and plan of God for the future. Prophecy is far more than a mere foretelling of future events, yet by foretelling of what was in store, God sought to encourage Israel and all believers even until this time. In Isaiah 2:1-4 the Prophet sees a day when religion shall come to be regarded in its proper place. This new importance of the Temple and today the church shall be so great that many people shall come unto it. True religion shall be contagious, those that come shall invite and bring along many other ones. The reason for all this is, Jehovah shall teach the people and nations, and he will decide concerning many peoples. We know how Jehovah will teach and judge it will be done with justice and equity. Such justice and such a turning to the Lord will take the spirit of selfishness and aggrandisement out of the hearts of men, all will receive justice from their neighbors until: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In the 9th chapter Isaiah introduces a new power that is to help greatly in bringing this to pass. Here the Prophet bursts forth into the prophecy regarding the Child that shall be born, Whose name shall be called, Wonderful, Councellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end. "The people of Isaiah's time did not live on the peace plane yet, but they were to be inspired to anticipate it. They were privileged to see what God had in store for His people. In the 11th chapter Isaiah carries this picture on further. He sees a wonderful transformation take place; "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." Continually the note comes to the fore that if men once know the Lord then they will put away war and fighting. May all true followers of the Christ help the nations to seek Him and to know Him.

Jeremiah taught the children of Israel a much needed lesson when he told them that they could never hope to enjoy the blessings of peace unless they worked for, and sought to preserve peace. Israel was in captivity and the prophet urged them to pray for the peace of Babylon, else they would also have to suffer. Today many nations hope for the blessing of peace to rest on their lands but they are continually causing disturbance and uprisings in their neighbor's country. The blessing of peace rests only on those who pray and work for peace.

The Minor Prophets give us impressive pictures of peace. Hosea reitcrates a thought that we saw in another place when he says: after Israel once has learned to call Jehovah husband, not master, when Israel will love the Lord and seek to please Him, then there shall be peace. Hosea 2:18: "And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely." When the relationship exists that men will regard God with the love, respect and devotion that is to exist between husband and wife then, they will have respect unto all Jehovah's Laws and He can bless them and give them peace.

Micah 4:1-4 gives a picture of peace and tranquility when Jehovah will rule men with equity and justice. "Every man shall sit under his vine and fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.' Micah, brings the charge of making for peace directly to the believer when he charged Israel of lip service and formalism which was not acceptable to God. Then he turns the table and says 6:8; "He hath showed thee O man, what is good; and what doth Jehovah require of thee, But to do justly, and to love mercy, and to walk humbly with thy God." Nothing is said here about war, but if nations would follow this simple verse and in all their leadings; do justly rather than seek the advantage; if they would love mercy rather than bring a heavy burden upon an enemy nation in order to keep them down; if they would walk humbly with God rather than trust in armies and navies, there would be removed the dispositions and attitudes that make for war.

May these passages be helpful to all who may chance to read them, and may you be more firmly convinced that God throughout the entire Old Testament has sought to lead His children

to learn the way of peace. It is revealed in the Law, the Poetry and the Prophets, that to live at one and in peace with God is to live at peace with one's neighbors. Upon these definite teachings Christ planted the clearly stated New Testament doctrine of non-resistance and peace, the outgrowth of the Old Testament.

THE S. S. LESSON

(Continued from page 3)

lands, the wind storms that drive particles of sand into the eyes, infections carried by flies being some of the causes. As nations come to be Christian and come into possession of the advanced civilization that goes with Christianity many of these causes disappear. Without Christianity not only blindness, but many other forms of misery would rage unchecked.

The Jew in Christ's time could only see a punishment for some special and particularly repulsive sin in such a misfortune as being born blind. The disciples voiced this sentiment when they asked the law if it was the sin of the parent or of the victim that doomed him to perpetual darkness and helplessness. Jesus reveals another phase of such misfortune when He answers that this man was blind that good might come out of his blindness. Even blindness may have its advantages. We have a good friend, a celebrated composer of music, whose name is almost a household word all over the world. His sight was accidentally destroyed when he was a babe of less than a week. He believes that this was not a handicap but a helf and often tells people, "I need no pity for my blindness, had I not become blind I would never have become the musician I am." One can hardly believe that the world would have ever received so great a masterpiece of literature as "Paradise Lost" had its author, Milton, not been blind.

It was to reveal Jesus in a higher sense as "the Light of the World" that this man was for a time deprived of his sight. Jesus as the light is the cure for all the darkness for which sin is responsible in the world, be it the darkness of ignorance, superstition, unbelief, or moral wrong.

In sending the man away to Pool of Siloam it would appear that Jesus was sending him away from Himself, but, in the plans of God, provision is always made for the use of the means that He has placed at hand. Food, medicine, shelter, the laws of sanitation and health, all have their part in making this a happier world. When it suits God to exercise His power without them good and blessings can follow, but with most of us, it is His plan that we use them to His glory and to our happiness. Jesus led the blind man to feel that there was something for him to do. He had to have faith, then he had to find his way to the pool, and finally he had to wash. These were little parts, after they were performed. God, through Jesus, did the big part. In our lives there are many little things that we are to do chiefly to show the sincerity of our desire and the genuineness of our faith, but the great act of regeneration, whereby God sends light into these dark souls of ours, is God's part.

The blindest persons in the whole New Testament were the Pharisees who were constantly closing their eyes to the work of Christ and endeavoring to belittle it. Concerning this incident, Dr. J. G. Greenhough writes, "The Pharisees were resolved that Christ should not have credit for this healing work if they could prevent it; they used all sorts of expedients to get it denied or explained away; they were prepared to bribe the man or frighten him into silence. They wriggled and twisted and changed grounds many a time. First, they declared that this was not the same man who sat by the wayside begging, and then they protested that if this was the same man he had never been blind at all, but had only been shamming. And then, when the miracle had been admitted, they appealed to the popular prejudice about the Sabbath and asserted that no man of God would do a work of that kind upon the day of rest; and finally they pompously put forward their own authority, and declared "We know this man is a sinner" and if anybody disputed it let him look to the consequences. So they argued, and lied, and brow-beated, and blustered. And here was the simple-minded beggar, who had never read a book, never heard of logic —never been to school, yet, altogether too much for them; because his soul was illumined with honesty, because faith, gratitude and love had taken possession of him, because he was absolutely certain Jesus had done for him a wonderful thing."

The man was an effective witness for Christ: (1) because of personal experience. (2) Like all witnesses he met with opposition. (3) He was, according to the promise of Christ to his witnesses, given what to say when facing persecutions. (4) Gratitude compelled him to witness for Jesus. (5) Faith in the Son of God was established because Christ had performed a divine act through him.

THE C. E. TOPIC
Dec. 7

In His Steps. 12. What Jesus Said About Forgiveness
Matt. 6:14; 18:21-35

(Consecration Meeting)

The whole story of the Bible is wrapped up in the idea of forgiveness. Man when first created greatly offended God. It takes but a few verses to tell us that. After this the great burden of the Book is to open the way whereby sinful man finds the way back to God by the redemption through Jesus Christ whereby our full forgiveness is worked out.

One who seriously thinks about God cannot be long in learning that He is a forgiving God. He forgave Israel time and again although Israel by no means deserved his forgiveness. He forgave individuals who were great sinners. In the Old Testament we find a conspicuous example in the case of David, who was guilty of the basest sin against man and God. In the New Testament we have a noteworthy example in the case of Paul, the chief of sinners, who became the sinner saved by grace. Perhaps nothing so impresses us so with the great readiness of our Lord to forgive as when we hear Him praying from the cross while feeling the cruel thrusts of the nails, "Father forgive them, for they know not what they do." In the life of Paul we note, when writing about the time when he stood before his earthly judge and no man stood by him in that great trial, he was not embittered but prayed that the charge of so deserting him should not be laid to the charge of those whose place was by his side at that trying moment.

Jesus always insisted that we owed to one another all the love we could show. It was of the nature of the Jew to hate the Samaritan and perhaps the Samaritans were not slow in giving them good excuse for that hatred, but when Jesus wanted to show that, as man to man, when there was need of the assistance we could give, a Samaritan, or an enemy, could be capable of showing it in all love. By the parable He emphasized that the needs of humanity are so large that we cannot be unforgiving where there is need for the ministrations that love would suggest.

When Jesus gave His disciples a form of prayer, it was not merely a few magic words that were to be uttered with the expectation of being rewarded for uttering them. The prayer was to order the lives of those uttering it. There is in it much that has to do with our relation both to God and man. Our relation to man here is a matter of forgiveness. We note that we ask that God shall be as ready to forgive us as we are ready to forgive one another. Our peace with God, then, depends upon our willingness to make peace with men. It has often been pointed out that in saying, "forgive us our debts as we forgive our debtors" we are in danger of praying ourselves into hell, so long as we continue to be unforgiving. How any one can pray along the line of this model prayer given by the Lord, and continue to hate a single individual, no matter how evil he may happen to be, is beyond our understanding.

In the 18th chapter of Matthew Jesus sets forth a practical plan whereby the cause of hatred may be removed and the spirit of forgiveness fostered. It is human to say that it is the other fellow's fault and if there is no forgiveness it is because he won't forgive, but the plan presented makes no place for discussing whose fault it is! It shows how two should come together and work out a forgiveness, leaving the matter of blame buried in forgetfulness. The plan is simple and easy, try to come to an understanding as man to man, if that fails, try to understand one another in the presence of witnesses, in the event that these two efforts fail, try to reach an understanding with the assistance of the church. Here are three plans. In most instances the first is all that need be tried. If all three fail the responsibility rests with the one who in no instance wants forgiveness and therefore, by his own act, shuts himself out of the fellowship of those who sincerely and honestly want to live in a state where love is the supreme desire.

BOOK REVIEW

The Young Convert's Problems and Their Solution
By Rev. A. C. Dixon, D. D.

A new edition of this well-known book for the training of young converts will be welcomed by Christian workers generally. With fine simplicity and spiritual vision, and a thorough understanding of the needs of young men and women, Dr. Dixon discusses the Christian life and the essentials of spiritual development. He sympathetically considers many questions which occur to young Christians as they face the insistent distractions of modern life. There are chapters on the Holy Spirit; The Church; The Bible; Prayer; Temptation; Money; Amusements; and a most impressive and inspiring closing chapter on the Ideal Christian. Published by Geo. H. Doran Co.

Christ's Militant Kingdom
By Rev. L. R. Scarborough, B. A., D.D.

This new volume by the noted evangelist, preacher and Seminary President, gives a striking portrayal of the Kingdom of Christ as a conquering power before which evil must disappear—a living reality among men that is moving on to sure and complete victory and the glorious consummation prophesied in Scripture. A book that glows with spiritual fervor and optimism as it reveals man's opportunity in that Kingdom, and his responsibility for its development in the world. This new work of Dr. Scarborough's will be found to be one of his most original and inspiring books. Published by Geo. H. Doran Co., N. Y.

The Absurdities of Evolution
By Guy Fitch Phelps, Published by The Bible Institute Colportage Association, Chicago

A 102 paged little volume of splendid worth to those who cannot accept the popular notion of Evolution and desire information with which to meet its claims. The author meets the problem squarely insisting that the whole matter of Evolution as presented cannot be accepted as science and must be branded as an imposition and a fraud. In insisting that the claims of the Evolutionists are dishonest the author cites point after point that Evolutionists set forth and shows how ridiculous and inconsistent each point is. The book is well worth the careful attention of such who prefer going back to the garden of Eden for their ancestry rather than to the Zoological Garden.

MARRIAGE

Dirks-Kagele—On August 9, 1924, at Lind, Washington, by Rev. D. D. King, Mr. David M. Dirks of Sprague, Washington, to Lydia C. Kagele of Ritzville, Washington. The bridegroom is a member of the Ruff, Wash., Mennonite Church.

DEATHS

Gering—Joseph Gering, near Odessa, Washington, died Nov. 8th, 1924, age 67 years, 8 months and 4 days. Born March 4th, 1857 in Russia. Emigrated to U. S. A., 1874, to Yankton, S. Dak., moved to Dallas, Oregon, in 1890 and to Odessa, Washington, in 1900, where he died. Was married to Frances Ries, October 23, 1880, who with eight children survive him. Four sisters and twenty-two grandchildren also survive. Funeral was held Nov. 10, 1924 at the Menno church. Rev. D. D King assisted by Rev. Clyde Rhea officiated.

Snyder—Mrs. Edith Lingenfelter Snyder wife of Rev. Jacob G. Snyder, compensation referee of the Sixth Pennsylvania district, died at the home of her daughter, Mrs. Erie Dively, 2200 Eleventh avenue, Altoona, Pa., following a long and lingering illness. The Snyder family resides at Roaring Spring, but on account of the condition of Mrs. Snyder's health, Rev. Snyder and wife have for some time had rooms at the home of their daughter, so as to be convenient to desired medical aid.

Mrs. Snyder was a daughter of Geo. W. and Mary Noffsker Lingenfelter, both deceased, and was born in Greenfield township, midway between East Freedom and Claysburg, June 15th, 1871. She grew to womanhood there and following her marriage to Mr. Snyder resided variously at McKee and Roaring Spring, being a resident of the latter place for more than a score of years.

Surviving Mrs. Snyder are the husband and the following seven children: Arthur A., Samuel P., Mrs. Mary Mellseisen, Mrs. Erie Dively and Mrs. Ruth Havens, all of Altoona; Allen D., of Pittsburgh, and Grace at home. The following brothers and sisters also survive: Charles, John W. and Allen of East Freedom and Mrs. Sarah Jane Dodson of Hopewell.

Mrs. Snyder was a member of the Roaring Spring Mennonite church and a teacher in the primary department of the Sunday school, and was greatly interested in the church work and a great help to her devoted husband in his church activities.

The funeral services were conducted from her late home at Roaring Spring on Wednesday morning, Nov. 12, at 10 o'clock, leaving the house for the Mennonite church, in which services were conducted by Rev. S. D. Yoder, assisted by Rev. Howard Fox of the Reformed church and Rev. Daniel Unruh of Mechanics Grove. Interment was made in Greenlawn Cemetery.

Hamm—William Hamm, son of Peter and Emelia Siemens Hamm, was born at Marienburg, West Prussia, Germany, on the eleventh day of April, 1859, and departed from this life after a lingering illness, on Wednesday, November the twelfth, 1924, aged 65 yrs., and seven months.

He received his education from the Gymnasium at Marienburg and had 3 years of training for business at Dantzig. He was baptized by the Elder, Gerhard Penner, in Heubuden, in the year 1875, and remained a faithful and consistent member of the Mennonite church to the day of his death. Having conscientious scruples against military service, he left his native land for America in company with his brother, locating in Beatrice, Nebr., in 1879, where he became interested in the lumber business and other enterprises. He was a director of the First National Bank for many years. He was highly esteemed by his business associates for his integrity and nobility of character. He was greatly interested in the Mennonite Hospital, and was a member of the Board of Directors from its foundation. For six years he was a member of the Board of Trustees of the General Conference.

He is survived by one brother and three sisters. They are Mrs. S. K. Mosiman of Bluffton, Ohio, John and Agathe Hamm, and Mrs. William Penner, all of Beatrice, who, with a large number of friends mourn his departure.

Rev. H. D. Penner spoke at the church in town in English from Psalm 16:5-6. Rev. John Penner spoke in German at the country church, west of town from I Peter 5:10, 11.

The large concourse of people at both churches and the fine floral offerings showed the esteem in which he was held by all classes.

JOTTINGS

Prof. J. S. Schultz of Bluffton College, led the music in the week of special service held in Grace Church, Pandora, Ohio, beginning November 2nd.

Bro. Waldo Petter, a son of Missionary Rodolphe Petter, has accepted a call from the Mission Board and will be located at Ashland, Mont. As he already thoroughly knows the Cheyenne language, he will enter the work equipped for immediate service.

Miss Braun, being field worker at the present time, is in charge of the Worker's Home at Altoona, Pa. Anyone desiring to assist in the work or send packages of clothing, or assist in treating the Sunday school for the coming Christmas, should address whatever is sent to Elizabeth Braun or L. H Glass, 2204 Eleventh Ave., Altoona, Pa. These persons will see that everything received is properly acknowledged and rightly distributed.

On November 2, Dr. Neufeld, of Bluffton College, addressed a combined meeting of members of the St. John's Church, Bluffton, Ohio, and Grace Church, Pandora, Ohio. His subject had to do with the Russian Mennonites, their prosperity, adversities and emigration. The talk was illustrated with numerous views. Dr. Neufeld's father and two brothers were murdered during the terrible years through which the Russian brethren had to pass.

Rev. P. H. Unruh, of Goessel, Kansas, made a trip to Perryton, Texas, last week, where he officiated at the dedication of a new church. Rev. F. C. Koehn, formery pastor of the Taloga, Okla., church, will be the minister of the Perryton church.

Beginning with November 16th, the General Conference of Mennonite Brethren, held session in Corn, Okla. Delegates were present from Canada, the Pacific coast and a number of other scattered localities.

Rev. G. M. Baergen, former pastor of the Mennonite Memorial Church, Altoona, Pa., filed appointments on Saturday, November 15th, at Mann's Choice, Pa., and on Sunday, November 16th, at Napier, Bedford Co., Pa.

On Sunday evening, Nov. 16, brethren met to consider the matter of a Workers' Meeting for the afternoon and evening of New-Year's Day in Altoona. The day will be followed with preparatory services on Friday evening, January 2, and Communion on Sunday evening, January 4. An all-day meeting will he held in the Memorial Mennonite Church. Those attending the meeting were Jacob Snyder, elder; L. H. Glass, pastor in charge, L. L. Shaw; Foster Orr and W. W McGlinskey, deacons. The Altoona Sunday school is again showing rapid growth with an average attendance of 65.

Hesston College Journal gives the following statistics for Mennonites in the State of Kansas: Old Mennonites about 1100 adult members, General Conference Mennonites 5500 adult members, Krimmer Mennonite 500, The Mennonite Brethren 1500, the Holdeman people 100. Total, 9,750 adult members.

Years ago there was a character, whom we shall name "Jakob", who was known wherever there were Mennonites. He went from place to place living on the charity of the brethren, but never showed much enthusiasm for earning his living at any kind of a job secured for him. There was a committee meeting at Berne, Indiana, which was attended by the Rev. David Goerz and others. When the committee assembled Jakob joined it and insisted upon expressing his opinions and otherwise making a nuisance of himself. In order to get rid of him the committee went out for a walk, but Jakob also went along. Rev. Goerz's patience became exhausted and, turning to Jakob, he said, "You have no business here, either step twenty paces ahead of us or fall twenty paces behind us or we shall complain to the authorities. Jakob saw fit to disappear. The next morning there were "White Cap" notices decorated with skull and cross-bones, ordering the committee to leave town within twenty-four hours, tacked to telegraph poles in the town. The notices were in Jakob's handwriting.

One of the favorite dishes in Philadelphia a generation ago was "Snapper soup". An interesting recollection of Rev. John Oberholtzer's introduction to the celebrated dish survives. It appears, he was the guest in a home where a particularly fine snapping turtle had been secured and prepared for dinner. When the bowl of soup was placed before Father Oberholtzer and he was bidden to try it he cautiously sampled it, and then laid down the spoon and pronounced a ten-minute eulogy on it, the substance of which was something like this: "It is a fine dish. One wonders how such an ugly creature could be so attractively prepared for the table. It has the appearance of a dish fit for a king. The pinch of spice and the dash of sherry that the cook has added brings out a wonderful flavor. Philadelphia people certainly have something remarkable to set before their guests. It must taste very good to those who like it—but I don't like it."

For a considerable time before the war there lived in Jerusalem a former Mennonite, who was in correspondence with Mennonite Churches throughout the world begging money of them for the support of a charity he was supposed to be maintaining there. An investigation conducted by Rev. David Goerz of Newton, Kan., brought out the fact that the cause did not deserve support and, as a consequence, the flow of gifts from General

Conference churches ceased. That the promoter of the scheme was well in touch with Mennonites in America is shown in the following incident: Dr. Max Müller, celebrated as an Egyptologist and the teacher of Hebrew in the seminary in which the editor was a student, was a guest in Jerusalem in the hotel conducted by Mr. Faust, a Russian Mennonite, when he was approached by this man who made diligent inquiries concerning two Mennonite churches in Philadelphia, both of whose ministers bore the English name of Grubb. Dr. Müller was not favorably impressed with the man who was greatly surprised to learn that one of the ministers about whom he had been inquiring had been a student under him.

As our readers no doubt know, the first Mennonite minister in America was William Rittenhouse of Germantown, to whom also belongs the distinction of having been the first Protestant in America to have the title of bishop. He was also the first manufacturer of paper in America. His grandson, David Rittenhouse, whose portrait was hung in Independence Hall, Philadelphia, was the most noted clock-maker in the colonies and a leading mathematician who lectured in both the Universities of Princeton and Pennsylvania. During the Revolutionary War he was a member of the "Committee of Safety" in Pennsylvania. Later, he served the state as its treasurer and, after the adoption of the Constitution, he became the first U. S. mint-master, commissioned to coin the money of the nation. The name Rittenhouse survives in Philadelphia in many quarters. There are two Rittenhouse streets, one in Germantown and one in the city proper. The most exclusive centry of Philadelphia's four hundred is about the little park known as Rittenhouse Square. There is also a Rittenhouse Hotel, a Rittenhouse Club, a Rittenhouse Finance Company, a Rittenhouse Laundry and a chain of Rittenhouse stores, etc., etc.

The Main street in Germantown, Pa., has always been known as Germantown Road. It was a highway long before the coming of the white men. It is also claimed that it is the most written about road in the United States, and it is one of the longest business streets in the world. Nearly every block along its entire distance is associated with some person, place or event of historical significance. Formerly, Germantown Road was a toll road. A quaint old toll house was located at a point where it crossed Rittenhouse Street, a road leading down to Rittenhousetown, a suburb of Germantown on the Wissahickon. The old toll-keeper, also named Rittenhouse, was as quaint as the shock that sheltered him. Patrons of the road sometimes tried to appear funny by annoying the old man. It was one of this kind who, on a nasty rainy day in March, instead of handing Rittenhouse the dollar, from which he expected ninety-five cents change, threw it into the mud. The old man said nothing, but, gathered up the coin, went into the shock, counted out ninety-five cents in pennies, opened the window and threw them as far out into the muddy road as he could, much to the chagrin of the would-be funny patron.

Nov. 22 marks the twenty-fifth anniversary of the establishment of the Old Mennonite Mission in India. On that date of 1899 Missionary Ressler, leader of the first missionary party moved to Dhamtari, a village of about nine thousand inhabitants located in the Central Provinces and established headquarters of the present Old Mennonite Mission work in India.

One of the interesting things about the locality in which our Swamp, Quakertown, Flatland and Saucon churches in Pa., are located is that it once was the scene of an armed rebellion against the United States, although Mennonites were in no way involved, and but few of them know anything about it. This happened in the administration of President John Adams, and it was known as the Fries or Hot Water Rebellion. The latter name was given because when U. S. officials came to collect an unpopular tax, the cause of the rebellion, the women drenched them with hot water. A thousand men, chiefly former Colonial soldiers, gathered in Quakertown, filled themselves with strong liquor, and marched to Bethlehem, where the U. S. Marshal was made a prisoner. Soon word reached the rebels that U. S. regulars were on their way from Philadelphia to suppress the rebellion and the rebel army completely disappeared. Fries tried to escape capture by hiding in a hollow tree in the woods, but his dog, having followed him, sat under the tree and howled for his master until the soldiers arrived. Fries was condemned to be hanged but the President pardoned him and thus ended a bloodless rebellion.

November 16 to 23, Dr. J. E. Hartzler, of Witmarsum Seminary was booked for a series of lectures in Grace Church, Pandora, Ohio.

Rev. P. E. Franz, pastor of the West Swamp and Quakertown churches, will sever his connection with these congregations at the close of the year. Mrs. Franz is unable to withstand the damp Eastern climate and they plan once more to make their home in sunny Kansas.

The Board of Trustees of Witmarsum Seminary as well as the men directly responsible for the operation of the institution have been waiting for several years to begin the promotion of a program for building and endowment so as not to interfere with the work of any other institution within the denomination. The time has come when such program needs to be promoted. The Board of Trustees accordingly at their last annual meeting elected a committee whose duty it has become to work out and propose a financial program for the institution, the same to be presented at the next annual meeting of the Board. The committee is at work and will most likely propose a program calling for at least $200,000.00 for endowment and $100,000.00 for building. This is the least we can hope to do and yet appeal to and hold our best young men and women within our own institution in preference to others of older standing, greater popularity and larger equipment. It will be for the Mennonites of America to say whether we will train and use our own young men and women or whether other denominations shall both train and use them.

New Testament Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Be of Good Cheer
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God
Rejoice in the Lord
Per Copy, 25c.

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The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
Rest in the Lord
The Lord Bless Thee
Per Copy, 20c.

Old Testament Bible Picture Books

OLD TESTAMENT BIBLE PICTURE BOOKS

This selection of Old Testament stories is of a kind that will not fail to attract and to interest the little folks. Each story is told in a fascinating manner and as much as possible in words of one syllable. The books are well illustrated with several full-page, colored illustrations and a number of etchings. They are printed on good stock, and are attractively bound with cover design in four colors. The books are 8x10 inches in size and come in three series:

35c Series

Each volume in this series has 32 pages, is bound in boards with cloth back and a cover design in four colors. Following are the titles:

The Lord Thy Maker. Contains the creation stories and the life of the Patriarchs.

He Leadeth Me. In this volume the early history of the children of Israel is related.

Single copy, 35 cents

25c Series

The titles in this series have the same contents as those in the 35 cent series, but are bound in stiff paper cover, cut flush, with colored cover design. The series contains the following titles:

The Patriarchs **Moses** **Prince and Leader**

Single copy, 25 cents

20c Series

The books in this series have 16 pages and are bound in stiff paper cover, cut flush, with Biblical cover pictures worked in four colors. Following are the titles:

Our Heavenly Father
Jacob and Joseph
Moses on the Mount
Crossing the Jordan
Single copy, 20 cents

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, DECEMBER 4, 1924. No. 48.

A WORD OF THANKS

Herewith I wish to express my sincere thanks to all Mission Societies, as well as to the individual sisters, who responded so promptly and bountifully to my appeal for money to pay the freight charges on dried fruit to China.

As some of the societies expressed the wish, that, in case the money was not all needed, it should be sent to the General Treasury of Foreign Missions, I feel to comply with the wishes of all the donors, by sending the excess money to that treasury.

With best wishes to all the donors,

Mrs. S. S. Haury,
428 East C. Str., Ontario, Calif.
Nov. 18, 1924.

THE WHOLE COUNSEL OF GOD

The Word of God is the counsel of God. The whole Bible is the whole counsel. All that God has revealed to His servants should be revealed by His servants. Jesus said, "All that the Father has made known unto Me I have made known unto you." All the counsel of God must include all the doctrines of Christianity beginning in Genesis and ending in revelation. To take out one part is to make the rest doubtful. It includes the account of the creation given in Genesis, the conference in the Garden of Eden, the linguistic entanglement at Babel, the experience of Jonah, the virgin birth, the resurrection, the ascension of Jesus. Heaven as the everlasting home of believers and hell as the place of destruction for the wicked. When Paul says, "I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God", it seems that he had the one great theme of the Word of God in mind, that of salvation through Christ, because he could not possibly have touched upon all the great doctrines of Christianity every place he came to, only the pointing out of the Savior to all men would free him from the blood of all men. And while it is true that the great message of the Word of God is the salvation of men through the shed blood of Christ, and while this is the great message of the Christian ministry, yet the whole counsel of God includes all the great doctrines of the Word of God as taught by Christ and His apostles. Paul was a firm believer in all that Christ taught and a fearless proclaimer of punishment to the wicked as well as everlasting happiness to true believers. The question, "What all belongs to declaring the whole counsel of God?" evidently sets before us some things which belong to the counsel, some that do not, and some that are questioned, doubted, or not clearly understood. Some of the latter are then those which should be discussed.

There is much discussion on the question of the virgin birth of our Lord at the present time. Here are a few questions which might be discussed. Was Jesus born of a virgin? Did Paul doubt it, or did Luke believe in the narrative he was writing? If the virgin birth is not credible today, how can we account for Christ as incarnate, sinless and Savior? Is this an important doctrine or are there many good Christians who have made a study of the subject and who deny or doubt it? To say that one must necessarily believe in the doctrine or be lost is perhaps saying too much, but the question is what about the Christian ministry denying it? Is this a question which should be left to the individual, or is it important and should be regarded as a fundamental doctrine of the church?

There is the question of the divinity of Christ. Was Jesus both human and divine? The word worship is applied fifteen times to Christ in the New Testament, neither is there any reproof given as there is when worship is offered to a creature. The large majority of Christians in all ages have rendered divine worship to Christ, therefore He is either divine and entitled to receive worship, or He has as a religious teacher led nearly all His pupils into the idolatry of creature worship. If Jesus is not worthy of divine honors, He is a successful rival to God in securing the love and homage of mankind. The very name of Jesus Christ is a proof of His divinity. Jesus, meaning Savior is the human name, and Christ, meaning anointed, is the official title. The names "Emanuel", First and Last, Holy One, Just One, Prince of Life, Lord of Glory, all show His divine nature and many other passages. One might as well try to deny His humanity as His divinity since there are so many passages which speak of His divinity and so many which treat on His humanity.

There is the question of the depravity of human nature. This should not need to be mentioned as Scriptures plainly teach it, yet it is a question to some, doubted by others, and denied by many. What about an idea like the following: We used to teach that all are born sinful; that all have gone astray like sheep, but we have now discovered that the child naturally loves to do what his father or mother does. He is inclined toward the good and toward being unselfish. Is not the one great theme of the Word of God that man is sinful and lost and cannot rise to the "new creation", which God offers to those who receive Christ as Savior until that man has recognized the depth and degradation and hopelessness of the sin in which he was born? Is not the depraved nature of man the cause of all sorrow, unrest and unhappiness? Is this message a theory of men about the Bible, or is this the Bible's own declaration as to its message? Did the sin of Adam and Eve change their moral nature? Did this change become hereditary?

There is the question of holiness and sanctification. Other words with which the doctrine is designated are purity, perfection, fullness of God, fullness of Christ, full of the Holy Ghost, and full assurance of faith. Is sanctification the same with justification? Is it attainable in this life? What relation does sanctification sustain to regeneration?

Some of these doctrines seem more important to some than to others. There may be some that are more important than the one I am thinking about and can be brought up in the discussion, however, it will be more profitable to discuss a few subjects at length than many and not arrive at any conclusion. Some of them are plainly revealed in God's Word and perhaps seem not necessary to be discussed, and yet it is well for us and our people to know what the attitude of the conference is toward some of these questions.

Ruby Gehman.

OUR WOMAN'S WORK

NEWTON, KANSAS

Dear Friends:

Perhaps our society is doing the work differently from other societies, but we have tried this method for a number of years, and it has proved successful in this community.

We cooperate with the C. E. of the Tabor Church at Goessel. The Christian Endeavor Society elects a committee of three or four girls. These girls buy the material for the dresses, and which are to be made for the people in our mission fields at Moen Copi and Oraibi, Arizona.

These girls meet twice a year and cut out the dresses, shirts, and whatever the list calls for, and these are distributed at the C. E. meetings to those who wish to sew, and when completed are sent out by the treasurer.

We always try to have everything done and ready by October 15th. The list of clothes which we are supposed to sew for, is always sent to us by the treasurer or assistant treasurer of the Executive Committee of Mission Societies.

Helen Hiebert.

THE YEAR THAT IS GONE

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret,
The hopes that, cherished long, were still denied us.
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet,
The pride with which some lofty one disdained us.
Let us forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving

Where friends were few, the handclasp
warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true
and gracious,
Whate'er of right has triumphed over
wrong,
What love of God or man has render-
er precious,
Let us remember long.

So, pondering well the lesson it has
taught us,
We tenderly may bid the year "Good-
bye,"
Holding in memory the good it
brought us,
Letting the evil die.
—The Missionary Messenger.

CORRESPONDENCE

Donnellson, Ia., Nov. 22, 1924. —Dear readers of the Mennonite: We are having ideal weather for corn husking. It is just cold enough and has been quite dry for about a month. The corn is turning out fairly well. If there had been a very severe early frost the loss of corn in Iowa would have been great, but most of it ripened quite well before the heavy frosts came.

Prof. Oberholtzer of Allentown, Pa., is conducting a three-month's course of singing lessons in Donnellson. Our own church has a class organized, with a membership of about 43, which meets on Tuesday and Friday evenings. He also has several classes organized among the other churches of the community.

On Sunday morning, Nov. 16, Rev. W. W. Miller of Pulaski conducted the services, at which time he installed Rev. John Kauffman as minister of the church here. Rev. Miller also remained for the evening service and delivered another very inspiring message.

Rev. Kauffman is adapting himself very well to his charge here and he and his wife have already become very dear to their people.

The Junior and Senior Endeavor Societies are working out their pledge of ten cents per week for every Senior member and five cents for the Juniors. This amount is for the benefit of the new mission station in India. Even the smallest of the Juniors make a real effort to remember their offerings as they are very much interested in keeping the pledge.

Arrangements are well under way for the Christmas program, as the time is again drawing near when we are reminded of the supreme gift which God sent from heaven to save mankind.

Corr.

Beatrice, Nebr., Nov. 20, 1924. —To the Editor and Readers of the Mennonite: Greetings.

Our fall weather has been in pleasant lines, but the moisture is scarce. The wheat can hardly find enough to grow. The corn crop is curtailed somewhat on that account, and the quality is light. Notwithstanding this handicap there are some fields giving excellent yields. Some of our farmers have finished husking corn, most of them will finish in the near future.

During the last month we have had some sad events in our congregation. Three of our older members have been called by the Lord to the home in heaven. They will be missed, but the Lord knows best, His will be done.

On October 19th our congregation celebrated the semi-annual remembrance of the Lord's Supper, by partaking of the communion.

A short time ago the Elder of the "Einsiedel Congregation" near Hanston, Kansas, visited in our midst. Rev. Hirschler spoke to us about the question of the rich young man "What lack I yet?"

Our parochial school for Bible instruction continues its regular course. The attendance is not as large as it was last year. This school is especially for such children, that have finished the 8th grade. We are also continuing the Bible course for scholars in the high school. This consists of one hour's instruction each week after regular school hours.

In general and as a whole our congregation is enjoying health, happiness and prosperity. We have abundant cause to be thankful to God from whom all blessings flow.

Wishing the Editor and all the readers of the Mennonite a continuation of the blessings, I remain,

Sincerely yours,
John von Riesen.

GOLDEN RULE SUNDAY DECEMBER SEVENTH

A. M. Eash

"Therefore whatsoever ye would that men should do to you, do ye even so to them." So reads the Golden Rule. Since the day it first fell from the lips of the Master men have with varying degrees of success sought to live it. Failures have been more frequent than success. When others are in the wrong we delight to quote it to them. To have it quoted to ourselves is not always agreeable.

The idea of a Golden Rule Sunday is quite new. It did not originate in distinctly church circles. If the name of the originator were to be mentioned I think it would be the name of a layman. This man is a genuine Christian. He believes—and he believes profoundly—in the church and her work. He has no time to devote to the doctrinal controversies that are consuming so much of the thought and time of some church folks. Some years ago he lost himself in a great vision of service and today he is giving himself tremendously to that task. Here is, very briefly, the story. When the Great War was on horrifying stories of atrocities and sufferings came to us. They came from all the lands into which the armies found their way and the slaughter was carried on. France, Germany, Belgium all furnished their quota of these atrocious tales. The story of Russia was appalling. None of these, however, could compare with the reports that came from the Turkish Empire. Privations, outrages, murders, deportations, massacres, the story was so brutal and horrible that it could scarcely be told—and that which was told could scarcely be believed. The manhood of a nation was destroyed. Thousands of its young women were stolen and carried into the harems of the Turks and Kurds. Old men and women, babies in the arm and the boy and girl were driven across track'ess deserts to starve or be slaughtered by the way. The story of the atrocities committed by the Turkish nation on the Armenians that lived within its borders far eclipsed anything that the world had yet heard.

The heart of America went out in a great yearning of sympathy. The few faithful missionaries in the field nobly stood by their tasks. In a very small measure they were able to alleviate some of the sufferings. As soon as it was possible to reach the suffering remnant of the Armenian nation—and this remnant very largely children and old men and women—the helping hand of America reached out. The collapse of the Turkish armies opened the way for a really effective service and in January of the year 1919 a small group of men were sent to Syria as pioneers to pave the way, if possible for America to give effective help. Several months later this small group was followed by the large Leviathan party—seventy-five men and women ready to devote their lives to the saving of this dying nation. They took with them large quantities of supplies of food, clothing and medicines. These were followed by others so that from January, 1919 to the present time more than a thousand individuals have seen service in that effort.

They covered the length and breadth of what was formerly the Turkish Empire. From Constantinople on the west to Bagdad and Persia on the East and from the biting cold of the Caucusus to the hot desert sands of Arabia and Palestine. They went into the mountains, across wide desert plains, into the ruined hovels of destroyed villages, into the harems of the Turks and Kurds into the large cities and the small villages—wherever they thought there was a possbility of finding the remnants of the Armenian, Syrian and Greek people they went. It was only a matter of a few months until more than a hundred thousand children had been gathered into orphanages. Some were found in their home villages while others were hundreds of miles from home. In these orphanages they were given as careful attention as could be expected from a group of zealous but inexperienced men and women from a land in which want and suffering had never been really known. Hospitals were established and schools and workshops. In a few short months the heart of America had penetrated into the deepest recesses of that desolate land and found a responsive chord in another heart—the ravaged childhood of those stricken peoples. America responded nobly. Not only did she give a thousand of her sons and daughters but she gave millions of her dollars. Shipload after shipload of food and clothing and medicine were started across the Atlantic destined to cheer and comfort the hundred thousand orphan boys and girls.

To tell the entire story would not be possible nor necessary. This great awakening happened five years ago. During these intervening years many of the warmed hearts have been cooled and the source of many of the gifts of helpfulness has been closed. The orphans continue to live and depend upon America for their living and training. About half of them have been turned back to living relatives or else have found means of independent sustenance. Fifty thousand still remain to be cared for. The organization which has been formed and which is endeavoring to continue the care for and support of the children finds itself with a depleted treasury. Their calls for further support receive half hearted responses. For them the situation is distressing. There remains the great task of so awakening the mind of America and touching responsive heart chords that the further support will be forthcoming—or else sending these fifty thousand boys and girls out into the cold world.

It was this tragic situation that gave birth to the idea of a Golden Rule Sunday. It was tried out in a small way a year ago and was the source of much joy and satisfaction. At a conference held in Switzerland earlier in this year the matter was presented and that body of people representing all of the Christian nations of the world enthusiastically adopted the idea of making it a world wide movement. December seventh was decided upon as the day on which in all the nations men and women shall be called upon to practice the Golden Rule in their attitude toward the fifty thousand orphans remaining in the Near East. The particular suggestion is that on that Sunday in every home the dinner be limited to the same foods as are supplied to the orphans for their Sunday dinner.

At a recent large gathering in Chicago the twelve hundred people present were served with a typical Near East orphanage meal. There were in that assemblage a number who had many times seen the orphans eating their simple meal of rice and cheese with dried olives or figs and a chunk of whole wheat bread. The cost of the meal per person was said to have been about four cents. It was sufficient. All went home satisfied. The food had been donated so there was no expense whatever connected with the giving of the dinner. Those twelve hundred people were so profoundly impressed that the great majority of them will repeat the practice in their Sunday dinner on December seventh.

Would it not be possible in our own Conference group—particularly for those of us who are accustomed to having large dinners with varieties of meats, fruits and vegetables—for just that one Sunday dinner to limit our eating to the simple foods served to the fifty thousand orphans of the Near East? The money saved in this manner—and it would easily amount to a good many hundreds of dollars—would be a valuable contribution to the Near East Relief Treasury. Should you like to try the plan for that one day the following is a menu suggestion: Let rice and macaroni be the main portion of the meal. Do not use any sugar. If you have coffee or cocoa, drink it without milk or sugar. Should you find occasion to use any milk let it be the canned variety. Do not use butter if you can eat without. The bread ought to be made of whole wheat. Dried figs, prunes, olives or apricots can be served as a dessert. This dessert is suggested because it is native to the home lands of the orphans and is there considered a staple article of food. Cheese can be made a part of the meal. There must be no meat. No food should be wasted. Before you eat offer this little prayer: "God is great and God is good; We thank Him for our daily food. Amen." This prayer is offered three times daily by the fifty thousand orphan boys and girls. To add seriousness to the entire meal, just place an extra plate at your table to represent the fifty thousand children who are looking to you and me for their home and food and clothing—who are anxious to share the meal with you.—Christian Evangel.

LICENSING AUTOMOBILE DRIVERS

The following from The Farmers Guide is fruitful of thought:

"The increase in the number of automobile accidents is causing public officials to cast about for ways and means of meeting the situation. It is conceded that most of these accidents are due to carelessness on the part of those who drive cars. What can be done to make drivers more cautious? More stringent laws seem to be the answer.

"Investigations made at Indianapolis by county and city officials tend to point to the licensing of drivers as a possible means of reducing accidents. It is very likely that a bill providing for this licensing will be presented to the next legislature. Chief of Police Rickoff, of Indianapolis, recommends that the following clauses be incorporated in the proposed bill:

"Any driver of a motor vehicle should be required to pass a state mental and physical examination before a license to drive is granted. This driving license should be revocable, and any driver arrested without his state permit should be liable to heavy fine.

"A motor vehicle driver should be over the age of eighteen years. (The present age limit is sixteen.)

(In Michigan the age limit is now eighteen years.—Ed.)

"All motor vehicles should be equipped with speedometers, to be tested by state police at least once a month.

"All railroads operating in the state should be required to place stop signs at a suitable distance from grade crossings, and drivers should be required to stop before crossing the tracks, under penalty of arrest and fine.

"All motor busses operating in the state should have their brakes tested by state police at least once a month.

"All motor vehicles should be equipped with a rear view mirror.

"All drivers of motor vehicles who permit their vehicles to be overloaded with passengers should be subject to arrest and fine.

"All drivers of motor vehicles who park their vehicles on rural public highways should be subject to arrest and fine.

"Drivers should be prohibited from permitting passengers to ride on the outside of the body of their cars.

"Truck drivers who, without necessity, drive further from the right of public highways than eighteen inches should be subject to arrest and fine.

"Drivers of motor vehicles operating their vehicles with bright lights should be subject to arrest and fine.

"There are those who would object to such legislation but in the interest of safeguarding the public safety something must soon be done to curb the careless and irresponsible drivers of motor vehicles. Statistics show that more persons die from automobile accidents in this country than from typhoid fever, angina pectoris and cirrhosis of the liver combined. When it is realized that 90 per cent. of all automobile accidents are due to carelessness and therefore preventable, one can see what a needless waste of human life it is, and why it is essential that every effort be made to stop this waste."

WHAT IS THE END OF LIFE?

The end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The end of life is—to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is: "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God" —and he declined. . . .

If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," that makes all lives equally great, or equally small, because the only great thing in life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, Melancthon can have done any more with their lives, and a dairy maid or a scavenger can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of. How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will." The object of life: "I come to do Thy will, O God."

The first thing you need, after life, is food: "My meat is to do the will of Him that sent Me."

The next thing you need after food is society: "Whosoever shall do the will of My Father in heaven, the same is My brother, and sister, and mother."

You want education: "Teach me to do Thy will, O my God."

You want pleasure: "I delight to do Thy will, O my God."

A whole life can be built up on that vertebral column, and then, when all is over, "He that doeth the will of God abideth forever." —Sel.

The richest heritage that can come to a child is noble parantage. The child cannot choose its parents, but it can choose the use it will make of its heritage.

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THE MENNONITE

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EDITORIAL

What think we of the plan for a Mennonite Museum suggested by the Sower in the Mennonite of October 16, referring to Germantown?

Some years ago in a series of articles the editor of The Mennonite called attention to the need of a Theological Seminary for our church and suggested that because of historic association with Germantown, as well as its nearness to a group of our churches together with the library facilities, city missionary work, supplementary studies in the several universities this ancient spot would offer a stragic place for the location of a seminary. Dr. Mosiman, then president of the Bluffton Junior College, Central College, I think was still its official name, replied in another series of articles. He insisted that there was a danger of making Germantown too much of a shrine and cited the capers performed at the tomb of Wesley by some fanatics as a warning against something we should by all means endeavor to avoid. Furthermore, he insisted that if Mennonites were to have a seminary it should be located in Chicago. As a part of Bluffton College, when it finally came, the seminary did serve its purpose very well to the satisfaction of everybody.

I cite this bit of Seminary observation to show what might be expected if an institution such as suggested were tacked on to the Germantown church. It would, to make it mean something worth while, have to call for an endowment, for an establishment of lectureships, for the building up of a library, for the employment of a curator, a librarian, a director and a care taker. The sentiment of the people would need to be worked up to a point where they would hold the old landmark in greater veneration and become more interested in the achievements of the past to the extent of financing the institution so that it could function properly and permanently in a really helpful way. This having been done the institution would then be at the mercy either of Conference attentions that might almost at any time result in talking it to death or a Board of Directors that might feel itself a law unto itself involving in its actions numerous misunderstandings.

At present there are several agencies in existence in this country that are undertaking to do what is proposed to be done at Germantown—at least in so far as the collection of historical material is concerned. The Old Mennonites have a historical society with a collection at Scottdale. There is a historical society of the Mennonite Brethren with headquarters at Tabor College, although I am not informed concerning the extent of its collection. In our General Conference we also have a Historical Association that already has a large collection, although its membership has dwindled down to a mere handful and the material collected is unavailable, some of it being stored in the attic of Bethel College and some in the private vault belonging to H. P. Krehbiel, of Newton, Kansas. That portion at least in the College building is without protection so that fire, rats, rot and unauthorized persons may sometime play havoc with it. Perkiomen Seminary has purchased the Pennypacker library with its rich store of Mennonite material to whilch much has been added. Here the collection is properly housed and properly administered. There are also several rich private collections, such as the one belonging to Bishop John Funk of Elkhart, Indiana, that should eventually be secured and preserved for the benefit of the church.

An ideal way for making the collection available to scholars generally and to Mennonite students particularly would be to gather them into one collection and properly and safely house them. This would, as I have intimated, involve the investment of a large sum of money. I am not so sure that a drive to secure subscriptions to cover the amount needed would meet with a satisfactory response. There may be money enough in our church for such a purpose, but to get it is another story. Apportioning quotas and then trying to collect them has assumed a sort of a taxation without representation tyranny that may force a breaking point not pleasant to anticipate.

The suggestion as made in the Mennonite for a sort of a Westminster Abbey of the Mennonite church in which the church would share ownership with all branches of the church is interesting and rather idealistic. I do not know how the Germantown congregation might feel about it, but if some one were to undertake to plan to take over my property and share it with a dozen parties, leaving me but one of the shares for myself, I promise an energetic and boisterous protest that would continue as long as I had ability to voice it. Such a move might mean the extinction of the oldest Mennonite congregation in America and the turning it over into the hands of a management that would be only an experimental one. Should this management fail there could be no provision made for the return of the property to its former owners. To be able to count the oldest Mennonite church in America as one of the churches of our General Conference is an advantage that I should not like to see surrendered. There is still a persistent claim passed along in some quarters that we of the General Confertnce have no right to call ourselves Mennonites—and there are not a few Mennonites of other bodies who assume that fellowship with us means "being unequally yoked with unbelievers." I could not bring myself to assent to anything that would involve the surrender of its independence or even its existence on the part of the Germantown congregation. Neither could I be a party to a plan that might deprive the General Conference of the membership of the mother church. It might be very well to hope that a Museum, a Library, or whatever you call it, and a local congregation would get along together without friction, even though the management of the Museum or Library, might include those who did not agree with or could not approve of everything for which the congregation might stand. Human nature being as it is, two families cannot keep house satisfactorily under the same roof.

I am not denying the possibilities or the usefulness that might come from making use of the Germantown church in the way suggested. My difficulty would be in finding a just plan that would work. I take it, of course, that the suggestion as made means more than a library or a storehouse for relics. If these walls are to be covered with memorials they must have behind them accuracy that is beyond the possibility of question. The mark at the gate, relative to events connected with the Battle of Germantown is interesting as American history, but the oldest Mennonite church in America lacks something of the spirit of the church if it can erect no striking monument that glorifies the achievements of peace. For this reason I should like to see some simple dignified memorial to Christopher Dock. Our Gentral Conference has been the Conference of vision. Its venerable church should in some way show its association with that man of vision, our father John Oberholtzer. There should also be something identified with Menno Simon like a good copy of his handwriting or a picture of the Menno church in Holland. A copy of the Ephrata Martyr's Mirror, so closely identified with early leaders in this congregation, should occupy an honored place. When Washington, during his administration as President was compelled to make his home in Germantown because of the plague he made it a point to attend alternately the services of the churches in Germantown, not excepting the German churches. It is my hope that evidences may somewhere turn up to enable us to be sure that the Mennonite church was not an exception, so that the fact may be recorded on an appropriate tablet that the father of his country worshipped here. Within my memory persons whose names history will preserve, like Clara Barton, Governor Pennypacker and Governor Brumbaugh made addresses here. Posterity will appreciate it if the facts are preserved in some way. Old Mennonite families, like the Rittenhouses, the Funks, the Keysers and the Kolbs were identified with this church from its earliest time. The names of these families should have a conspicuous and permanent place in this room. If a library is to be established, everything in literature bearing on Mennonites from the colonial times to the present should be on the shelves. Should the preservation of relics be considered in a plan for the future, I would caution against an array of farming implements and household utensils, they would hardly be in place in a building primarily devoted to worship.

One may have very little confidence in the possibility or the advisability of making Germantown a United Mennonite Museum, Library, or what not, still, the historical significance of the church should not be ignored. There are possibilities that may be developed along other lines than a union institution. My thought is that the congregation

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

TEACHER TRAINING

"Sick of it?"

"I should say! You can't turn round in any Sunday school gathering without having it poked under your nose. And if you go to a Convention, why the very engine behind which you are entrained, snorts all the way, teach, teach teach, teach . . until you are full-up long before you are detrained."

"But, didn't you tell me, that the last convention was a revelation to. . .

"Most certainly I did, but you were so full of it, that I had no chance to tell you that the revelation consisted chiefly in the dexterity of the speakers in presenting their supplies and to teach, teach, teach. . . . almost as regularly and as sonorously as the locomotive. They ran the gamut of all the Sunday school departments and organizations, and then rehearsed it backward and forward in chromatic intervals. It just remained that they should insist that we "mossbacks" expose ourselves to a round of ridicule in a vain attempt to 'Sing it !"

"Why! I never knew you could be so charm. . . .

"Didn't you see that fuzzy faced 'export' whom they imported to tell us just how to saddle those obstreperous Juniors: how to wheedle the Intermediates; how to get the members of the Mothers' class to shut their leader out of the discussions; how to make the young men fairly ache to take an unannounced absentee's class without even having looked at the lesson for the. . .

"But Constant. . ."

"Sure! It absolively reminded me of one of those braying cheer leaders at a football game, who somehow somewhere has imbibed such a fearfully exalted opinion of his importance that he feels sure that the bleechers and even the opponents would hasten to concede that his services are more important for the winning of the game than the home team itself with the coach and all the hard practicing thrown. . . ."

"I never heard. . . "

"Lots of things you never heard that are so just the same. Look at that mess of 'Helps' that they perennially dish up for us. They are posilutely bewildering. Reminds me of a turkey dinner on Thanksgiving with sixty-eleven entrees to wade through before you get to the 'turkey'."

"You say you like it? Well, in saying that you confess to one of two things. You either have bad taste or you don't relish real turkey—or both. That's all there is to it, and what's more, I want to tell you, once and for all, I'm through—yes through, that's the word!"

"Well! I was just beginning to think you had been given the right name all right, and that I might as well roll up my tent and silently steal away. I don t like to argue anyway; least of all with a man like yourself. You men have a way of trumping up your coldstorage logic till it makes the the shivers chase each other up ones back like—l-i-k-e—see that black cat dodging up your telephone pole to escape from Greely's whiskered Airedale terrier!—I know I can't think straight, and I suppose you'll condescendingly admit that is is altogether irrelevant, but I just happened to wonder, while you were reasoning aloud, how it came that you forced the school board to hire John Know for $25 a month more than they would have had to pay Sil. Dunno? Wasn't your point that John had so much better training? And then when your foot was infected you up and way off to Pennsyltucky to a specialist who had gone abroad for special training. Then you got a trained nurse. You train your cow pony, your milk cow, your shepherd dog, and just yesterday you fired the hired man, because you said he had no farm training. In the face of all this I fail to see why a trained Sunday school teacher should be such a serious liability. I mean, if sane, sensible, soberminded, experienced men like yourself, for instance, would. . .

"Sure, sure! That's the crux of the whole matter. It all depends on who does the training and. . . 'nuff said, we need the training all right, all right! We agree on that. Good-by.—C. E. K.

Teacher Training

The Field Secretary has been asked by different ones about text, courses, examinations, etc. for Sunday school teachers.

Teacher Traning

Various people have asked the Field Secretary on his rounds and by letter about texts, courses, examinations, etc.. for those who wish to prepare themselves more thoroughly to teach in Sunday schools.

The S. S. and C. E. Committee had this subject on its program. But it seemed best to them that definite action along this line come from the Educational Board of the Conference, the more so because the Board has as one of its objects the advancement of the Sunday school work. The Constitution states as a part of the duty of this Board: "To promote the development of the Sunday school work." The request was therefore made to the Board last year that it take up the matter of examinations and diplomas for trained teachers, and the Board did this at its special session in Chicago last December.

Brother P. R. Schroeder, Berne, Ind., is Director of Teacher Training now and in reply to a letter of inquiry he writes us:

"You ask about Teacher Training. We give credit for work in both Elementary (1 year) course and in the International Standard (3 years) course. But credit in the one does not count in the other.

"'For the Elementary Course Oliver's 'Preparation for Teaching' is recommended. Moninger's 'Training for Service' is very good, although crowded with more detail than Oliver. In the German there are a number of very good texts: 1) German Baptist 'Sonntagschullehrer-Ausbildung' in vier Papierbaenden zu je 25c (Die Schule, Der Schueler, Der Lehrer, Das Lehrmaterial.). 2) Eden. Vorbereitungskursus fuer S. S. Lehrer, 3 Baende zu 25c, 35c und 35c. 3) Olivers in Uebersetzung: Vorbereitungskursus zum S. S. Unterricht, 40c in Papierband, und 60c in Leinwand. (Man bestelle irgendwelche hier erwaehnte Buecher von Mennonite Book Concern, Berne, Ind.)

"If the class is both German and English, Olivers may be used to advantage.

"Among the International Standard Texts I would recommend as dependable: 1) The Evangelical Training Course in 3 cloth bound volumes. 2) The Southern Baptist Convention Course in 8 books.

"We aim to give regular examinations to all classes calling for them from the text which the class may choose. This will be necessary until we have adopted our own standard texts. Classes should take examinations at 10 lesson intervals (with slight variations in some texts) as urged by the International Council.

"Examination Instructions are sent along with questions."

P. R. Schroeder.

We should like to have the names of all churches in which Teacher Training classes are in progress, together with the name of the teacher and names of all members of the class, and also the name of the text used. Please send the information in at once to The Sower.

WHO AND WHAT ARE THE MENNONITES

J. C. Graber, Marion, S. Dak.

In this paper I shall have to confine myself largely to the history of the German-Swiss Mennonites who are here commemorating the Fiftieth Anniversary of their landing and settlement in this community (Turner and adjoining counties, So. Dakota) and I shall only go back into Mennonite history, common to all the different branches of the Mennonite church as may be necessary in order to properly understand the history of this people. I might add, however, that most of the discussion is applicable to the other branches as well.

Who are the Mennonites? Nearly four hundred years ago Menno Simons, a Catholic Priest of Witmarsum, Netherlands, left the Catholic church as did also Luther and other Reformers of the Reformation Period and not unlike those reformers, soon had a following who chose to bear their leader's name and called themselves Mennonites. It will thus be noted that the Mennonite church is fully as old as the other Protestant churches and that it received its birth in that memorable period of history known as the Reformation Period. It is one of the smallest of the Protestant churches, but not unlike these it is split up into a great number of branches and divisions, due, in my estimation, to the fact that the Mennonite church has, during all those years, stood for religious liberty and independence of thought. I shall not have time however, to go into this part of Mennonite history.

Now let me briefly point out the chief tenets of the early Mennonite church which have been largely preserved even unto this day. Among these ranking Number One, is the so-called doctrine of **Non-resistance**, the opposition to wars and participation in military service. It is this doctrine more than any other that has distinguished the Mennonite church from the other Protestant churches. And in view of the action taken by the General Conference of the Methodists of North America assembled at Boston quite recently when they went on record as denouncing war as un-christian and pledging their support to the abolition of war, one appreciates more fully the fight that this small Mennonite church with its hand full of members, has been waging against war for the last four centuries. This people has blazoned the trail that I hope some day will lead us to peace on earth and good will towards men.

Another of their tenets is the doctrine of **adult baptism**, holding that men should be baptized upon profession of faith only, and that children of tender age are unable to entertain such faith.

These people also **oppose** the taking of an **oath**, basing their opposition upon Matt. 5:34-37; "But I say unto you, swear not at all! Let your communication be Yea, Yea, Nay, Nay; for whatsoever is more than these cometh of evil."

Not unlike the other Protestant sects of the early days, the followers of Menno were persecuted, and its members scattered throughout Europe. In 1763, Catherine the Great of Russia, being herself of German extraction, invited the peasantry of over-crowded Germany whom she knew to be model farmers, to come to Russia and colonize the broad Steppes of Southern Russia. Liberal terms were offered to these immigrants such as free transportation, religious toleration with the right to establish their own schools, churches and forms of local government, loans to establish factories, and most important of all, military exemption. As a result of these inviting terms, thousands of Germans found their way into South Russia; and among those were our Mennonite forefathers who had moved from Switzerland to Austria and from Austria to Russia, particularly Volhynia, and in 1874 to America and these regions which we now occupy. These people have sometimes in newspapers been called Russians, but you will readily see that there is absolutely no merit to that statement for while they staid in Russia for nearly one hundred years, they in no wise mixed with Russian blood, and are today as much of German-Swiss extraction as they were at the time they occupied the valleys of that Garden Spot of Europe, the little country of Switzerland. We are of Swiss origin, coming out of Northern Switzerland where the German language is spoken hence German-Swiss.

The Mennonites under Catherine the Great and her beneficent successors prospered and increased, but when Russia in 1870 entered upon a program of Russification, the special privileges granted to her German subjects, including the Mennonites, were

withdrawn, and these people were to be exempt from military service no longer. Emigration talk was soon rife and after twelve men were sent to America in 1873 to investigate various sites in Western United States, suitable for future homes, the exodus started the following year, 1874, and our people left their homes kindred and all, to establish new homes in the "land of the free and the home of the brave", to continue their worship unhampered and unthrottled by any government or sovereign and in a way compatible with their conscience and in harmony with their religious views and dictates.

As has already been related here repeatedly during the last two days these sturdy old pioneers sitting before me with silvery gray and white hair, tell of fifty years of frontier pioneer life and the hardships and sufferings that go with such an experience. This morning they told us from their own lips their early experiences here in America; of how they left homes and friends and came into a country that was all but a wilderness, trusting in the Almighty for their guidance, and their own industry and frugality, in the establishment of new homes; and like the Roman Legions of old, they came, they saw, they conquered so what was then a never ending stretch of prairie, now has been turned into waving fields of grain and majestic stretches of corn.

A speaker remarked the other day that the Meridian Highway stretching as it does from Old Mexico into Canada, is the "Main Street of America" and if that be so, then these thrifty people have built up the heart of America. And this feat is the more remarkable because they came here practically penniless. These sturdy fathers and mothers knew what deprivations were. And yet when one reads an account of that awful Franks murder case in Chicago where two millionaires' sons living in luxury and ease, committed one of the most heinous crimes in the history of this country, one hesitates to say whether poverty is a liability or an asset to success in life.—So much as to "who" these people are.

(To be concluded.)

EDITORIAL

(Continued from page 4)

can best care for the matter in its own way. If it gets the backing of the local and General conferences it is in a position to make its walls speak eloquently of the past and its spirit influence the loyalty and guide the intelligence of the future. Some well placed memorials, some cases of well selected historical and doctrinal literature and a well organized course of lectures given from time to time would be a sufficiently ambitious program for the present. Concerning the lectures provision might be made for their publication through the church papers even though funds were lacking for separate printing. Why not have the congregation invite capable persons to give, say, four addresses a year according to this plan? These might be on a historical subject, a doctrinal subject, another on an ethical subject and another on a social question. Of course, these addresses should have special reference to the attitude of the Mennonite church, or its bearing on the subjects under discussion and should mostly be made by Mennonites.

I might add that the most noteworthy collection of source material the Mennonites have is that of the United Mennonite Congregation of Amsterdam, Holland. This collection has been several centuries in the making and is known to scholars who specialize in church history everywhere. Without that library the history of the Mennonites in Europe or America could not be written. Hamburg-Altona also has an archive, but I have no information about its extent. Were one established in Germantown it would be better to start now, without attempting to be too extensive, and allow it to grow as the means and enthusiasm develope.

(From an address at the Ministerial Conference, Germantown, November 28.)

ACHIEVEMENTS OF PROHIBITION

Wayne B. Wheeler, of Washington, D. C., makes a summary of what prohibition has done within the past four years of sober industry. It shows:

"A cut in the death rate that saved 873,000 lives, profiting the insurance companies and policyholders $678,769,000.

"A decrease in the rate of preventable illness equivalent to 1,747,950 people continuously ill for one year.

"A reduction in the ratio of drunkenness arrests per 100,000 population equivalent to 500,000 fewer arrests for drunkenness in 1923 alone, or over 2,000,000 fewer in the four dry years.

"A decrease in the penal ration resulting in 20,000 fewer persons being committed to penal institutions in these four years.

"Elimination of intemperance as a cause of poverty, releasing $74,000,000 of charity funds for constructive work.

"Wiping out of 177,790 licensed saloons, around which huddle the homes of families whose revenues were drained by the liquor leech.

"Over a billion dollars added to our savings accounts and over eleven billion dollars to our new life insurance policies in 1923.

"Increased the taxable wealth of former license cities by increasing valuation of former saloon sites.

"Lowered industrial accidents by a quarter of a million annually.

"Made possible vast expenditures on moving pictures, athletic equipment, and other wholesome entertainment which replaced the saloon.

"Made roads safer for the 4,000,000 automobiles manufactured last year, many of which were bought by former impoverished drinkers.

"Increased home building by 2,000 more new homes built per month in 1923 than in 1919, in spite of higher costs.

"Prohibition not only aided in creating these benefits, but only a sober, thrifty, and industrious country could have wrought these things."—The Presbyterian Advance.

TWO BOYS AND TWO FATHERS

Across the Mississippi River lives a man whose fortune is very large. He has but one child, a son. His time had been so taken with his money-making that he had neglected the interests of the boy, and was startled one day by having the physician tell him that this boy, who had been ill only a short time, would die. The word was spoken in the presence of the boy, who immediately said that he was afraid to die, and said, "Father, if I must die, you pray for me." The father could not pray, and before a minister could be summoned the child was gone. His father was seen afterward lying upon the grave of that boy sobbing out his cry, "I would give all the fortune I have in this world if I could have said one prayer in behalf of my boy."

Mr. Moody tells the story of another man in Chicago, whose boy was ill. His mother had been told that he could not live through the night, and when the father returned to his home she insisted that he should tell the boy. He entered the room and told the child that he was likely to be with Jesus Christ before the morning, and then burst into tears. The child looked at him for only a moment, then said, "Don't you cry about it, for when I see Jesus Christ I will tell Him that ever since I can remember you, you tried to lead me to Him." "And", said Mr. Moody, "I had rather have my child say that about me than to have a monument of gold." —Selected.

THE S. S. LESSON

Dec. 14

The Raising of Lazarus

John 11:31-44

Golden Text—"I am the resurrection and the life." John 11:25.

This account of the raising of Lazarus appears only in the Gospel of John. There are two other accounts of Jesus raising the dead, the raising of the daughter of Jairus and of the son of the widow of Nain. None of these lived forever after their being raised again, but, in the miracles Jesus proved Himself the Lord having power over death. In His own resurrection we have the assurance of an eternal life that the pains of death shall no more disturb.

Lazarus, the brother of Mary and Martha, was one of those whom Jesus specially loved. He had not been called to discipleship like the twelve, but he had a glorious part in the work of Jesus. It is saying all that can be said for the life of a man when he is particularly pointed out as especially enjoying the friendship of Jesus. Just what were the peculiar circumstances of their friendship we know little about, except that Jesus delighted to be in the home of which He appears to have been the head. That Jesus delighted to be in this home is the noblest comment on that home. Our homes may be remarkable for many things, but if they can be the homes that are marked by the presence and blessing of Jesus they are the very best kind of homes possible. Not all of us, like the Apostles, may be numbered with those to whom are entrusted with leadership in the church, but we may all be such friends of Jesus that His presence will mark our homes and from them there will go glessings that will bring eternal joy to souls.

Lazarus was sick. Many of us come to such a state. It is then that we find out what really helpless creatures we are after all. Perhaps very few of us will escape times of sickness, but to be sick and a friend of Jesus will make all the difference in the world. To be seriously sick with no certainty of what may happen may lead to terrible anxiety. It is different if we are comforted and assured of the attention and sympathetic love of our Saviour. Many people forget their Christ until they do become sick. The right way and the safe way is to live close to Him, sick or well. Yet, we must not regard sickness as an unmixed calamity. Sometimes it becomes a blessed period during which we may turn our thoughts to God and consider the serious things we have neglected. The faith that is sometimes shown by the sufferer becomes an inspiration to those who know that one. The sickness of Lazarus was a part of God's plan to show the power of His Son. Did we know just how much of our misfortunes have a part in some plan of God for the good of others we might display more patience under them. The message sent by the sisters was short but contained volumes that spake of one of the dearest friendships men know, "Lord, behold him whom Thou lovest is sick." There was no question about the love of Jesus for Lazarus. To us is given the same comfort in our sickness and distresses. He loves us. Do we love Him as we should?

Jesus delayed His coming. To some this would be a trial of patience that might give expression of discontent and impatience with God. A great many people think that God must send them relief immediately when sorrow and troubles manifest themselves. However, we must bear in mind that our Lord had to suffer trial and pain long. If it was God's will that His Son should wait until God in His wisdom would respond we must learn likewise to submit our desires to the will of the Father. The delay of Jesus proved the faith of the sisters. They could still have trust in Him, even though the terrible thing had happened. In this delay they had to learn what all people have to learn, namely, that there must come times of death, separation and sorrow. So long as we are in this body we will all have to learn the same thing. This delay had behind it the purpose of letting Lazarus die in order that Jesus might show His power over death and call Him to life again.

The meeting of Jesus and the sisters portrays the great love and confidence they had for Him. It is one of the greatest joys that any person may know when he is sure that he can meet with his Saviour in the times of greatest sorrow and distress in his life. One must be close to Him if one is to reap the full joy of this relation.

The shortest verse in the Bible is the one in our lesson that tells us that, "Jesus wept". The Bible would be very incomplete were that passage stricken out. In this verse we are assured of the real, human, sincere and earnest sympathy of the Lord. He shared the grief of His friends just as even now we may feel assured that He shares our griefs. We sing sometimes, "Does Jesus Care?" The answer must be, yes.

Jesus assumed authority when called upon for help. He ordered the stone rolled away. His help comes with a recognition of His authority. He prayed in this crisis. It was an example for us to do the same thing when expecting great things from God. He proved His power over death. This was but the foreshadowing of the greater proof of His power over death when He Himself would break its power and rise from the grave. All through Him look forward to the time when they shall likewise be called from the tomb to life.

THE C. E. TOPIC

Dec. 14

Count and Share Your Blessings

Psa. 107:1-9

Blessings are all around us. There is not a minute that is not marked by some blessing. Indeed, we may go far back of our lives and see that all the past ages have worked together to hand blessings down to us. Nature seems to put forth all her energies so as to crowd blessings into the skies, the fields, the sunshine, the air, the day and the night. No matter where we go we always find blessings waiting for us. It was a hard thing that Paul and Silas had to go to jail and endure the stocks, but it was a blessing, the worth of which we cannot estimate, that enabled them there to lead the jailor to the knowledge of his Saviour. They there, in their stocks, felt the great thrill of doing the Master's greatest service in bringing about the salvation of an immortal soul. If death brought sadness into the home of Mary and Martha when it claimed a beloved brother, out of that sorrow was born the great joy of having Jesus demonstrate His power over death. When Joseph, the rich man's favorite son, found himself a forgotten slave in the Egyptian prison, his bed was not one of roses by any means. Yet, had Joseph not had to go to prison unjustly who can estimate what would have been the future of the people of God through whom all the families of the earth have been blessed? The greatest crime of all the ages was committed when the Son of God hung on the cross an innocent victim of the sins of the world. Because He had so to suffer and die mankind is assured of its eternal blessing.

Suppose we start out some morning to count our blessings. We would find that it was a blessing that we were permitted to rise in health and strength to the duties of the day—a blessing and clothes enough to wear—a that we had food enough to eat blessing that we had friends and relatives, that these were good to us and loved us,—a blessing that we had work enough to do —that we had occasions for smiling, for tears, for speech, for silence, for rest and recreation. We would find reason for being thankful for living in a Christian land, for finding ourselves in a country that is at peace and prosperous. Our money would be a blessing. The lack of money might be a blessing too. Above all we could find blessings in the open Bible, the church, the home, the school, the books we have and a thousand other things. But, having mentioned these things, any one who thinks will know that we have only hinted at the innumberable of outer blessings that are waiting all around us for us for to reach out and grasp them.

Let us give a little attention to the spiritual blessings that are ours for no other reason than that God delights in bestowing rich blessings out of His grace upon those who have no claim upon His goodness and do not deserve them. Why, for instance, has it been our privilege to grow up in Christian homes in a land where any one who wants to do so may honor Him? Why it is our privilege to go directly to the Father and make our wants known through prayer? Why have we the Bible before us in the language we can read? Why can the church be the instrument of love and charity to the distressed and troubled? There are other people in other lands who do not have these things to enjoy. There is only one answer. God delights to make us benefit by the blessings He has to offer. To many the blessings right at their door are the least appreciated. They are like the man in the story of the "Acres of Diamonds" who sold his fields to go forth in the world to seek diamonds. When he had spent all he returned a broken old man to discover that the acres he had thrown away for a song turned out to have been rich in the precious stones, literally "acres of diamonds". The most helpful blessings and those that place us in the position of best sharing them with others are the commonplace things near at hand. It is a blessing to be able to see, to hear, to work, to sing, to help. Apply these blessings to their best uses and we will find that they can make others happy and in making them happy we acquire great happiness to ourselves.

What are the blessings we share with others? Perhaps it is easier to tell what the blessings are that we are enjoying than what those are which we apply in bringing joy into the lives of others. If we were millionaires it would be our plain duty to give them away so that others as well as ourselves might have the benefits that were possible in them. But we are not all rich people. It is a blessing that we are not. Many a person has been dragged straight to hell because he had too much money. If we were blessed with the gift of eloquence we might be a great blessing to our country and in the cause of the church and we might use our power to the best ideals, eloquently moving men to righteousness. But most of us are stammerers. We do not possess the skill of the knowledge that might enable us to contribute largely to the world's store of information or achievements. St. Paul in writing to the Corinthians, after mentioning an array of abilities and accomplishments that have made the work a noble place in which to live declared a more excellent way. It was the way of love. To be loved is the best and sweetest of blessings. To love is the noblest blessing we can bring to offer our fellowman and our God.

CONTRIBUTIONS

Received by the Treasurer of the General Conference since January 1, 1924.

Bethel College Ch., $21.91; H. R. Schroeder, Goessel, Kan., $1; P. J. and Marie Schroeder, Hydro, Mont., 50c; Salem Church, Dalton, O., $18; First Menn. Ch., Bluffton, O., $10.42; Arlington Ch., Partridge, Kan., $5; Burrton Menn. Ch., Burrton, Kan., $4; Bethel Hospital, Newton, Kan., per C. E. Krehbiel, $5; First Menn. Ch., Newton, Kan., per C. E. Krehbiel, $5; Alexanderwohl Ch., Goessel, Kan., per C. E. Krehbiel, $5; Lehigh Menn. Ch., Lehigh, Kan., per C. E. Krehbiel, $6; Geary Menn. Ch., Okla., per C. E. Krehbiel, $5; Bethel College Ch., Newton, Kan., per C. E. Krehbiel, $7.50; Geary Ch., Geary, Okla., per C. E. Krehbiel, $5; Offering of Einsiedel, Hanston, Kan., per C. E. Krehbiel, $10.05; Halstead Ch., Kan., per C. E. Krehbiel, $5; Lehigh Congr., Kansas, $6.70; Hoffnungsau Congr., Moundridge, Kan., $15; Bergtal Ch., Pawnee Rock, $17.84; Tabor Ch., Goessel, Kan., $20; Canton Ch., Galva, Kan., $14.25; Johannestal Ch., Hillsboro, Kan., $24.35; First Menn. Ch., Monroe, Wash., $14.40; Alexanderwohl Ch., Goessel, Kan., $35; Menn. Ch., Vona, Colo., per C. E. Krehbiel, $17.53; Mennonites, Thomas County, per C. E. Krehbiel, $2.75; Swiss Menn. Ch., Ransom, Kan., per C. E. Krehbiel, $10.24; Halstead Menn. Ch., Halstead, Kan., $21.34; First Menn. Ch., Reedley, Cal., $91.75; Bethel Ch., Mt. Lake, Minn., $10; Bergtal Ch., Pawnee Rock, Kan., $16.45; West Zion Ch., Moundridge, Kan., $16; First Menn. Ch., Philadelphia, Pa., $15; Gnadenberg Ch., Whitewater, Kan., $27.50.

The treasury is already overdrawn $141.27 and there is another bill of $133.33 to be paid December 1, 1924, and the congregations that have not sent in their dues this year are urgently requested to do so before Jan. 1, 1925.

C. F. Claassen, Treas.
Newton, Kan., Nov. 21, 1924.

JOTTINGS

A series of articles on Mennonite History by John Horsch is to appear in the Christian Monitor. This work is to record the result of years of careful research and the author hopes to present much new material.

On November 25th, Dr. H. G. Good, of Ohio University, Athens, Ohio, and a former member of the faculty of Bluffton College, delivered the vesper address in the Bluffton College chapel on the subject, "A Servant of the Truth".

Dr. Elmer Johnson pastor of the Hereford, Pa., Mennonite church, has made considerable improvement in his health. He will again assume greater activity in his pastoral and teaching work. Dr. Johnson, is besides being pastor of the Hereford church, a professor in the Hartford Theological Seminary, Hartford, Conn. He is also an active officer in the Pennsylvania German Society.

The Annual Union Mennonite Sunday School and Young People's Convention as held on Thanksgiving Day in the Ebenezer Church, near Pandora, Ohio. The participating schools were: First Mennonite Ebenezer, Defenseless, Zion, St. John's, Grace and Missionary. The officers of the Association are, Pres., D. W. Bixler, Vice-Pres., Harvey Beidler, Sec. Edith Huser Treas., Clarence Diller. Addresses were made by Rev. P. E. Whitmer, Miss Ruth Yoder, Rev. E. J. Neuenschwander, Mrs. Adah Burkhalter, Lester Bixel and others.

After being unable to attend to his pastoral duties for a number of weeks because of a broken leg, Rev. Wm. H. Grubb, of Normal, Ill. was again able to occupy his pulpit on Nov. 16. During part of the time that Bro. Grubb could not get along, his father, Rev. N. B. Grubb, of Philadelphia, Pa., was in Normal rendering assistance in the work of the church.

The Ministerial Conference of the Eastern District Conference, held in Germantown Nov. 25, was well attended and the interest good. The local congregation provided an excellent dinner, thus adding to the social interest of the gathering. Nearly all the ministers of the Conference were present. This was but one of the occasions that centre interest in the oldest Mennonite congregation in America. Mennonite people everywhere should value the historical value of the place and more and greater efforts should be made to emphasize the significance of keeping alive and active our mother church.

The Mennonite Year Book and Almanac for 1925 and the Bundesbote Kalender für das Jahr 1925 have just come from press and should be in every Mennonite family. They contain information concerning our church and its doctrines that every member of our church should have at his or her finger's end. Indeed, we cannot see how any one of our people could have an intelligent understanding concerning the things the church stands for and deed without having one of these books. The Year Book hitherto has been a publication of the Eastern District Conference, but with this issue becomes the product of The Mennonite Book Concern and appears in larger form. The importance of a denominational Hand Book cannot be ignored and its necessity to both pastors and people is apparent to everyone. It should therefore be urged upon every member of the church as a necessary part of his or her religious equippment.

At the last meeting of our General Conference it was ordered that a Missionary Quarterly be published. This paper has made its appearance. It is to be printed four times a year. Rev. P. H. Richert, Goessel Kansas, is the Editor-in-chief to whom all correspondence relative to Foreign Missions is to be addressed. Rev. A. S. Shelly, 20 E. Herman St., Germantown, Philadelphia, Pa., edits the section devoted to Home Mission and communications relative to that branch of the service should be forwarded to him. All members of the church receive a copy of the paper in view of their contributions to the cause of missions. In making request for the paper families may specify whether they wish the German or the English edition. The initial number is a pamphlet of 16 pages entirely given over to missionary information. It contains several interesting illustrations. Here we have something for which there was a long felt need. It is intended to be a missionary magazine with Mennonite missionary information for Mennonite people concerning their own Mennonite missionary work.

Four churches of the (Central) Ill. Conference Denvers, North Denvers, Carlock and East White Oak are planning to have a Bible Normal from December 28 to January 11. The forenoon sessions of the Normal will be given to the teaching of Missions, Bible and Sunday school work. At the evening sessions the various pastors will give addresses on various phases of religious work.

Among the interesting things discussed at the Ministerial Conference held in Germantown on Nov. 28 was the matter of Week-Day Bible Instruction in connection with public schools. Perkasie, Pa., has introduced a system whereby instruction of this kind is given in the churches of the town, the pupils being dismissed an hour a week for this purpose. Rev. A. M. Fretz, pastor of the Perkasie Mennonite church, is acting as superintendent of the combined work of the Baptist, Old Mennonite and General Conference Mennonites in this experiment. The larger denominations of the town have each their own work in charge, but here the lesser churches have shown special confidence in Rev. Fretz in entrusting the matter in his hands. Another experiment that is being closely watched is being tried out in Bluffton, Ohio where a trained teacher gives her whole time in giving religious instruction in the schools. This instruction is given in the school building and the pupils of all denominations are served. The teacher engaged for this purpose is Miss Yoder, a member of the Old Mennonite Church.

New Testament Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Be of Good Cheer
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God
Rejoice in the Lord
Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series con ains the following titles:

Come Unto Me — **Peace on Earth**
Trust in the Lord — **Good Will to Men**
God Is Our Refuge — **Rest in the Lord**
He Careth for You — **The Lord Bless Thee**
Per Copy, 20c.

Old Testament Bible Picture Books

This selection of Old Testament stories is of a kind that will not fail to attract and to interest the little folks. Each story is told in a fascinating manner and as much as possible in words of one syllable. The books are well illustrated with several full-page, colored illustrations and a number of etchings. They are printed on good stock, and are attractively bound with cover design in four colors. The books are 8x10 inches in size and come in three series:

35c Series

Each volume in this series has 32 pages, is bound in boards with cloth back and a cover design in four colors. Following are the titles:

The Lord Thy Maker. Contains the creation stories and the life of the Patriarchs.

He Leadeth Me. In this volume the early history of the children of Israel is related.
Single copy, 35 cents

25c Series

The titles in this series have the same contents as those in the 35 cent series, but are bound in stiff paper cover, cut flush, with colored cover design. The series contains the following titles:

The Patriarchs — **Moses** — **Prince and Leader**
Single copy, 25 cents

20c Series

The books in this series have 16 pages and are bound in stiff paper cover, cut flush, with Biblical cover pictures worked in four colors. Following are the titles:

Our Heavenly Father
Jacob and Joseph
Moses on the Mount
Crossing the Jordan
Single copy, 20 cents

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, DECEMBER 11, 1924. No. 49.

DAILY READINGS IN THE YEAR BOOK FOR 1925

At the request of the publication committee of the Year Book, the Educational Committee of the Eastern District Conference, has again prepared a list of subjects and selected men from various sections of the church to write these articles and also to provide Daily Bible Readings for each day of the month.

After several sessions the Committee concluded to divide the material into three general topics. This gives four articles for each theme. We hope that these topics will be helpful in the homes where parents seek to lead their children in the fuller Christian life. The three main topics are: The Meaning of the Church, The Use and Usefulness of the Bible, and The Task of the Mennonite Church.

By the time this reaches the readers the 1925 Year Book will undoubtedly be finished and the Publication as well as the Educational Committee, hopes that it will have a wide circulation and a sincere use. The following are the monthly topics: "What It Means to Be a Christian," "The Meaning of Church Membership," "The Christian's Prayer Life," "The Holy Spirit, His Person and Work," "Old Testament Stories" (continued from 1924), "Great Teachings from the Minor Prophets," "The Parables," "The Epistles of John," "The Promotion of Christian Life in the Home," "The Mennonite Contributions to Life and Faith," "The Christian's Attitude Toward War", "The Place of Missions in the Life of the Church and the Individual."

We will not give the names of the authors of these worthwhile articles, but we want you to get a Year Book and then you may find out.

With best wishes, in the name of the Committee,

A. J. Neuenschwander,
Secretary.

On the evening of Thanksgiving Day, Missionary Boehr gave an interesting and instructive address on Missions in the First Church, Philadelphia. On the following evening he gave another address in the Germantown church. These addresses were illustrated and were pronounced inspiring and helpful by those who heard them.

NOTICE SEWING SOCIETIES

Christmas is at our very doors. Our treasurer states that very little money has come in for the Christmas celebration with the Indians in Oklahoma. As we all know our Oklahoma stations receive no clothing, so let us be sure to send in our gifts of money to Mrs. J. G. Regier, Newton, Kansas, so that our workers there can prepare a little treat for the Indians. The Mission Board has taken over a new field in Oklahoma where it is also much desired that the work might be opened with a Christmas celebration. Let us send our money **now** as it is high time.

In the name of the Ex. Com.
Mrs. P. R. Schroeder, Secy.

MINISTERIAL CONFERENCE IN THE GERMANTOWN CHURCH, NOV. 28, 1924

Bro. A. S. Shelly, pastor of the church, who is also president of the Eastern Conference, led in the opening hymn, in a responsive Scripture reading, a season of prayer, participated in by most of those in attendance, after which he presented the following topics for the day's discussion:

Topics for Consideration—Assigned

1. What all belongs to declaring "the whole counsel of God according to the example of Paul, Acts 20:27? Elwood S. Shelly, Rudy Gehman.

2. What moral and spiritual results are to be expected from week-day religious instruction in connection with the public schools as at present advocated? Victor Boyer, A. M. Fretz.

3. What think we of the plan for a Mennonite Museum suggested by the editor of The Sower in the Mennonite of October 16th, referring to Germantown? S. M. Grubb, E. E. S. Johnson.

4. Reciprocating and united work by the ministers of the conference in holding special meetings in our congregations for the promotion of Bible study and evangelism. A. J. Neuenschwander, G. T. Soldner.

5. What should be our attitude in reference to the growing antithesis between professing Christians of the two schools indicated by the terms, Modernism and Fundamentalism? Freeman Swartz, P. E. Frantz.

Topic I. Bro. E. S. Shelly in opening the topic said, it is based on an assertion in Paul's farewell address to the elders of the church at Ephesus. Acts 20:27. A strong testimony of the character of his preaching, not only at Ephesus, but throughout his whole ministry. A testimony of what he had by personal experience learned from his Lord and Master. He knew the "cross" the "atonement", and the two great factors in salvation, repentance and faith, and preached them fearlessly, devotedly and loyally. This was the "Word of God", which he commended to Timothy—so to all—to preach. Bro. Rudy Gehman said, "The Word is the whole counsel of God." It embraces the virgin birth, and the Deity of Christ. Christ taught His deity; so He is either Divine or a false teacher. It is as proper to deny His humanity as it is to deny His Deity. The Word teaches "humanity, depravity" and salvation only by grace through faith. Modernism teaches human shortcoming and salvation by works. The general discussion was participated in and its significance emphasized by the brethren Swarz, Johnson, Shelly and Boehr.

Topic II. Bro. Boyer was not present, so the discussion was opened by A. M. Fretz, who has for the present charge of the week-day Bible School of the Mennonite and Baptist churches in Perkasie, while the project is still in its experimental stage, we believe that there are great benefits to be derived from these schools. One moral benefit is in counteracting the prevailing idea that the public school system does not permit the teaching of the Scriptures. The Bible schools in Perkasie are denominational; the sessions are held one hour a week in the various churches under the superintendence of the pastors. The children are dismissed from the public school for an hour of recitation in the Bible school. A very general discussion with queries as to the plan, text-books, and benefits of the project, was participated in by most of those present. The sentiment in general is that such work should be encouraged.

Topic III. Bro. S. M. Grubb read a paper he had prepared, expressing his ideas of the plan which were not favorable to such a project. Bro. Johnson does not favor the plan because of the work, the needed equipment, expenses, and various other needs; there are obstacles in the way of success of such a project. A more favorable place he believed to be Pennsburg. In the general discussion received more discouraging blows, along with encouraging suggestions for some plan for preserving collected historical material.

Topic IV. Brother Neuenschwander believes that such efforts as suggested by the topic would be highly advantageous. Our own ministers are for various reasons better suited for such work than outside workers:

(1) They can do the work from a Mennonite view point.

(2) They better know the people and have the welfare of the church more at heart.

(3) They better know the special need of the church, and her attitude on certain questions.

(4) Such united work will do our own minister's good.

Bro. Soldner spoke along the same line and dwelt on the benefits of Bible lectures like those given by Dr. Hartzler of Bluffton. The trend of the general discussions was favorable to such efforts. The Home Mission Committee is contemplating plans along the lines suggested.

Topic V. Bro. Swartz does not like the terms commonly used, and used in the topic. Would rather use the terms, "Liberalism" and "Conservatism". In order to know what attitude to take we must know of the doctrine taught by the two "schools". If the teaching is in harmony with the teaching of God's Word our attitude must be a favorable one, if doctrines not in harmony with the Scriptures are being taught, then certainly our attitude cannot be a favorable one. We should investigate and make sure. Bro. Boehr, missionary in China, now on furlough, cautioned us to be on our guard. On the mission field the simple Gospel of Christ must be, and is being taught. We must not be led astray

by "Modernism". A brief general discussion followed which was closed with a forceful sentiment expressed somewhat as follows: It matters very little whether we interpret the Genesis account of the Creation literally or not, it does matter much, however, how we interpret the teachings of the New Testament, as pertaining to the world's redemption. Christ has His Apostles again before Him this afternoon, and we hear Him asking, "Whom do men say that I am?" We may be listening to the world of Modernism, of Liberalism, of Herodianism, of doubt, for their various answers, but not, He turns to us, His messengers to us who profess His name, who claim to be undershepherds of His flock, who practice the sacred rites of the body of which He is the head, to us, who are to declare the whole counsel of God with "Whom say ye that I am?" Can we with Peter speak though we may, like he, not understand all the mysteries of the Divine plan, can we, not by a "flesh and blood" revelation, but through the Divine Father's inspiration, say, "Thou art Christ, the Son of the Living God." Bro. Boehr was given a few minutes for a message from the mission field, after which the meeting closed with prayer and the benediction.

While the discussions were being held in the main auditorium of the church, the members of the Ladies' Aid society were very quietly, yet ardently engaged in the preparation of a luncheon for those in attendance, in the Sunday school room, to which we were cordially invited. We did justice to the viands, made glad the hearts of the purveyors, while satisfying the stomachs; then when we adjourned we extended a vote of thanks to the ladies.

A. M. Fretz, Secretary.
Perkasie, Dec. 1, 1924.

CORRESPONDENCE

Wadsworth, Ohio, Nov. 27, 1924. On this Thanksgiving day the correspondent of the Wadsworth Mennonite church expresses gratitude and thankfulness to all her benefactors. In taking a review of the activities of the church of last spring and last summer, we find them to be the supreme benefactors.

We are grateful to Rev. Miller and Mrs. Miller and to all who so ably participated in the beautiful pageant, "Christ in America". To our Sunday School Supt. Clayton Barlett who helped so much to the success of the children's programs, and who never misses an opportunity to bring some one into the Sunday school. To Mr. and Mrs. Wm. Overholt and to all who helped to reorganize the choir. To them we are inexpressibly grateful.

To the Fidelity Class for the delightful social occasions the Christian Endeavor socials and the church fellowship social also were hugely enjoyed, and, too the visiting brethren who by their earnest and helpful messages were an inspiration to us all.

Thank you, Mennonite.

Mrs. W. B. Schaub.

Upland, Calif. The Upland Mennonite church sends greeting. Thanksgiving time has passed and with the Psalmist we declare that "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are usward: They cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered."

Union Thanksgiving services were held in the Brethren in Christ Church.

Rev. and Mrs. S. S. Baumgartner of Pratum, Ore., were with us two weeks. Rev. Baumgartner preaching two helpful sermons on Nov. 16.

Mrs. H. J. Kliewer, wife of Missionary Kliewer, in Oklahoma is spending the winter in Upland with her sister, Mrs. John Landis. We hope that this wonderful climate will benefit her health.

Our pastor Rev. M. M. Horsch spent Sunday, Nov. 9 in Escondido, Calif., serving the congregation there.

A great number of our congregation had the privilege of being present at the dedication of the Immanuel Mennonite church in Los Angeles.

Our Sunday school and Christian Endeavor along with the other Sunday schools and Christian Endeavor societies of the Pacific Coast Conference have been much interested in the furnishing of the Los Angeles church.

The Ministerial Associatiton of Upland gave a reception for the public school teachers and parents of this city. It's a good thing to know our teachers, and pray daily for them.

Some new activities in our church are, a new training class of thirty young people, studying "Training for Service" during the regular Sunday school hour.

The Senior Training Class is doing second year work.

A new Junior Missionary Society was organized under the leadership of Mrs. L. J. Horsch, they are the Samaya Mission Band. Samaya is the name of the orphan they have adopted.

The pastor's week day classes are re-organized to meet: The Advanced Bible Story and Catechetical Class on Monday night, Church History Class Thursday night and Beginner's Bible Story Class Saturday afternoon.

Sunday evening, Dec. 7, we expect a ladies' quartet from the Bible Institute, Los Angeles, to give a sacred concert in our church.

Corr.

NINTH ANNUAL MEETING OF WORLD ALLIANCE AND CONGRESS ON WORLD PEACE

Dec. 1, 1924.

The annual meeting of the American Council of the World Alliance for International Friendship through the churches, held in Buffalo, Nov. 11th, 12th and 13th, proved even more inspiring and convincing than the remarkable meeting in Philadelphia last year. The Congress last year was devoted to the World Court and the proceedings, published in a volume called "Mobilizing for Peace", has had a large sale and has been widely used by ministers all over the country. The Congress at Buffalo, last week, devoted its attention to "Contributions to World Peace" and it brought forth several outstanding utterances. Under this general topic the contributions of the churches, the League of Nations, Missions, Relief Work, Disarmament Conferences, Economic Organizations, Educational groups and other groups, were clearly set forth, and the sessions were of unusual freshness and interest. Most of the meetings were held in the Hotel Statler and at these morning and afternoon meetings ample time was given for questions and discussion. The attendance was very gratifying indeed. Practically every session was crowded. One of the most encouraging features was the large attendance of people from Buffalo and the neighborhood. The reason the annual meetings are held in different cities is that in this way we may be able to touch different sections of the country. So as nearly as could be told all those present were drawn from not only Buffalo itself but cities and towns surrounding.

There were several distinguished foreign guests who took part in the conference. Sir Willoughby Dickinson has already been mentioned. Prof. Julius Richter, the great scholar from Berlin and the world's chief authority on Missions, spoke eloquently on the contribution missions are making to world peace. He did not exaggerate in the least for it is impossible to over-estimate what missions do for goodwill among the nations. We should it is thought have had trouble with Japan long ago if it were not for the Christian statesmen we have been sending there for years as missionaries. Professor Francis Zilka, of Czechoslovakia, spoke of what the churches were doing in the difficult process of reconciliation among the Balkan peoples. Sir Henry S. Lunn was also present. Sir Henry is the editor of "The Review of the Churches," but is more widely known as the originator of the Grindelwald Conferences on Christian Unity—pioneer conference on this subject—and as the leading spirit of the present conferences at Mürren. He spoke upon "The Conference Method in International Relations." Another distinguished guest was Walter Thomas Layton, of England, editor of "The Economist" and connected with The League of Nations. He gave a most illuminating talk on "Economic Factors in International Relations." Dr. Henry A. Atkinson, the General Secretary of The Alliance, had just returned from a prolonged visit to Europe and his most illuminating report splendidly supplemented the remarks of the foreign guests.

It is a little difficult to state any one message as coming from the Congress because so many phases of the peace problem were touched upon. The strong statement passed at the end of the conference as expressing the conviction and program of The World Alliance perhaps sums up the message as well as anything could. We hope that all who read this will not only give it careful study but will do everything in their power to bring it to the attention of the churches with which they are connected and with any newspapers to which they have access. If we were to mention the three convictions which kept appearing in all the meetings they would be these. First, a conviction that war was un-Christian and the time had come for the churches to say so boldly and demand that it be outlawed from the earth. The second was the feeling that at just this moment there was no hope in persuading the Administration to enter the League of Nations, but that there was hope of our participating more and more in the commissions and functions of the League and that this should continually be urged upon the Administration. Particularly should the Administration be urged to accept the invitation of the League to participate in the disarmament conference. In the third place all the churches should support President Coolidge in his endeavors to have the United States become a signatory power to the World Court. It was felt that it sufficient encouragement were given to President Coolidge, he might make this the first great undertaking of his new term—to put America into the World Court.

WHAT ONE MOTHER ACCOMPLISHED

Helen Gregg Green

"How does it happen that Throck is making such a fine success of his work?" Aunt Tacey Ellen, who is anything but diplomatic, asked Throck's mother.

"Happen?" little Mrs. Rogers challenged, with a slight trace of irritation, "why, it could never have been any other way!"

"But I know plenty of failures", Aunt Tacey Ellen insisted.

"Yes, but **my** son isn't one", the mother proudly answered. "You see, I never allowed the word 'failure' in Sonny's vocabulary. From the time he was a little chap I taught him that he must finish, and do well, anything and everything he undertook. A task completed develops self-confidence, you know."

"But, my dear", Aunt Tacey Ellen objected, "he probably had a character that was easily molded. And, no doubt, he was the type of child that would have accomplished anything he undertook, regardless of training."

"Indeed", Mrs. Rogers said crisply, "he was the type of child who is inclined to procrastinate and to jump from one thing to another. But I made up my mind to help him break this tendency, which is not conducive to success."

"How did you go about it?" I asked, entering the conversation.

"First, as I said, we made it a rule that whatever he undertook **must be finished.** When the task was finished I praised and encouraged him if it was well done. And the next and best influence was instilling in his young mind the thought that he **would be successful** at whatever he undertook. I had the motto 'Failure is only for those who think failure' framed and hung in his room. I searched our library and the public library for success stories, stories of great men who had overcome handicaps!"

"Didn't Throck's own handicap ever worry him?" Aunt Tacey inquired.

"If it ever did, I never heard of it", Mrs. Rogers replied. "Some way, I don't believe it ever occurred to him that he would ever be anything but successful."

"And he hasn't been anything else", I added.

Some weeks later I was spending a few days in the great city in which Throck is making a name for himself. Coming out of a store one day, I met my neighbor's fine, big son. I told him how proud we all were of him.

"Oh, it's mother who deserves the praise", said Throck. "I couldn't have done what I have without her. I owe it all to her."

And I went away thinking, "That is true. He does owe it all to his mother. And I believe she is right, 'Failure is only for those **who think failure.**'"

WORLD-WIDE SUNDAY SCHOOL NEWS

H. E. COLEMAN RETURNS TO S. S. WORK IN JAPAN

Horace E. Coleman, representative of the World's Sunday School Association in Japan, will return to Tokyo this month. He came to this country just about a year ago and has travelled over many states giving his stereopticon lecture on the earthquake and Sunday school work in Japan. Some money was raised in this way to replace the Japanese Sunday school literature, all of which was destroyed in the great fire in Tokyo.

This literature is used by all denominations and a few Mission Boards have contributed to the fund because they recognized the National Sunday School Association as their agent in Japan for the production of the Sunday school literature.

Mr. Coleman has also been collecting books for a library on Religious Education. These are to replace the books on this subject collected for the exhibit at the time of the World's Sunday School Convention in Tokyo in 1920, all of which were destroyed in the great fire. The principal denominational publishing houses have contributed their own publications and several other publishing companies as well. This library and exhibit will be one of the main features of the Brown Memorial Sunday school building that it is planned to erect in Tokyo. This building is to be a memorial to the late Frank L. Brown, LL.D. General Secretary of the World's Sunday School Association and organizer of the Japan Sunday School Association.

Mr. Coleman has been working with the special committee of the World's Sunday School Association that has charge of the task of raising $75,000 in America for this building. When the leaders of the Japanese nation believe in the Sunday school cause so strongly that they will raise Yen 150,000 ($75,000) in Japan for a building to promote the religious and moral welfare of their children, the World's Sunday School Association believes in helping them in a practical way.

A well located plot for the building has been purchased at a cost of $50,000 by the friends of the Sunday school in Japan and since the earthquake a temporary structure has been erected there which is occupied by the National Sunday School Association of Japan. Mr. Coleman will also have his office there upon his return. Mrs. H. E. Coleman will remain in the United States until the late winter. Their son Horace E., Jr., is a student in the Friends School at Westtown, Pa.

REPORT OF WORLD'S S. S. CONVENTION IN GLASGOW

All interested in Christian education will find much valuable information as well as inspiration in the Report of the Ninth Convention of the World's Sunday School Association which was held in Glasgow, Scotland, June 18-26. The volume contains about 350 pages and is edited by Rev. John T. Faris, D. D., of Philadelphia, who was also the editor of the Report of the World's Eighth Convention which was held in Tokyo in 1920. The period between Conventions is a quadrennium.

The Report presents information about the Convention City and Sunday school work in Scotland. The program of the main Convention and related meetings are presented in detail. The addresses delivered in St. Andrews' Hall are fully reported and many without any omissions. The Resolutions and reports of the various Findings' Committees are recorded as well as the revised by-laws of the Executive Committee. The book is illustrated with thirty photographs showing H. R. H. The Duke of York and leading national Sunday school officials in many parts of the world. One of the most valuable features in the program at Glasgow was the "Glimpses from the Fields" which gave a brief description of Sunday school work in thirty countries. A fuller survey of world-wide Sunday school work is given in the report of the General Secretary, Dr. W. G. Landes. The Findings of the Conference officials in charge of Dr. W. C. Pearce, Associate General Secretary, preceding the Convention is given in full and this is the basis for the program of the World's Sunday School Association during this quadrennium which concludes with the Tenth Convention to be held in Los Angeles, Calif., in 1928.

Every Sunday school official and leader in Christian education will find helpful material in this Report. The book will make a very appropriate Christmas gift for officer, pastor or teacher.

SUNDAY SCHOOL TEACHER TRAINING IN ARGENTINA

Summer in the United States is winter time in Argentina and therefore the season for intensive Sunday School Institutes. It is stated by Rev. George P. Howard, Field Secretary for the World's Sunday School Association and District Superintendent of the Methodist Episcopal Church, that the winter course just ended in a most auspicious manner and was the best ever held there. On the average 120 to 130 people attended every Monday during the month of August and September, and on the closing night 110 certificates were given to those who had successfully passed the required examination. Only two absences were allowed during the two months. The lectures this time dealt entirely with the adolescent. It is hoped that this annual course of lectures will gradually develop into a City Institute for the training of Sunday school workers.

During the course the publication of two fine booklets was secured. One is the translation of Margaret Slattery's book "The Girl in Her Teens", which in Spanish is called "Neustras Ninas". The other is a booklet with a plan for the organization of boys' clubs among the adolescents. It is a scheme that borrows some of its ideas from the Scout movements and the Knights of the Holy Grail. It is a system well adapted to conditions and needs in Latin--American countries. A group of young men who are planning to put this scheme into practice in their Sunday schools met for a few evenings at the Buenos Aires Y. M. C. A. where the Association's Boys' Work expert gave them pointers on how to go about it.

The Second Year's Beginners Graded Lessons in Spanish are just off the press in Buenos Aires. Last year the First Year Course was published and there is great need for these graded lessons which are not mere translations but especially written to meet the conditions of child life in the midst of their local environment.

THE MENNONITE

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EDITORIAL

A denominational paper is more than a mere news sheet or a source of information concerning the activities of conferences, benevolences or missions. All these things are of vast importance and must not be slighted in our estimate of the worth of things. But, there is an intimate relation that the church paper holds to family life that cannot be established elsewhere. The references to persons and places that must make the reader of the paper familiar with them though separated by great distances helps to keep the church active and the loyalty of the members dependable. There are little corners in dozens of states that are familiar to others living in dozens of other places. Eventually personal acquaintance, if it has not already been established, will be the result, thus cementing the bonds of the brotherhood. It is not an accident that the family names of Mennonites are very much the same in the churches all over the world. Centuries of intercommunication, often over vast distances, have made this possible and, so long as we can maintain a personal relationship among the membership that extends as far as the borders of the church, that long will we be sure that the church is well established and will continue to develop and grow.

One of the peculiar features of the denominational paper is the record it keeps of the deaths and marriages among the members of the churches. Daily papers charge for this bit of news because they feel no one is concerned, but the friends of the people concerned. Church papers welcome information of this kind because they believe that the matter belongs properly to the records of the denomination. It might be said here that the matter of rightly dividing the space to be applied to such notices is sometimes a delicate matter for the editor. Often he must make room because of the pressure of other material, sometimes his judgment as to what is to be said, or how it is to be said, conflicts with the ideas of those sending in the notice, but severe as must sometimes be the use of the blue pencil the editor can assure his readers that he is always glad to insert notices of deaths and marriages, feeling sure that the brethren to whom he is obliged for such notice will allow him to do what he is expected to do in his position, namely, edit.

It is our purpose to introduce another feature in connection with notices. In every family that God sends the blessing of a little one there is rejoicing that rightly may be shared with friends. We shall therefore be glad to insert short notices of births in any of our families, and we would be very grateful to parents and friends if they would bring the information of such births to the notice of the editor within a reasonable time after the event. Having such a list the paper will be in a position to record the most important events in the life of a member, namely, the birth, baptism, marriage and death.

A BOOK, AN APPLE, AND AN EASY CHAIR

It had been a long, hard day, and I was very tired, when I found that every one was out and the big front room was empty, I looked at the glowing coals in the fireplace with a sigh of content. It was not often that I had such a pleasant prospect of rest.

The easy chair was by the fire. There was a plate of apples on the table near. In my hands was a book for which I had vainly been trying to find time all the week. I sank in the soft cushions of the chair, took a bite of the apple, and opened my book—when the bell rang.

With a smothered exclamation I reluctantly went to the door.

On the step stood a slight girlish form. A low, but quiet voice inquired for the doctor. I was glad to say that he was out, and had almost closed the door, when the soft voice persisted asking with a smothered perturbation when he might be likely to return.

Assuring her that I did not know, being only a roomer in the house, but his office hours were over for the day, I involuntarily turned to glance longingly at my easy chair awaiting me. She then spoke of the weather and of the prospect of rain. I replied without interest.

Still she lingered, and leaned wearily against the side of the door, and began to inquire the way to some place to which I could not direct her. I told her that I was almost a stranger in the city.

"Ah, then you must be lonely", she said. "No", I replied, then waited for her to go, I was thinking regretfully of the precious moments slipping away, while there waited for me the book, the apple, and the easy chair.

For full a minute we stood there in silence: then, with a sigh pregnant with hopelessness, she turned, and, saying "Goodbye", quietly went down the steps. Slowly she walked without a backward glance. I half expected her to turn back for another attempt at conversation. So eager was I to find my comfort that I hastily shut the door, and soon was absorbed in the pleasure of the book, the apple, and the easy chair.

The next morning at breakfast some one said casually, "that heading sounds good to me: A Book, an Apple and an Easy Chair." Then as he folded the paper and went out to work, "Good copy, that."

I was startled. The phrase had not left my lips the night before, though it had been in my mind, after I let the woman go, for my selfishness upbraided me. I bought the morning paper at the corner news-stand, and read:

A Book, an Apple, and an Easy Chair. A letter picked up at the foot of Powell Street early this morning is the only clue to a mysterious suicide. It is supposed to be the letter of a well dressed young girl, whose body was found in the water near. The note speaks for itself.

To the occupant of the easy chair:

You with your apple, book and easy chair turned aside and ignored last night one who had despaired. You might have induced me to take heart again had you only given the slightest sign.

Through your open window I saw a picture that touched my lonely soul. I stood outside for a moment; then the comfort and cheer of the glowing fire, the temptation of the rosy apples, the lure of the book, and the invitation of the easy chair drew me irresistibly, as they had doubtless drawn you, but all these were within your reach. They were beyond mine unless—a sudden impulse—a last appeal—and with this hope I rang the bell. My aching heart gave one more throb for the life I still coveted, though I had decided to leave it. The world had treated me too shabbily. I was friendless. Perhaps there was a chance to win the sympathy of a fellow-sister, perhaps a friend; and I rang your doorbell.

You stood and listlessly replied to my questions. I could not interest you. I saw the doctor's sign and used that as an excuse when I saw your face and knew you would not understand a direct appeal for sympathy. It was only a little friendly sympathy that I needed. I was so desperately lonely—and stranded, I dared not hope you might invite me in. I tried to induce you to do so, determined that if I could find one human being, even one, who cared enough to speak to me kindly I would take up my burden of life again and go on. But there was no one to care, no one in all the world to care in the real way, whether I lived or died.

So I made my wager with fate —and lost.

You went back to your easy chair, your book, and your apple, I came on to the river.—Sel.

THE S. S. LESSON

Dec. 21

God's Gift to the World

John 1:14-18; 3:16-21

Golden Text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." John 3:16.

The first thing we note in the gift of God is the fact that God loves. This love is not only a concern for the things that He has made, but is a personal and affectionate attitude on His part. Man was created in the image of His Maker and was designed to be a glory to Him forever. If man did sin and fall it was in spite of God's love and because he was unappreciative of the affection his God had for him. In everything that God does for man we are conscious of His desire to express His affection, but the climax of it all was the giving of His Son. There could be no higher way of showing His love, and, in showing it He manifested the one thing that man and God have in common. Man might prize wisdom, he might esteem virtue but these are things that belong to the nature of man. When God loves He does what man can do, only in a higher and purer degree.

The next thing noted, in the giving of God's Son for the redemption of man, is that this was done in accordance with the promises of God. God's Word is sure. His promises may be depended upon absolutely. Time and again God, through His prophets and through the symbolisms of the altar and temple, as-

(Continued on page 6.)

THE SOWER

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

Deer Creek, Okla.,
November 17, 1924.

Dear Editor of The Sower:

The following young people joined the Mennonite Church at Deer Creek November 16, 1924, through baptism: Amelia Miller, Frieda Stauffer, Linda Miller, Lois Hohmann, Carl Kuehny, Alfred Miller, Jacob Miller and Willie Goebel.

A number of young people from Deer Creek went to Goltry, Nov. 9th, to do their share of singing at the "Saengerfest". A large attentive audience filled the tent on that occasion, and quite a number had to stand outside for want of room.

Lansdale, Pa.,
October 20, 1924.

Dear Rev. Krehbiel:

In a recent issue of The Mennonite I noticed that The Sower wishes to publish the names of all persons who have recently become members of our churches and as correspondent for the Deep Run congregaton of the Eastern District Conference, of which my father, Rev. Allen M. Fretz, is pastor, I have the pleasure of giving you herewith the names of eleven souls who joined our congregation on Saturday, October 18th.

There were nine who were baptized upon the confession of their faith in Christ their Savior and two were added to our number by letter. The names are as follows: By baptism—Edwin L. Myers, Laura Myers, Simon F. Keller, Flora M. Keller, Reuben H. Keller, Oliver Kenneth Fretz, Arthur R. Bethman, Elizabeth May Bethman, Mary H. Charles; by letter—Margaret S. Fretz, Esther B. Keller.

It might be interesting to know that the ages of those just baptized range from 15 to 57 years and while a few of them may be a little older in years than others, they are all children in the Kingdom of God and need our prayers.

With kind regards to you, I am
Yours in Christian love,
Allen R. Fretz.

ANNUAL MEETINGS

From "Church and Home", Souderton, Pennsylvania.

The Schwenksville congregation was host to the Brotherhood of our conferenee on September 27. This was the annual meeting of the organization. A business session with the election of officers, and an address on the subject, "Our Historic Doctrine of Peace", by G. T. Soldner, composed the afternoon program. In the evening Mr. Harry E. Paisley, of Philadelphia, gave a very splendid, timely and practical address.

Perhaps the most outstanding business transacted in the meeting was a change in the constitution regarding membership. Henceforth the Brotherhood is allowed to accept men into its membership who belong to other denominations, who will subscribe to the constitution. These members, however, cannot hold office in the Brotherhood, nor be elected on the **Executive Board.**

Next year's annual meeting will be held in the West Swamp Church.

On Saturday, October 11, the annual meeting of the Orphan Fund Societies will be held in our church. The afternoon session will begin at 3 o'clock. All the ladies are urged to attend the meeting. Lunch will be served by the local church, but all are asked to bring their lunch along in order to visit with the ladies of the other churches during the lunch peroid. Hot coffee will be served. In the evening at 7:30 a program of music and addresses will be given.

On Saturday, November 1, the Needleworkers' Guild will have its annual meeting and display in the River Brethren Church.

WHO AND WHAT ARE THE MENNONITES

J. C. Graber, Marion, S. Dak.

(Concluded)

Now briefly, **What** are these people? In the first place, they are an industrious, thrifty people as is evidenced by these splendid homes and farms about us.

They are a peace-loving people, as the court records will show. Having chosen the practice of law as my profession in life I am in a position to appreciate more fully this fact. In all these years they have never been involved in expensive litigation and their names have seldom appeared in the court calendars.

They are a **moral** people, honest in their business dealings, and virtuous in their lives. Divorces are practically unknown, and social crimes that are sweeping through our country like a hurricane in the wake of the late World War, do not abound here.

They are a loyal, patriotic people, I realize that I may be challenged in making this statement. Let us, however, first agree upon what true patriotism is, what it stands for. In my opinion it is something more than mere words or idle forms. Patriotism is such a love for the fatherland that will support the ideals and institutions that have made America what she is today; a patriotism that is as loyal and potent in time of peace as in time of war.

Show me a people that has been more law-abiding, or one that has a greater respect for government and those in authority. Anarchy and Bolshevism will never gain a foothold here.

So far as the recent World War is concerned these people here, with but very few exceptions, performed limited or qualified military service as was provided for by an act of Congress and orders of the War Department, and in that capacity they perform their duties to which they were assigned, well and honorably, as is evidenced by the Honorable Discharge which these boys received at the close of the war.

They refused to bear arms; they refused to kill, obeying the commandment, "Thou shalt not kill" of the Old Testament handed down by Moses centuries ago, and re-established as law by our Savior, Jesus Christ, when He sojourned here on earth. In their war-stand, they are similar to the Quakers, and I dare say that together with the latter, they have contributed more towards creating a sentiment against war than they have been given credit for. They and their ancestors and predecessors have thus opposed war and military conquests for nearly four hundred years, and do you blame them for refusing to bear arms and kill during the recent World War? We Mennonites have been taught, during all these centuries that war is wrong in principle, how then can our stand in time of war be different? Friends, I have no appology to make for our attitude towards war, I only hope that all Christian people, Protestants and Catholics alike, will join hands with us and speed the day that the prophet Micah saw when he said, "They shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

In **education**, these people are progressive. While it is true that in the past we did not give education its proper place in life, let us not forget the financial handicaps our fathers were facing, the cruel law of Struggle for an Existence compelled them to keep their children of school age who were able to do farm work, on the farm, in most instances, but as prosperity and comfort take the place of poverty and want, education comes more and more into its own. Various Mennonite colleges and academies are scattered throughout our land. Freeman College in particular is meeting the wants of this people right here, having turned out most of the rural teachers in this community, and having already contributed to its growth more than we perhaps appreciate, it merits the support of the entire community.

But we lay our claim to a place in history, not upon financial progress and prosperity, phenomenal as it has been, not upon educational attainments, nor even upon our virtues and moral standard of life which we have sought to uphold, but upon our **religion**—not theology, doctrine or creed—but religion as it permeates and influences our lives, and as it makes us worthy fellow citizens in the Kingdom of God, ever ready to lend a helping hand to our fellow pilgrims as we journey on through life.

Now just briefly, what we are **not**. We are not members of a colony. (Bridgewater episode). Now I dare say that it is practically the universal rule that when mention is made of Mennonites one invariably thinks of a man, wearing his hair long, and clad in home-made clothes, a colony man, in other words. We are not members of a colony and have never been communistic; that is to say, we do not own any property in common, as is evidenced by these scattered farm homes throughout this community. I do not claim for us any superior virtues above our colony friends. Personally I do not believe in the principle of communism; I do not believe such living is conducive to progress and development. But if they are satisfied with that mode of living, I have no fault to find. They claim to be followers of Hutter, but in justice to our Hutterish friends who do **not** live in colonies, let me say that there are more Hutterish people who live outside of colonies than those that live **in** communistic colonies. While attending the State University at Vermillion I overheard a student saying he saw a Mennonite in the city. I assured him that a Mennonite could not be distinguished in a crowd more readily than a Catholic, a Methodist or a Congregationalist; that Mennonitism was a matter of religion not dress; that I was a Mennonite myself and that comments were never made about me being a Mennonite; that what he saw was a member of a colony. During the Triennial General Conference of the Mennonites of North America assembled in Freeman last fall, a news item appeared in different newspapers stating that a conference of Mennonites would be held in Freeman at which time all the Mennonite colonies would attend and participate in the deliberations. The fact was that no colony did attend that conference or was connected with it in any way. So I hope that this paper may help to inform the people of our state and country that we are not members of a colony having things in common, nor do we have any connection with them; that Mennonitism is not a matter of dress or form of living, but that it is a form of religious worship not unlike that of other Protestant churches.

Smith and Young's History and Government of South Dakota in commenting upon the Mennonites, says that among the leading features of the Mennonite bodies is a tendency to asceticism (segregation). I can only say that if there ever was such a tendency, there is none such now outside of the communistic colonies which I just mentioned. To convince you of that fact I have only to tell you that our Sunday schools have been members of the county and state Sunday school organizations for years; our denominational schools admit students of every creed or belief. Socially we have commingled with our fellowmen freely as our neighbors will testify. Politically, these people have always participated in government, casting their votes for good government, and while as a rule, they have been content to vote for the other fellow, quite a number have held public offices. So let me repeat, **emphatically**, we Mennonites do **not** have a tendency towards asceticism or seclusion.

Now, may I close in summing up that we Mennonites are a religious sect of people, one of the Protestant Churches of America; named after the leader, Menno Simons; about four hundred years in existence; and distinguished from other Protestant churches in the following tenets chiefly: Opposing war; insisting on adult baptism on profession of faith, and the affirmation in place of the oath. That we are not members of a colony or colonies who own everything as a society and manage all their affairs

in common. That we are not recluses, withdrawing from the world and its activities, but that we freely share in the responsibilities of society and government, and only ask that we be recognized as brethren who are bent upon making this world a better place to live in, so that the Kingdom of God may rule supreme among His people, and if this paper shall help to acquaint you better with the Mennonite people and give you a better understanding of their religion, my efforts this afternoon will have been well rewarded.

J. C. Graber.

"Seeds" for The Sower have been donated so liberally lately, that we shall have to try to "rent" a little good soil adjoining "our field". But better thus than otherwise.

THE S. S. LESSON

(Continued from page 3)

sured the coming of the Christ and His work of redemption. Jesus came in the fullness of time. It seemed a long time, but the light and the promise had to grow brighter and brighter during the centuries until the world was ready for a Saviour. If God was so faithful and true as to fulfill literally all the promises that were made concerning the sending of His Son, we may feel altogether assured that all the other promises made by Him will also be fulfilled in His own good time.

Another thing to be noted about the coming of Jesus is that this grace was not deserved by men. They loved darkness rather than light. Their concerns were about the flesh and the world with their damning results. God delights to do good, but the marvel of it all was that He delighted to do all this for man whose joys were not the joys that He could approve. It is always the way with God. His joy is to show mercy. In every generation He is sending blessings so great that it seems that the windows of heaven were open and they were flowing out without limit.

Again God did not forget those who were the most faithful to Him. The wise men yearned after His fulfillment and He rewarded them with the privilege of beholding His marvelous gift in human form. The Shepherds, representatives of the humble, but pious, of His children, were blessed with a song of joy from the angels of heaven and were permitted to bow in adoration before Heaven's Son while the rich, the noble, the learned and the wise, of the nation were passed by. Simeon and Anna stand as the representatives of those whose delight was in the House of God and whose joys were in His service. They were not passed by and their testimony has come down through the ages as an acceptable tribute to the King of kings and Lord of lords. Humble Joseph and Mary were everything that poverty and the hardships of life could make them, but their character was such that they, above all the millions of earth, were designated for the supreme honor of being the parents of the Lord.

Jesus came amid the scenes of oppression. His parents lived hard lives under the tyranny of Rome being cruelly compelled to make a long and tedious journey at a time of approaching motherhood when all the world owes to woman the privilege of seclusion, in order that the demand for taxation be complied with. They were so poor that no pitying hand was held out to them in the hour of their supreme need and they found a friendlier shelter among the cattle than they could hope to receive among men. None are so poor that they could feel that their Lord and Saviour belonged to a higher sphere. He is the Christ for the poor, though the rich may come down to the plain He choose and bring their richest offerings as did the Wise Men.

Jesus appeared upon earth in the guise of a child. Other religions have held out their heroes and mighty ones as objects of veneration, but no other religion could ever appeal to the affections of men through a helpless child.

Having been a child Jesus is one with the children. He is the child's Saviour and as such may be understood and loved as one of themselves. It is interesting to note His attitude toward children in after years when He opened His heart to them and made Himself their Protector. He also made the child the symbol of the kind of a person He wants His devout follower to be.

Merely being "weighed in the balance" is no ordeal; it is the being "found wanting" that tries the heart and nerve.

Have you lost the former joys of your religious life? Then retrace your steps; you will find those joys along the way just where you lost them.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE C. E. TOPIC

Dec. 21

The Christmas Story in Poetry and Song

Luke 2:8-16

This lesson opens up to us the whole realm of Christmas literature which is quite extensive. Care must however be taken not to suppose that the account of the Christ Child's being born into the world is just a story. It is more than a pleasing story with which to amuse the little ones, it is a fact around which must be grouped the whole account of the redemption of mankind through the giving of God's only begotten Son. The birth of Jesus concerns every person, no matter what his age or condition in life. It has therefore endeared itself to the minds of Christian people of all age. Fables and stories without numbers have grown up around Christmas. In the celebration of this day there has developed the foolish superstitutions associated with Santa Claus. Instead of centering though about the Christ Child it had centred thought upon self, upon present giving, etc. There is one suggestive however in the term "Kris-Kringle" which is a corruption of the German Christkindlein. If all of the numerous ways by which Christmas is celebrated could centre around the Christ in the manger the day would have a greater and more important significance.

The best literature one can find bearing upon the story of the Christ-birth is found in the Gospels. No one should, or indeed can, seek for a better Christmas story.

Space does not permit the discussion of the various Christmas stories familiar in literatures. Many great writers have recognized the possibilities that the occasion offers and have given to the world various stories intended to emphasize the Christmas story and make it teach various sentiments suggested. Perhaps all of them in some way stress the virtue of unselfish giving. As God has given His greatest gift to the undeserving so we should also realize the joy that is expressed in the Scripture which says: "It is more blessed to give than to receive."

About the Christmas Story there clusters the association of Mary with the great event. Mary stands out as the shining example of womanhood. She, of all the women on earth, was chosen to be worthy of that great honor. It was not the purpose of God to make her a miraculous being or to make her a person who was to receive worship, but it was to make the greatest blessing come through womankind because through woman came the curse of sin. Mary, then, was honored because her life made her worthy of honor above all womankind and because, as through a woman came the fall of man, so through a woman was to come the redemption of mankind. Naturally the story tellers make much of the mother of the Christ and she does deserve all the esteem that can be given to the purest and best of women, but she is not divine. She is the inspiration to purest motherhood and to the pious love and devotion that womankind is capable of showing.

The Christmas story in song is always dear to the heart. The most beautiful emotions may be expressed through song. Christmas is a time of rejoicing. It should be so for the first Christmas occasioned the joy and song that is recorded in connection with the birth of the Babe of Bethlehem. If the angels had to be happy why should not men on earth who reap the benefits of the blessings that Jesus came to bring men? The heralding angels made the day an occasion declaring peace on earth and good will to men. This should ever be the thought that connects itself with Christmas. Jesus came to be the Prince of Peace. He came as a little babe. There is one place where all the earth can meet as equal—that is at the cradle of the Babe. Men's interests are varied, but, hard indeed, must be the heart and without love must be the life that cannot melt in love at the cradle of the new-born Babe. King and beggar can love at the cradle. So the Christmas story is an appeal to the love of all kinds and conditions of men.

Hymnology is particularly rich in Christmas songs. And the Christmas songs that live take their places with the classics. We venture the opinion that no book of hymns could be complete without "Silent Night". Of narrative songs there are none that so vividly set before the mind's eye the picture of the whole scene like "While shepherds watched their flocks by night" or like "It came upon a mid-night clear." "Hark the herald angels sing" is another. One who enters into the spirit of this song feels himself or herself drawn close to the heavenly chorus and one's ears seem to ring with the clear, fresh, happy voices that God let the humble shepherds on the Judean hills hear. And not only in our language, but in the language of all Christian people, there is a wealth of Christmas songs, this is particularly true of the German. It is the spirit of Christmas that alone can blend all the world into a true Christian fellowship and this in most instances must give expression of itself in singing.

BIRTH

The editor offers congraduations to Brother and Sister Abraham A. Moyer of 3042 N. 8th St., Philadelphia, upon the birth of their son, James Allen, Nov. 29, 1924.

DEATHS

Sheip—On October 28, 1924, at her home in Doylestown, Pa., Eliza maiden name Swartley, widow of Leidy Sheip. Aged 86 years, 2 months and 14 days. Funeral services on the 31st and interment at East Swamp Mennonite church. A. M. Fretz conducted the services. The deceased sister was twice married, her first husband was Lewis Sleifer, for many years deacon at East Swamp. She leaves two sons to mourn their loss, Lewis and John Sleifer. A daughter from her first husband preceded her in death.

Rupp—Marie Rupp, nee Hach, was born April 23, 1845 in Katzweiler Rheinpfalz, Germany. In her 18th year she immigrated to America and spent a number of years in Denmark, Iowa.

In her early youth she surrendered herself and her life to Christ her Savior, was baptized upon her confession of faith and joined the Mennonite church. To her end she was a very faithful and consistent member. With her life she bore testimony of the genuineness of her faith. She remembered the poor and needy. She remembered the mission treasuries and benevolences of her church.

January 19, 1868 she entered the holy state of matrimony with John J. Rupp, who twelve years ago preceded her to the homeland. In 1876 the family moved to Kansas and for 32 years lived near Moundridge in McPherson county. In 1908 Mother and Father Rupp moved to Upland, Calif.

The last year of her life she spent in comparative rest and quietness and delighted to quietly do deeds of love and kindness. For some time Mother Rupp left the infirmities of old age. An attack of influenza exhausted her physical vitality and Thursday morning, at 3:10, she peacefully fell asleep, to awake in the presence of Him, whom she loved here below.

She reached the age of 79 years, 6 months and 28 days. She leaves to mourn her departure, 5 sons and one daughter. Two daughters, one in early childhood, preceded her to the land of glory. With the children, many friends who learned to know and love Mother Rupp mourn her departure.

Funeral services were held Saturday, Nov. 22nd in the afternoon. Words of comfort and admonition were spoken by Rev. M. Horsch. German text, Gen. 24:56, English I Cor. 15:55-57.

Ebert—On Oct. 31, 1924 at her home near Chalfont, Pa., Annie, wife of John F. Ebert, aged 76 years, 9 months and 17 days. Funeral services and interment at Line Lexington on Nov. 4th. Services by the brethren Ruth and A. M. Fretz.

Yost—On Nov. 6, 1924 at her home in Doylestown, Pa., Emeline Yost, nee Funk, widow of Reuben Yost, aged 65 years, 7 months and 14 days. The deceased was a life long member of the Reep Run church. Interment and services on 10th. Services conducted by her pastor, A. M. Fretz.

Wickel—On Nov. 14, 1924, at his home in Quakertown, Pa., Monroe S. Wickel, aged 77 years, 3 months and 10 days. Services and interment on 19th at the springfield Mennonite church. A. M. Fretz, pastor, officiated.

Croll—On Nov. 19, 1924, at his home in Lansdale, Pa., Wallace G. Croll. aged 52 years, 2 months and 16 days. The pastor of the family, A. M. Fretz, conducted the services at the home on the 23rd. Interment at the Plain Mennonite burial grounds. The deceased was a member at Deep Run.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES, FOR NOV., 1924

Okla. Stations for Christmas: Mission Sew. Soc., Upland, Calif., $20; Sew. Soc., Reedley, Calif., $10; C. E. Sew. Soc., Tabor Church, Goessel, Kansas, $8; Bethel Sew. Soc., Mt. Lake, Minn., $15; Women's Mission Soc., Pulaski, Iowa $15; Tabea Sew. Soc., Tampa, Kans., $2; Sew. Soc., First Menn. Church, Newton, Kans., $20.

Mrs. G. A. Linscheid's Sewing Classes: Sew. Soc., Beatrice, Nebr., $5.90; Women's Mission Soc., Pulaski, Iowa, $5; St. John Ladies Aid, Bluffton, O., $10; Ladies Aid, Souderton, Pa., $5; Sew. Soc., Dalton, O., $5.

Miscellaneous Gifts: Salem Ladies Aid, Freeman, S. D. Hospital, China, $58.55; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, India, $50; Do. beds for girls in Janjgir Boarding School, $15; Do. needy in China $10; Do. needy in Russia, $10; Bethel Sundria Soc., Bethel College Church, Orphan, India. $30; Collection joint meeting of Bethel College church and First Mennonite church Sew. Soc., Newton, Kans., on occasion of Martha Burkhalter's visit, foreign missions, $22.15; Women's Mission Soc., Pulaski, Iowa for do., $24; Mrs. S. S. Haury, Pres., freight money for fruit not used, foreign missions, $60.39; Jr. Mission Band, First Menn. Church, Aberdeen, Idaho, Child, Janjgir, $17.38; Silberfeld Sew. Soc., Waldheim Sask., Champa Station, where needed, $44.50; do. Children's Home, Germany, $44.50; Ladies Aid Soc., Hereford Church, Bally, Pa., Orphan, India, $30; Do. India Missions. $30; Do. China Missions, $30.00; Do., Altoona Mission, $30; Do. Indian (U. S.) Missions, $30; Oakleaf Sew. Soc., Mt. Lake Minn., Mrs. F. J. Isaac, India Christmas, $25; Do. Mrs. P. A. Penner, India Christmas, $25; Do. Mrs. H. J. Brown, China Christmas, $25; Do. Mrs. B. K. Petter, Montana, Christmas, $10; Do. Miss Talitha Neufeld, China, Christmas, $5; Do. Miss Frieda Sprunger, China, Christmas, $5; Do. Miss Elizabeth Goertz, China Christmas, $5; Helping Hand S. S. Class, Noble, Iowa, India and China, Christmas, $30; Mission Sew. Soc., Upland, Calif., Montana Stations, Christmas, $15; Do. Arizona Stations, Christmas $15; Sew. Soc., First Menn. Church, Newton, Kans., Korba Station, Christmas, $10; St. John Ladies Aid Bluffton, O., do., $10; Do. Korba Station for Loin Cloths, Combs, etc., $15; Do. Biblewoman, India, $30; Young Mothers' Sew. Soc., Hillsboro, Kans., Phuljar Station, India, Christmas, $5.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR NOVEMBER, 1924

General Treasury

Herman Jantzen, Plymouth, Nebr., $50; West Zion Ch., Moundridge, Kan., $37.50; S. S., Saron Ch., Orienta, Okla., $25.03; Zion Ch., Donnellson, Iowa, $63; Ebenezer Ch., Mt. View, Okla., $9; Menn. Ch., Deer Creek, Okla., $19; Menn. Ch., Halstead, Kan., $83.96; Gnadenberg Ch., Whitewater, Kan., $15.35; Tabor Ch., Goessel, Kan., $51.73; Rent from Fonda Station, Okla., $50; Menn. Ch., Buhler, Kan., $39.61; S. S., Johannestal Ch., Hillsboro, Kan., $71.14; Bergtal Ch., Pawnee Rock, Kan., $33; Bethany Ch., Kingman, Kan., $12.13; Grace Ch., Pandora, O., $114; Menn. Ch., Paso Robles, Cal., $15.12; Hebron Ch., Buhler, Kan., $18.86; Bethany Ch., Freeman, S. D., $120; Menn. Ch., Schwenksville, Pa., $219.85; Emmaus Ch., Whitewater, Kan., $531.35; Menn. Ch. and S. S., Pratum, Orc., $11.25; Bethany Ch., Quakertown, Pa., $19; First Menn., Upland, Calif., $14.12; First Menn. Ch., Mt. Lake, Minn., $51; Friend, Emmaus Ch., Whitewater, Kan., $100; Swiss Menn. Ch., Alsen, N. Dak., $113.26; Menn. Ch., Pulaski, Iowa, $41.68; Menn. Ch., Summerfield, Ill., $50; S. S., Zion Ch., Donnellson, Iowa, $91.30; Menn. Ch., Hillsboro, Kan., $1,000; do., $53.83; Friend, Halstead, Kan., $25; H. M. Ratzlaff, Corn, Okla., $3.75; Menn. Ch., Colfax, Wash., $630; S. S., Brudertal Ch., Hillsboro, Kan., $71.68; Ruff, Salem Ch., Odessa, Wash., $4.26; Menn. Ch., Buhler, Kan., $12.79; Friend, Beatrice, Nebr., $50; First Menn. Ch., Monroe, Wash., $20.25; Okla. Convention, Goltry, Okla., $94.19; S. S., Menn. Ch., Halstead, Kan., $52.35; Bethel Ch., Inman, Kan., $37.30; Deep Run Ch., Perkasie, Pa., $100, Bethesda Church, Henderson, Nebr., $146.42; Nebo Ch., Meade, Kan., $10.26; Hoffnungsfeld Edcn Ch., Moundridge, Kan., $88.30; Sichar Ch., Cordell, Okla., $24.85; H. J. Gaeddert, Oakley, Kan., $75; Jr. C. E. Soc., Tabor Ch., Goessel, Kan., $3; Bergtal Ch., Pawnee Rock, Kan., $28.90; Zion Menn. Ch., Souderton, Pa., $431.95; Springfield Menn. Ch., Pa., $14; H. C. Ewert, Avon, S. Dak., $134; H. H. Koehn, Avon, S. Dak., $40; Christian Ch., Moundridge, Kan., $28.05; San Marcos Ch., Paso Robles, Calif., $50; Bethanien Ch., Lost River, Sask., $12; Menn. Ch., Drake, Sask., $30; S. S., First Menn. Ch., Bluffton, O., $35; Geo. W. Tschetter, Freeman, S. Dak., $25; Joseph G. Tschetter, Freeman, S. D., $10; Bethel Ch., Perryton, Tex., $18.66; Bethesda Ch., Langham, Sask., $25.15; Bethesda Ch., Marion, S. D., $26.31; Bergtal Ch., Pawnee Rock, Kan., $23.32; Mission School Friends, $200; Friend, Emmaus Ch., Whitewater, Kan., $70; S. S., Menn. Ch., Hitchcock, S. Dak., $63.70; Samuel Hilty, Beaverdam, O., $50; Sichar, Cordell, Okla., Dedication of Church, $32.60; Ebenezer Ch., Gotebo, Okla., $13.15; G. P. and Anna Regier, Newton, Kan., $50; G. P. and Anna Regier Children, Newton, Kan., $20; Menn. Ch. and S. S., Wadsworth, O., $19.11. Total, $6,200.37.

Special Fund

Barbara Hofer, Freeman, S. Dak., for Child at Bartel's, $25; Anna Wiebe, American Falls, Ida., for Orphan, $30; C. D. Epp, Henderson, Nebr., for Orphan, $30; Maria U. Schmidt, Hillsboro, Kan., for Orphan, $30; Women's Bible Class, Bethel College, Newton, Kan., Orphan, $30; G. A. Harder, Whitewater, Kan., for Orphan, $30; J. E. Entz, Newton, Kan., for Orphan, $30; Salem's Ladies' Aid, Marion, S. Dak., for Teacher, $55; C. E. Soc., Hanston, Kan., for Orphan, $30; Mrs. A. B. Becker, Meno, Okla., for Orphan, $10; J. C. O. Sperling, Los Angeles, Cal., for Orphan, $52; Richfield Menn. Ch., Allentown, Pa., for Orphan, $20; Lizzie Rees, Pulaski, Iowa, for Orphan, $25; D. J. and M. Schmidt, American Falls, Ida., for Orphan, $30; Barbara and Mary Steiner, Pandora, O., for Orphan, $30; Hoffnungsau Ch., Inman, Kan., for Miss Burkhalter, $13.21; S. P. Ediger, Buhler, Kan., for Orphan, $30; Hoffnungsfeld Eden Ch., Moundridge, Kan., for Christmas, $114.50; P. H. Pankratz, Henderson, Nebraska, for Worker, $85; Elsie Wiebe, Whitewater, Kan., for Orphan, $30; Mr. and Mrs. Jacob Meschberger, Upland, Cal., $25; Elise K. Regier, Elbing, Kan., for Beds, Janjgir, $15; "Happy Five", Hillsboro, Kan., for Orphan, $30; Jr. Dept., S. S., Reedley, Cal., for Orphan, $15; Mrs. J. H. Tschantz, Dalton, O., for Helper, $25; P. J. Schrag, Moundridge, Kan., for Helper, $60; Mrs. J. C. Haldeman, Reedley, Cal., for Orphan, $30; Mrs. C. B. Schwartzendruver, Pulaski, Iowa, for Orphan, $30; P. C. Richert, Hillsboro, Kan., for Helper, $65. Total, $1,197.71.

India's New Station

Lydia L. Smith, Bloomfield, Iowa, $5; Katie M. Smith, Bloomfield, Iowa, $7; C. E. Soc., Bethesda, Ch., Marion, S. Dak., $20. Total, $32.00.

China Building Fund

S. S., First Menn. Ch., Bluffton, O., $26.00.

Kuhlman's Mission

Herman Jantzen, Plymouth, Nebr., $15; Menn. Ch., Hillsboro, Kan., $200. Total, $215.00.

Tamingfu Chapel, China

Zion Menn. Ch., Souderton, Pa., $80.75; Springfield Menn. Ch., Pa., $50; Friend, Berne, Ind., $5; Mrs. Siegrist and Sisters, Berne, Ind., $1.50; Mrs. Elmer Liechty, Berne, Ind., $5; Mrs. Ben Sprunger, Berne, Ind., $5; Lydia Wulliman, Berne, Ind., $1.32; Bowmansville Ch., Pa., $30.50; Calvary Ch., Mechanics Grove, Pa., $50; Thos. R. Schimmel, Coopersburg, Pa., $5; E. G. Schleifer, Riegelsville, Pa., $25; Deep Run Ch., Pa., $100; Schwenksville Ch., Pa., $29.55; C. E., Schwenksville, Pa., $25; Bowmansville Community, Pa., $61. Total, $474.62.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Nov. 1, 1924, bal. in bank ..... $ 241.11

Receipts during November:

Treas. for General Gifts	6,200.37
Treas. for Special Gifts	1,197.71
Treas. for China Bldg. Fund	127.00
Treas. for Tamingfu Chapel....	474.62
Treas. for Kuhlmann's mission	215.00
Treas. for India's New Station	54.25
Total amount received.....	$8,268.95
Balance and total receipts	$8.510.06
Paid out during month	8,432.99
Balance on hand, Dec. 1, 1924..$	77.07

On December 1st, 1924, our Board has a debt of $9,500.00.

Gratefully acknowledged,

J. G. Regier, Treasurer,
Newton, Kan.

JOTTINGS

Prof. J. F. Moyer, of Bethel College was a recent visitor at the Burrton, Kansas. Mennonite church where he addressed the Christian Endeavor meeting.

The Sunday school of the Salem Church, Dalton, Ohio, conducts a Teacher Training Class in connection with its Teachers' Meeting every Friday evening.

At the celebration of the 50th Anniversary of the immigration of Mennonites from Russia, held in Acme, Alberta, church some weeks ago, 25 persons were present who were of the company of pioneers.

It has been the custom for a number of years for both the Tabor and Alexanderwohl churches near Goessel, Kansas, to conduct a children's mission service every Thanksgiving Day. This year the usual custom was followed.

In October the Mennonite church in Leiden, Holland, celebrated 150th year of the installation of the church organ with special exercises. The old instrument is still uesful but it is proposed to improve and modernize it.

At a recent meeting the following persons were elected directors of Bethel College: Rev. P. P. Buller, Goessel, Kansas; Rev. Cornelius Penner, Neb.; Dr. R. S. Haury and J. H. Richert, of Newton Kan. The organization of the Board is: Chairman, P. H. Richert, Sec., D. J. Brand, Treas., Prof. G. A. Haury.

The installation of Rev. J. C. Kaufmann as pastor of the Donnellson, Iowa, church took place on Nov. 16. Rev. W. W. Miller, of the Pulaski church, was present and made the address stressing the peculiar qualifications of a pastor.

The S. S. of the First Church, Philadelphia, recently formulated a new set of rules relative to prizes awarded to scholars who are distinguished for attendance. At present a number of the teachers and workers are attending a training institute conducted by the Philadelphia Sunday School Association.

All Y. M. C. A.'s and their allied organizations in the United States are concernd in meetings to be held at Buffalo, N. Y., Dec. 3-6. Formal organization will then take place of the new National Council of the Young Men's Christian Association of N. A. This is on accordance with a provision of a Constitution formulated at Cleveland, Ohio, Oct., 1923, and ratified this year by referendum vote of the Association.

The progressive Oklahoma Bible Academy of Meno, Okla., is developing interest continually. Rev. J. B. Epp, the principal, spent some time in the southern part of the state in the interest of the school. A recent Public Literary given by the students of the school was well attended by parents and friends. There are now two literary societies connected with the school. Society No. 2 has chosen "Superior" for its name.

Rev. C. E. Krehbiel, Field Secretary of the General Conference, preached in the Berne, Ind., church Sunday, November 30.

A Mennonite Historical Association has been organized at Goshen College, Goshen, Ind. There are some forty charter members. Regular meetings will be held and a library will be collected. Harold Bender has been elected president of the Association.

The Mennonite Brethren Conference, held in Corn, Okla., Nov. 16-19, which was the 50th Anniversary of the holding of the first Mennonite Brethren Conference, took steps toward the raising of a fund of $100. As the emigration from Russia was induced by a desire to maintain the religious principles of the children the fund is to be devoted for the benefit of the rising generation. It will probably be applied to educational purposes at Tabor College.

An exchange gives the following interesting figures concerning immigrants into Palestine. The total number of immigrants to Palestine was 7991 in 1923, as compares with 8123 in 1922. About two-thirds of the immigrants come from Poland and Ukraine and Russia. A considerable number also come from Asia and Africa amounting to about 2000 persons for the period of September, 1922, to September, 1923. The majority of all the immigrants consist of handicraftsmen and skilled workers and most of them have found employment at their own trades.

The Endeavor society of the Alexanderwohl church, Goessel, Kansas, is planning to place a new pulpit in the church.

The students of the German-English Academy of Rosthern, Sask., have organized a Christian Endeavor Society. The first program was rendered on Nov. 9. The subject was Thanksgiving. Since that time meetings are arranged for every two weeks.

Dr. J. J. Sutter, health commissioner of Allen county, Ohio, gave an illustrated lecture in the Bluffton College auditorium for men and boys over sixteen years of age last Thursday. The lecture was under the auspices of the State Y. M. C. A.

The custom of having a social affair before Christmas is again being followed by the Philadelphia churches. The Ladies of the First Church will give a supper and the ladies of the Second church will conduct a Bazaar.

The death of Bro. Harrison Landis, who was one of the oldest members of the First Church, Philadelphia, and for years one of its deacons, took place on Nov. 15. Bro. Landis was the head of a large manufacturing concern. His death follows not long after that of his brother, Rev. Henry Landis, who for many years was a missionary serving under the Presbyterian Board in Japan. Another brother is a Home Missionary for the Presbyterian Church in the Northwest.

New Testament Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Be of Good Cheer
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

Watch and Pray
Teach Me Thy Way
Glory to God
Rejoice in the Lord
Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Peace on Earth
Good Will to Men
Rest in the Lord
The Lord Bless Thee
Per Copy, 20c.

Old Testament Bible Picture Books

This selection of Old Testament stories is of a kind that will not fail to attract and to interest the little folks. Each story is told in a fascinating manner and as much as possible in words of one syllable. The books are well illustrated with several full-page, colored illustrations and a number of etchings. They are printed on good stock, and are attractively bound with cover design in four colors. The books are 8x10 inches in size and come in three series:

35c Series

Each volume in this series has 32 pages, is bound in boards with cloth back and a cover design in four colors. Following are the titles:

The Lord Thy Maker. Contains the creation stories and the life of the Patriarchs.

He Leadeth Me. In this volume the early history of the children of Israel is related.

Single copy, 35 cents

25c Series

The titles in this series have the same contents as those in the 35 cent series, but are bound in stiff paper cover, cut flush, with colored cover design. The series contains the following titles:

The Patriarchs **Moses** **Prince and Leader**

Single copy, 25 cents

20c Series

The books in this series have 16 pages and are bound in stiff paper cover, cut flush, with Biblical cover pictures worked in four colors. Following are the titles:

Our Heavenly Father
Jacob and Joseph
Moses on the Mount
Crossing the Jordan
Single copy, 20 cents

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXIX BERNE, INDIANA, DECEMBER 18, 1924. No. 50.

A TRIBUTE

A. J. Voran

It was one of those Sunday mornings, on which even the early hours gave promise of a very hot day, that Arnold again looked longingly towards the West, where in the distance one could discern a long line of beautiful trees skirting a stream.

For a few moments Arnold vascillated between Duty, and the desire to spend the Sunday in yonder cooling shade along the stream. As it was hard for him to decide, he compromised and said to himself, "I will take a walk up to the eminence sometimes called Self-will or Conceit, perhaps only a mile from the village and get a better view of the stream." So he took his gold headed cane under his arm and picked up his narrow-brimmed straw hat and started out on his walk.

It was only a little while until he had climbed the eminence, and within another quarter of an hour he discovered a stream just beyond the other side of the promontory. Oh! what a surprise! He never imagined such a stream so close at hand, and how enticingly its water rippled so gayly over the rocks. Arnold seemed beyond all restraint now. He hastened his steps and in a few minutes he sat on the bank of the stream, drinking in the treacherous beauty before him.

But hark! what is it that breaks in so suddenly on his beguiled sense of pleasure? It is nothing else but the village church bell. And Arnold's conscience began to be somewhat uneasy, yet how hard it was for him to retrace his steps, and today again tread the path of Duty, as he was want to do. "But what can ail that sexton today? Will he never quit ringing that bell?" "He must have been pulling that bell for at least half an hour." So soliloquized the troubled Arnold.

Just then Ridicule stepped up from behind him and greeted him with a "Hello, Buddy, why such a troubled face? Longing to go back to that stuffy old box called a church on this hot day and let that fogy, people call a minister or pastor, make it still hotter for you? Why not wade across this little stream; see how shallow it is; why the deepest place is not even knee deep?".

"And, look up yonder. Do you see that beautiful valley lying just beyond? Just go ahead and you will meet many friends, who will be anxious to converse with you and direct you to that beautiful garden spot not far beyond this valley. But I must hurry on or I will miss a very important engagement today. So, goodbye, Buddy, good luck to you. I know you will be successful as you surely don't look like one of those that would grovel before a mere preacher. So, again, goodbye and good luck!" This last thrust came home and with a determined will Arnold stepped into the brink and waded across the shallow water of the stream of Indifference.

The first thing that he observed as he leisurely walked beyond the stream was the fact that here he could not see or notice any surveyed roads. "But", said he to himself, "I have the advantage here. There are no fences enclosing the roads. No signs forbidding trespasses. No road signs at almost every turn telling which way to go. Here a person can really enjoy himself, and, oh, what a grand feeling it is not even to know where I am going. For what pleasure is it to be told over and over again where you should go and what you should do?"

So with the anticipation of something in the nature of a good fortune to meet him soon, he strolled leisurely along in the low lands skirting the stream of Indifference. These lowlands are often designated as "Bottoms of License."

As the sun was getting nearer to the Meridian it was getting warmer than Arnold expected it to become and he became thirsty. But where to get a drink? This was beginning to worry him, so not knowing just what might be best to do under the circumstances he walked steadfastly towards the woods which he could now see very plainly. I at least will get relief from this heat, thought he.

He walked only a short distance when, to his surprise he came to a little rivulet which seemed to him to have its origin in a spring, and stooping down he drank of the water of Disobedience. Strengthened, he now resumed his walk towards the forest. "But is it not strange that I do not see any one going to church nor hear a church bell? Surely these people go to worship and it is about time for services to begin." And furthermore, I would like to inquire of some one if there is no regular road leading to the forest. It seems to me everyone must pick his own way here."

Just then he noticed someone walking a short distance to his left. So Arnold hailed the stranger and inquired if him if they have church in this valley.

The stranger laughed as though Arnold told a funny story, and with a smile that seemed to pity Arnold, he said, "Why no, of course not, why should we? These people in this valley are a hard working people, and when Sunday comes they rather rest their tired bodies in a comfortable rocking chair at home. And, furthermore, we are a very frugal people. We do not believe in paying someone to come and preach to us while we sit on those hard benches in the sweat boxes called churches. But if you are one of those pleasure-seeking people you may go on until you get into yonder wood. And there you will perhaps find the path or someone to guid you through the forest into the village of Degradation."

So Arnold soon reached the forest of Doubt and Unbelief. In vain he searched for a path. After a fruitless search, he stood still for a moment and looking this way and that way, he to his surprise saw in the distance what appeared to him a girl sitting on a fallen tree. She appeared to be in deep thought, and seemingly unaware of Arnold's approach.

"How familiar she looks", thought Arnold, "yet I do not see that any one I know could be here so far away from home." Arnold took out a piece of paper and hastily sketched her as she sat there on the log apparently lost in thought.

Temptation suddenly becoming aware of his presence, sprang to her feet and with open arms, ran to meet him. Arnold, somewhat abashed, wanted to retreat. But, no, Temptation would not have it so; would not have him stammer and stutter out his apology that he knew her not. And that she must mistake him for another. No. Nothing would do, but that Arnold was to accompany her to her home in the village of Degradation.

She chatted so amiably and so conquettish was her behavior that any embarassment that Arnold felt in meeting her, soon vanished and he inwardly congratulated himself on his "lucky find".

Before very long Temptation invited Arnold to a dance to be given that very evening in the village of Degradation in which she had her home.

Arnold, on learning that the village was only a short distance away, accepted the invitation.

And now they came out of the forest and before them lay the village, but for some reason or another Arnold could not clearly see the village and he remarked to his companion, that it appears to him as though a heavy smoke hovered over the village, and asked Temptation, who gave her name as Gertrude, whether or not they had a forest fire? "Oh, no!" said Gertrude, "it is merely the haze of the hills surrounding our village on yonder side. You will get used to it if you stay with us for a while."

As they came nearer the village, the girl became more animated and talked all the more.

"There, do you see that old-fashioned home? That is my father's house, you will come to our house for dinner, won't you? You are too good a fellow to go to the village inn."

"But what will your father say?" remonstrated Arnold.

"Oh, never mind, he expects me to bring home someone, and I surely do not wish to disappoint him this time. Yes, I know he will be proud of you."

The talk of the girl and the peculiar manner of the village people made him feel out of place. And he for the first time wished himself away from here; anywhere rather than here.

But now they came to the home of Temptation. As they were yet a few steps away from the house, a rather homely looking woman opened the door and welcomed Arnold.

Now that he was ushered into the living room and his compan-

ion had excused herself, he took time to reflect and to study his present surroundings. He noticed the barren walls. The windows were very small and high from the floor, no curtains on any of them; and every one of them tightly closed.

A closeness manifested itself; and Arnold could not solve the mystery.

"What a sullen father; what a homely looking woman that was that welcomed me. Surely that could not have been any relation to the girl that led me here? Why did she not tell me at once who she was?"

The more Arnold tried to explain matters to himself, the more a longing within him grew stronger to get out of this place.

Only a minute or two more and he tiptoed to the nearest door and stepped outside and intended to flee from all of this.

But as soon as he stepped outside and caught a few breaths of fresh air, the thought came to him what will the girl say? As he stood irresolute, debating whether he should go in and explain to her or flee, a voice startled him by asking him what he held in his hand. Arnold turning beheld a very friendly looking man, and glancing at his own hand, he noticed that he still held the sketch of his companion.

For that was the last thing he looked at and studied while in the room, trying to reconcile that sweet looking face and figure with the surroundings he was in.

Instead of giving an answer, Arnold blushed deeply and seemed to be utterly struck dumb.

Seeing that he was not to receive an answer, the kind man, Evangelist by name, again spoke saying, "I see you have great skill as an artist. It is a splendid likeness. But you do not intend to take this picture along with you into the world?"

"Why not?" asked Arnold.

"Certainly you have a right to if you wish, but look down the street. Do you see what that is coming?"

"Yes, certainly I do, but why?"

"Well, now before we go any further I want you to take your pencil and that picture and sketch that funeral procession as a background to your picture."

"Well, what's the big ——", Arnold was interrupted by the Evangelist, whose face took on sterner lineaments, and who now spoke as one "having authority".

"Never mind; you will sketch this as a background to the picture of your companion."

And Arnold now seeing that the best way out of this was to obey, he prepared to sketch the funeral procession as it wound its way down the street. He was thinking, however, that he could erase it later. And thus fool this man before him. When Arnold had completed the sketch the Evangelist looked at it and approved of it. And said, "So now you may take the picture out into the world."

As he said this he walked down the street.

Arnold looked at the retreating man, and again at the picture and could not solve the riddle confronting him.

But to save him further trouble in this line of thinking Gertrude called to him, saying, "Supper is ready and we are waiting for you."

Arnold upon looking upon the face of Gertrude, immediately forgot all about the queer Evangelist and his queer request, and folding the sketch he thrust it in his inside coat pocket.

After the usual preliminaries they were seated around the table. And as they sat a few minutes in silence, Arnold accustomed to hearing, "Thanks returned for the gifts" was dumbfounded when the Father pounded the table with his fist and exclaimed with emphasis, "It's all foolery and of no avail. Everybody help yourselves."

Arnold again was face to face to a riddle. How could that wonderfully beautiful girl be the daughter of such a father.

The meal, as could be imagined, was ended in silence.

(To be continued)

WORLDLY CONFORMITY

Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-stricken to count up the profligate children of pious and even ministers.

"The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offense of the Cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do children of church-members, but many church-members themselves, indulge in amusements and extravagance too closely linked with worldliness and sin.

Let us heed the wise and affectionate council of the Apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2), "For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). The Apostle James says, "The friendship of the world is enmity with God" (James 4:4). The beloved disciple said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth. * * Ye are the light of the world" (Matt. 5:13, 14). Oh, that we could say with Paul, "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me" (Gal. 2:20).—Tract.

THY NEIGHBOR AS THYSELF

We may not choose whom we shall love, if we claim to be Christian. The Master's teaching is inexorable. "If ye love them that love you, what thanks have ye? for even sinners love those who love those who love them. And if ye do good to them that do good to you what thanks have ye? for even sinners do the same. And if ye lend to them of whom you hope to receive, what thanks have ye? even sinners lend to sinners to receive again as much. But love your enemies and do them good and lend, never despairing, and your reward shall be great and ye shall be sons of the Most High; for He is kind toward the unthankful and evil." The good Samaritan is our Lord's answer to the question, "Who is my neighbor?" and the good Samaritan's neighbor was a bitter enemy who, in other circumstances, would have spurned him from his presence. Other people may not be beautiful in their character, nor congenial in their habits, manners, modes of life or disposition; they may even be unkind to us, unjust, unreasonable, in strict justice altogether undeserving of our favor; yet if we persist in being called Christians ourselves, we owe them the love that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things and never faileth. The needs of other people are, therefore, divine commands to us, which we dare not disregard or disobey. To refuse to bless a brother who stands before us in need is as great a sin as to break one of the positive commandments of the decalogue. Indeed, in a sense, it is the breaking of the second table of the commandments, the sense of which is, "Thou shalt love thy neighbor as thyself."—J. R. Miller in "Silent Times".

CORRESPONDENCE

Newton, Kansas, Dec. 10, 1924. Dear editor and readers of the Mennonite:—

The correspondent from this community has been silent for quite some time. He has observed that items of interest from this and other points were mentioned in the "jottings" and to relate them again might seem superfluous.

It is now a year since members of a Sunday school class were busy with the preparation of various gifts, one especially being designated for an absent class member. This was none other than Bro. Jacob H. Suderman, who together with several members of the family was at that time living in California. The Lord had so willed that the following Christmas should be the the last that he should celebrate in this life. In the Departure of Bro. Suderman, which soon followed, the Young Men's Bible Class of our church lost one of its best loved members, one who had been an outstanding leader of unusual strength, courage and vision, a wise counsellor, and an earnest and devoted servant of his Lord, in the Sunday school and the church.

Of the other members of our congregation who passed from the church militant to the church triumphant during the now closing year, mention should be made of Sister Anna Claassen, who was the first deaconess of Bethel Hospital who was privileged to leave this world to meet her Master, whom she had so faithfully served, and to see Him face to face; and also of Brother Abraham Entz, the father of our elder, Rev. J. E. Entz. Brother Entz had been one of the pioneer members of this church and has been one of its outstanding leaders through all the years. His much-sought, kindly counsel will be greatly missed. The memory of the just is blessed.

A goodly number of young people joined the church through baptism and a number of others have been added to the church membership by letter.

One of the high points of our past church year, was an addition to our force of ministers, in the person of Rev. A. Warkentin. Rev. and Mrs. Warkentin had joined our church previously. It is needless to say that Brother Warkentin's messages are greatly appreciated in church and Sunday school and Bible class. Our church has been greatly blessed because of this new acquisition.

The Annual Meeting of the Sunday school was held recently at which time the officers and committees for the coming year were elected and other matters of vital interest discussed. Just at this time the Sunday school is busy in the preparation of its Christmas program, which will be rendered on the evening of December 25th. Various classes are also making arrangements for remembering the needy and some branch of mission work in a special way.

It may be of interest to learn that a group of Sunday school workers has been doing some special work during the past year along the following lines, jail and poor farm visitation, visitation of the aged and sick, and visitation of resident non-church members in conjunction with the elder of our church. A portion of the work consists in Gospel message and singing and tract distribution. Those participating feel greatly rewarded for their efforts.

Of considerable spiritual blessing for the community have been the series of union revival meetings conducted in our city during the month of November by one of our townsmen, Evangelist James Rayburn and his party. The number of those who either accepted Christ as their Savior, or who rededicated and consecrated their lives, nearly reached the one thousand mark. May the churches see clearly their new obligations in caring properly for the new-born babes in Christ so that all may become faithful followers of their new-found Master.

As we stand at the threshhold of the celebration of the Anniversary of the birth of our Lord and Savior, let us consecrate our lives anew to the King whom we bring homage, and may each and every reader of the Mennonite take the Lord's commission given us, as a personal matter, so that our lives will be evidenced of our claim, that "we are workers together with God", in the saving and bringing into the kingdom of lost souls, so that the day of our Lord's great and glorious Second Advent may be hastily ushered in.

Sincerely,
P. W. Bartsch.

Salem Mennonite Church, Dalton, Ohio, Dec. 10. Greetings of the happy Christmas season to all the readers of the Mennonite! The past week was a grand treat for us Salemites and community. Monday and Tuesday evenings of last week Rev. C. E. Krehbiel, of Kansas, Traveling Secretary of the General Conference and of the Emergency Relief Committee, was with us and, on the first evening vividly explained the various activities of our Conference in Home and Foreign missions, publication, education and relief work. The second evening he devoted to relating his experiences and observations during his six months' labors in Russia as field manager of the relief work there among the starving Mennonites. To say his story was interesting is indeed the very least expression of its effect on the hearers. It certainly touched our hearts and aroused our sympathies for the suffering of our spiritual brethren there in particular and the Russian people in general. Many thanks to the conference for sending Bro. Krehbiel to us.

Last Friday evening and again Sunday evening we had the great privilege and spiritual uplift of listening to Dr. J. E. Hartzler, of Witmarsum Seminary. On Friday evening he had for his theme, "The Church", its privilege, its mission and its duty to the present generation and on Sunday evening he answered the everrising question of the present age: "Is the Bible true?" He announced this question not technically, theologically or argumentatively, but intensely practically and personally. His answer was, "the finished product of the Bible in the hearts and lives of men among the people of the world in centuries past."

Bro. Hartzler had addressed the congregation at Wadsworth on Saturday and Sunday morning and afternoon, and Bro. Miller, pastor of that congregation accompanied Bro. Hartzler to this place and assisted in the services Sunday evening.

Sunday morning we were favored by an address on inspirational evidences in Genesis by a Mr. Putnam, who is connected with the Moody Bible Institute.

With the drawing to a close of the present year we can say that by the grace of God spiritual work is progressing satisfactorily in the various activities of the church and its auxiliaries. Thanks be to God!

N. G. F., Corr.

ALTOONA MISSION

Dear Mission Friends: Thanksgiving Day is past, the busy days of preparation for the Christmas holidays are upon us and before we realize it we will be on the threshhold of another new year, but before the old year departs I'm determined to send in a little report.

Most of you know by now that I was asked to come down from the heights of Coupon to help out for a while in the Altoona church. I was in no hurry to leave the work at Coupon for I had put my heart into it, but I'm gradually becoming adjusted to my new work and am enjoying it also because my Lord Jesus is just as near to me here and His grace is abundantly sufficient for me, doing more than I can ask or think.

This is truly a large and needy field and the natural tendency is to become so absorbed in the work that one is in danger of enjoying the work more than Him for whom alone we are doing it.

There are so many children on the streets that ought to be in some Sunday school, and many of their parents we so desire to see in attendance at the church services to enjoy with us the deep heart messages from the grand Old Book, as Brother Glass gives them every Lord's Day morning and evening. Our dear Lord was certainly good to give to us in answer to our prayers, Brother Glass, who is fervent in spirit, serving the Lord in all sincerity and true humility.

We were truly sorry to lose Brother Baergen, for during the time that we worked together we learned to appreciate his hearty cooperation and ever ready response to assist wherever and whenever necessary.

And now a brief outline of a week's program: Wednesday evening, prayer meeting, and Friday evening, cottage prayer meeting, both conducted by Brother Glass. On Thursday afternoon my Sunday school class meets at the parsonage to study the Sunday school lesson. Saturday afternoon the Junior Gospel Band meets for Bible stories and Scripture memory work, Sunday school and preaching services Sunday morning, Christian Endeavor and preaching services Sunday evening. Then, of course, the house to house visitation is a very important part of the work.

Friends and fellow workers, to know that you are deeply interested in this our work for the Lord and the up-building of His Kingdom, encourages us to expect great things from God, as you continue to uphold us and the work in prayer that everything may be done to His glory and His alone.

In His glad service,
Your sister,
Elizabeth Braun.

Ruff, Wash, Dec. 7, 1924. It's but a short time and another year will have passed into eternity. When we look back we must say our Heavenly Father has been very merciful to us.

So far in this last quarter we have not been hindered in any way to postpone any of our religious meetings. On Thanksgiving Day Rev. King delivered a sermon: Why Should We Be Thankful? based on Psa. 107.

At present the program committee is very busy practicing for Christmas program. We have excellent weather this fall. So far the health condition around here is very good.

Wishing all a Merry Christmas and a Happy New-year.

Corr.

SUPERIOR LITERARY ATTRACTIONS OF THE BIBLE

Rev. A. D. Gramley, B. D.

In the realm of literature, the Bible moves with a kingly tread, and a queenly grace. The aurora of the dawning centuries rests upon its pages, the cloud-chasing, horizon-widening light of the eternities pours in discerning torrents from its chapters, and the eloquence of heaven lies distilled upon its verses.

It can lead the child through youth's tangles, and pilot the statesman over the troubled waters of international channels. It can easily lift the sin submerged nations of the globe, strike off the chains of bondage, beat back the dark tides of evil, and fill the valleys of toil with the song tides of human happiness. It can drive cowardice from the field, unfurl hope banners, purify motives, electrify hill-top hosts and sweep the blistering sin cinders into the bottomless pit.

The Bible takes hold of tongues and types, shadows and shepherds, fire and fishermen,

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THE MENNONITE

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IS THE UNITED STATES LESS LAWLESS THAN BEFORE PROHIBITION

The United States is becoming not more lawless but less so. This statement is based on reports from police departments of 300 leading cities and the District of Columbia, covering all states except North Carolina and Oklahoma. The survey, the most extensive ever made, was compiled by Robert E. Corradini of the World League Against Alcoholism, in connection with police departments throughout the country. It is submitted to the press by Dr. Ernest H. Cherrington, general secretary of the League.

The survey covers the total number of arrests in the last four years prior to prohibition and the first four years under prohibition. It is true that the number of arrests of the dry period is greater than the number for the wet period, but when anaylzed in connection with the increase of population, which is 5,000,000 the findings are contrary to the much too prevalent belief that America is growing more criminal.

There has actually been a decrease in arrests for drunkenness since the Volstead act went into effect, and that decrease is 42.3 per cent. for the 300 cities, or a million fewer cases of drunkenness than there were in the wet period, for the whole nation. Where formerly drunkenness cases made up 32.5 per cent. of the total arrests in the country they have now been cut to 18.8 per cent.

From 1913 to 1916 there was a yearly average of 58,946 persons arrested for all causes out of each million population. The total for 300 cities was 1,756,078. During the first four years of prohibition arrests for all causes were 2,040,700. The population of these cities had increased 5,000,000 during the period. Applying this ratio of increase to the entire population there is a yearly total of nearly 10,000 fewer arrests during the dry period than during the wet. Failure to take into consideration all the surrounding circumstances is largely responsible for much talk about increase of crime throughout the country.

Police records show that the greatest single factor in arrests today is the automobile. The largest number of arrests is generally for violation of traffic laws and ordinances.

The yearly number of arrests in the 300 cities for intoxication only, during the wet period was 572,106 or 19,193 out of every million of population. This was reduced in the four prohibition years to 383,711, or 11,067 per million population. Again, taking this as a ratio for the entire country, there would be a decrease of 1,021,416 arrests for drunkenness, or 42.3 per cent.

The saving to the states that can be pointed to directly in connection with the crime situation is bigger today than before prohibition. The million fewer drunks, the arresting of each of which costs the police department alone 94, has resulted in saving from ninety-five million to a hundred million dollars yearly. Adding to this the cost of trial and detention, which sometimes goes over a period of months, this amount could be doubled and yet be a conservative estimate.

SUPERIOR LITERARY ATTRACTIONS OF THE BIBLE

(Continued from page 3)

winds and wonders to express itself. Its literary style is unique. It is the only style that satisfies, because it carries with it the aroma of heaven's high court. For the believer it has lilies and roses. Its literary folds are ever becoming to the eye of art, and fascinating to the sense of the beautiful.

The Bible can clothe itself in any language dress and hold the undisputed seat of a superior. It can drive up to memory's door in the chariot of history, take you captive to the unmeasured depths of philosophy, steady you in the up-climbings among the tree tops of biography, go pleasure riding under full sail on the measured tides of poetry, cheer your soul with its gentle zephyrs of holy breathings, bear you to the trimmph crowned tropics of rest, and marvelously propel you, by the strong winds of oratory, until you drift into the equatorial love belt of theology.

It can make use of the rainbow tinted dew drops that have been collected of oriental languages. It can paint roseate colorings upon the submissive cheeks of English adjectives, so that it may be the more able to describe its paeans of triumph, express its longings of love, and picture its national hopes.

You may visit Homer and drink literary tonic draughts from his epic cups, but where can you read any heroic poem so charming in its recital, so thrilling in its robust movements, and so full of heart bathings as the exploits of David? Like a mountain stream, David's life issues from the hidden hills of modesty. How beautifully does he weave affection's ties deeper and deeper into the domestic fabric! How heroically does he quit the humble sheep cote to mix the colors of royalty with the tints of domesticity, and add to it the virtue of a Goliath's victory! Do not his patient flights among the hills of Palestine, chased hither and thither like a rabbit by the devil hissed blood-hounds of hatred and jealousy, that leap again and again with painful yelpings out of the Saul-kennels of demonocracy, call forth our sympathies?

Scott's Ivanhoe is one of the finest romances that has ever cast anchor in the harbor of English literature, but what is it in comparison to the story of Joseph, so full of providential paths, mysterious underground tunnels, national breathings, and sudden promotions?

Greek literature holds in its golden mouthed rivers of oratory, entire fleets of fancy and whole squadrons of battle-tongued songs, all of which may be laden with the ripe fruits of rhetoric, and decorated with the May blossoms of an oriental style, and yet, what are these to the bloom of a poem that has its petals dipped into the fragrance of the harvest time, and planted by the Divine Gardener between the broken soil of Judges and First Samuel, constantly sprinkling the entirely landscape of the Old Testament with the love-dews of domestic happiness?

What adds so much to the literary attractions of the Bible is the great preponderating truth of its inspiration. It is the character of the person back of the written Word that always impresses you. It is the Man in the Book that you must admire. This Man speaks as no man ever spake. His thoughts are clothed with simplicity and robed in profundity. He lifts the reader in transporting rapture from the low to the lofty, from the transient to its permanent, and gives him a place among the aristocracy of virtue. Here every brow is crowned with nobility, every eye beams with encouragement, and every tongue speaks the language of Canaan. Here Edenic colors and odors abound.

But it takes a person that has come down through the gorge of true repentance, walked the valley of meditation, bathed in the crimson tide, sipped the cup of salvation, scaled the lower hills of petition, to gather the literary nectar from the Hope-blossoms of Biblical fields. You may be able to parse and even disrobe the sentences of Milton's "Paradise Lost," or sit under the umbrage of a whole forest of poets, and if you are destitute of the real spirit of the Muses, you will fail in comprehending their real heart beatings and soul ministries.

There is something wonderful in John's writings. Our approach to its mystical depths is shrouded in a holy twilight. The soft glow of Love's evening whispers rests upon each chapter. Profound revelations illuminate its sacred pages, and continue to play through the volume's shifting scenes. The dove of peace settles upon you. The angel of the Covenant meets you. At certain chapters the dove coos with contentment and the angel whispers while it embraces.

Beauty and simplicity characterize the preaching of Jesus. His illustrations are most charming. The unfading rainbow of promise always arches His literary sky. His sentence trains are shot through with heavenly sunlight. Each coach is freighted with sublimity and authority. His noonday parables and twilight talks caused the shepherds to leave their sheep, the fisherman his nets, the husbandman his vineyards, and the farmer his hoe, to follow Him.

There have been kings like David and Solomon, rulers like Ezra and and Nehemiah, prime ministers like Daniel, and cultured men like Paul, the theological wool spinner, who have relished its contents. And scattered over the floor of the centuries we learn that among the dinted shields of heroes, the Bible has been read and loved by men of the mightiest intellect, the widest learning, and the most refined culture. All these testify to the superior attractions of the Bible in its literary style, purity of diction, and strength of argument. —Sel.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Sec'y., Pandora, Ohio.
Anna G. Stauffer, 5121 Wall St., Los Angeles, Calif.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

A CHRISTMAS PRAYER

Rev. H. T. Kerr, D.D.

O Lord, lift upon us the Light of Thy face, and grant us a joyous Christmas. We beseech Thee to bless us:—

In our homes and hearts;
In our friendships and fellowships;
In the love of little children;
In sympathy for the sorrowing;
In fond remembrance of the absent;
In unwasted love for the departed;
In our service for one another;
In our holiest thoughts of Thee.

We implore Thee to save us:—

From the unhappy desire to please ourselves;
From self-complacency and sordid living;
From religious pride, and worldly glory;
From unjust desires and from all sin;
From forgetfulness of the need of others;
From brooding over our own injuries;
From despair of ourselves and distrust of Thee;
In the name of Him
To whom this day is sacred,
Even Jesus Christ our Lord.
—Helpful Prayers.

CHRISTMAS

Every day there are about 100,000 children born into the world. And almost as many die. Thus the stream of life continues to flow through the centuries. It is such a common thing for a human being to be born, and yet none of us quite understand the mystery of it.

If we do not even understand the secret of life, how much less can we understand the one great life of the Child of Bethlehem! And hence how fitting that we as Christians, named after the Christ, should set aside one day to celebrate that unique birth.

This is a day of great joy for children. For even the Christ became a helpless infant. Then He "increased in wisdom and stature, and in favor with God and man," as you will read further in the Chapel Talk in this issue. And as a child He was "about His Father's business." No need to worry about a child that is about his father's business. That is always a sign of intelligence and maturity in thought if not in years. When did you, dear reader, find yourselves about your father's business? If you are so much interested in it, that you, too, can forget that time is passing, your parents will be glad. Just so your Master will rejoice to see you about your great spiritual Father's business.

As a man, too, Christ loved and caressed the little children. How beautiful then, the custom to give children presents at Christmas time! And if parents love to make their children glad, how much more will Christ be pleased to make them glad by giving Himself to them. But since it is more blessed to give than to receive He wants every child of His to enjoy this Greater Blessing also, and invites all to come unto Him and give themselves to Him.

While we are happy to receive gifts, let us not forget those of our fellow beings who are less fortunate in material things and possibly in food and clothing. We cannot possibly be truly happy in receiving ever so many gifts, if we know that other children lack food and clothing. So share your blessings with others and make them multiply happiness here on earth as well as in heaven. For Christmas and selfishness or self-satisfaction do not have the same telephone number.

Christ was completely unselfish. He was willing to give up heaven itself for a season in order to draw us unto Him. And it was not easy, for even as a child wicked men tried to take His life, and when a man the Innocent One was nailed to the cross that sinners might be saved. A poet has expressed the thought that even as a child Christ may have had a premonition of His great suffering. He writes:

"Years pass and change:
Mother and child remain;
Mother, so proudly sad, so sadly wise,
With perfect face and wonderful calm eyes,
Full of mute expectancy of pain:
Child, of whose love the mother seems to fain,
Looking far off, as if in other skies
He saw the hill of crucifixion rise,
And knew the terror, and would not refrain."

* * *

Sing for joy! for well you may;
Christ was born on Christmas Day.
With the angels sing again,
Peace on earth, good will to men.
—Marg. Cook.

CHAPEL TALK 12

J. H. Langenwalter

Luke 2:52 "And Jesus advanced (increased, grew) in wisdom and stature, and in favor with God and man."

Eighteen years of Jesus' life are portrayed in these few lines. To cover the essentials of eighteen years of an unusually active life in fourteen words is an achievement worthy of our attention. No one should complain that we know so little of the youth of Jesus until He has studied Luke 2:52 carefully.

The key-word of this remarkable passage is "advanced," also translated "increased" or "grew". This word determines the force of the two pairs of words, which follow and which give us a most interesting insight into the life of young Jesus.

I.

Jesus "increased in wisdom". This means more than mere mental growth. Jesus has shown to the world that He had a spirit of discernment and that His judgment regarding truth and falsehood was sound. Perhaps His associates would have appreciated Him more if they had pondered on the fact which Luke here sets forth so briefly and so clearly.

Jesus "increased in wisdom". This statement opens a universe of possibilities which has always been too little considered by young and old. Neither beginning nor end is set as a limitation to these possibilities. Just to give our undivided attention for a few moments to these possibilities, makes us forget the brevity of the records concerning the youth of Jesus and makes us come under the spell of the magnitude of His living.

It is worth our while to exhaust ourselves, even for a few minutes in energetic thinking about what might become of a life that continually, without being interrupted by sin or selfishness, increased in wisdom. That is exactly what Jesus did according to the report of Luke, who was very careful about any statements which He made. ("Having traced the course of all things accurately from the first." Luke 1:3b.)

I leave it to you to realize and appreciate the possibilities of such a life and to compare them with what Jesus accomplished later.

II.

Luke also tells us that Jesus "increased in stature". This evidently means that He developed a sound physique in which to house His psychical self and its powers.

Only a middle age monastic conception, pictures Jesus as weak and frail in body. Anyone who allows the Gospels to tell their story, and receive it with open mind learns to think of Jesus as also obedient to the will of His Father in regard to the temple of His soul.

Just what attitude Jesus would take today regarding the organizations and movements which lay special stress upon the development of the body, is an open question, which everyone will answer according to his own viewpoint and to his own satisfaction. This question, however, is beside the point, when we consider what is implied in Luke's statement. Think for a moment of how much encouragement a youth in Jesus' day and in His station of life would receive toward developing a sound body and how much Jesus would need just such a body in order to stand the strain which would be imposed upon His body if He was to accomplish the task set for Him.

III

Having intimated the processes of the subjective growth of Jesus, Luke turns to that part of His developement which has to deal with others. He "increased in favor with God". This means that Jesus so lived that a wholesome, constructive, relationship with God was the natural outcome. This is a very brief way of stating a truth which those who do not think deeply and long, fail to appreciate. When one does think this truth through, one appreciates why Jesus' thinking was so charged with love and why it was characterized by an absence of fear, a combination which makes for the finest type of reverence. This reverence which Jesus had for His Father made it possible for God to pour Himself, as it were, into the life of young Jesus. Giving His Father this chance of expressing Himself constitutes His "increase in favor with God".

Jesus "increased in favor with. . . . men." He had eighteen years in which to do this and He made good use of His opportunities. The great mass of people trusted Him and "heard Him gladly," in spite of the fact that there was organized opposition to Him during His years of public service.

To win the good will and confidence of men, even in the case of Jesus, did not mean winning every man's favor. The very fact that Jesus continued to increase in favor with the many made the hatred of the few who did not like Him, all the more bitter and unreasonable.

During these eighteen years of His youth, Jesus evidently lived a wholesome, impressive life. One can well imagine the little children, playing at the door of His carpenter shop, attracted there by His winning way, building their little play houses out of the remnants of wood, the shavings and the sawdust, which fell from His bench,—perhaps less often accidentally than they imagined. Mothers might well be unconcerned about their little ones if they knew that they were playing about where He was at work. One does not wonder that mothers and infants later dared to approach Him with a request, sacred to themselves, though so little understood by men of affairs.

No man can tell how many young people conferred with Him about the home they hoped to establish as well as about the modest cottage they hoped to build. Here too, He would touch life at its high levels and win good will and confidence.

The people of Jesus' day and especially in His surroundings were poor and often times were made to feel their poverty very keenly. No one can tell whether Jesus was able always to satisfy their desires when they asked for material help, but one is reasonably sure of his ground in assuming that no man, however poor in earthly goods, ever left Jesus without being a richer man in life's high values after a talk with Him at the carpenter shop.

Thus to grow in the powers of the soul and the mind; to add daily to the strength of the body, to become attuned to God and man in all that is best and holiest, is the privilege of man. Youth is the time during which this is best achieved. The youth of today cannot hope to pay its debt of gratitude to the youth, Jesus, whose record in this respect is so encouraging so inspiring, but the youth of this day can make worthy use of that encouragement and that inspiration.

SOUDERTON, PA.

"Church and Home"

When a seed is planted in the dark earth it doesn't argue or complain about being put there. It starts to grow, and when it grows it comes to the sunlight.

Two weddings were recently performed in the parsonage. On September 27, Harvey M. Bland and Stella N. Stout were united in marriage, and on October 18, Titus H. Detwiler and Viola G. Schueck were joined in wedlock. These young people are all of Old Mennonite parentage.

The ladies of the Orphans' Fund Societies of our conference held their annual meeting in our church on Oct. 11. The attendance was not what it

should have been, hut the interest manifested by those present was very good. Mrs. J. B. Bechtel of Philadelphia, was re-elected president of the organization for the coming year, as were also the other officers. In the evening the program consisted of congregational singing; a solo by Kathryn Underkoffler; devotionals by Rev. A. S. Shelly, of Germantown; addresses by Rev. A. M. Fretz, Perkasie, and by G. T. Soldner. Next year's meeting is to be held in the Deep Run Church.

Our Rally Day on October 12 surely was a big success. Much interest was manifested by every one present. We were pleased to have 316 out for the day. Several nice exercises. songs and recitations were given by the children. The address by Ralph Gotshall on "Why a Rally Day?" was enjoyed by all. He showed originality in his work, and much interest in the work of the Sunday school and church. We need more young people who are thus interested in the work of our various organizations. The address by the pastor brought the exercises to a close. The day is past, but the inspirations of the day should help us to be more faithful in our work the rest of the year.

Our aim for this year's average attendance has been placed at 250. The first ten months of 43 Sundays have had a total attendance of 10,544 persons, or an average of 245. We are near the mark, but we can get still nearer, if we are faithful in attendance. This is the finest time of the year for such activities, and we should make November and December two big months that our average will mount even above our aim.

We always need to be on the forward march in all our work. For this purpose it has also been decided to hold regular monthly Workers' Conference meetings, devoting the entire evening to this work. The second Wednesday evening of the month has been selected as the best suited for this purpose. Let all of our workers come out that we may frankly and fully discuss the problems that confront us. A program is always prepared, and special addresses are given. At the last meeting Miss Gertrude Gotshall spoke very ably on "How Best Do Our Memory Course Work?" and Mr. I. K. Freed spoke on "Making the Best Use of Our Sunday School Facilities."

THE S. S. LESSON

Dec. 28

Review: Central Period of Christ's Ministry

Golden Text: John 14:9, or Christmas Lesson, God's Gift to the World. John 1:14-18; 3:16-21. **Golden Text:** John 3:16.

REVIEW

Lesson I. Choice of the Twelve. These men were selected from lowly walks of life because they were the most spiritually fitted for the great work of introducing the new dispensation that Jesus came to bring. Some became disciples through relatives or friends, some by direct call from Jesus. They differed greatly in ability, disposition, etc., but each had an important part in bringing the knowledge of Christ the Saviour to the world. It is believed that, of them all, John was the only one to die a natural death. The rest, except Judas, suffered martyrdom.

Lesson II. Sermon on the Mount. This is sometimes called the "Magna Carta" of the Kingdom. It introduced a new order of things and showed that the things unpopular in the world, or regarded as qualities of the unsuccessful, were the source of blessedness. In true blessedness one attains to the highest good. Though the Jew thought himself in advance of the rest of the world with his "eye for an eye and tooth for a tooth" instead of two eyes for an eye and two teeth for a tooth." Jesus made it plain that one is to love enemies. He showed how that the law must not be broken even in thought and He gave a form of prayer that should serve as the model for all prayers.

Lesson III. The Sower. Here under a familiar figure, Jesus showed how the truth may be lost, hindered, misused or made to bring forth in full abundance. Much truth is lost along the wayside of life, much of it choked in worldly interests, much of it comes to nothing because of the shallowness of those who receive it, but much brings its good harvest.

Lesson IV. Stilling the Storm. Storms are sure to come upon the people of God. Often they come when least expected. The Saviour wore out His body doing good and found rest when others were in terror. There was no danger to the little company that had Jesus with them although they did not realize this safety. Having Jesus with us we need never be afraid. In stilling the storm Jesus shows Himself Lord of the physical world.

Lesson V. Prodigal Son. A sad story that has been repeated in many homes. A lad to whom things away from home restraint were more attractive. An undue haste to get that for which a child should patiently wait. A journey to a strange land and a waste of a precious inheritance with consequent want and distress. A realization of his sad condition and a wise determination to return to a forgiving father. The story illustrates the ruin of the sinner and a willingness of the Heavenly Father to forgive him when he returns.

Lesson VI. Feeding the Five Thousand. The incident shows the concern for the physical needs of the people on the part of Jesus. Those who followed Him are a matter of His personal concern. In the miracle He again demonstrated that He is Lord of the physical world. In the food provided we are reminded how Jesus is the Bread of life.

Lesson VII. Peter's Confession. Men do think of Jesus. They do say things about Him. Jesus requires that His followers have a positive belief in Him. He must be accepted as the Christ, the Son of the living God. The Rock upon which He builds His church is not Peter, but a confession of His divinity. Jesus revealed at this time the doctrine of the cross. Peter's suggestion that he avoid his suffering is regarded as a temptation of the devil.

Lesson VIII. The Transfiguration. Three intimate apostles were selected to witness it. It strengthened James for his martyrdom. It made Peter all the more positive. John, the last to survive, could testify concerning it as an eye witness. Moses represented the law, Elijah the prophets. Jesus was the completion of the Law and the Prophets. The conversation concerning the coming death of the Lord was to encourage Him in meeting that great trial.

Lesson IX. The Good Samaritan. The Lawyer knew the law, but did not understand its application. Jesus chose the Samaritan to represent the neighbor because one of that nation would be the last whom a Jew so regarded. Priest and Levite illustrate how that those entrusted with high responsibilities may fail to do their duty. The Samaritan is the man who sees in the needs of a fellow-man, no matter who he is, a duty of helpfulness he owes.

Lesson X. The Man Born Blind. Jesus came to bring light. He is the Light of the world. The sinner is blind. Through Jesus he is made to see. The confession of the converted one is "Once I was blind, now I see".

Lesson XI. The Raising of Lazarus. Jesus had dear friends whom He dearly loved as we should love our friends. Jesus delayed His coming so that He could perform a greater miracle. He wept. It shows His sympathy for those who sorrow. He restored to life. In this He demonstrated the power of His saying, "I am the resurrection and the life."

Lesson XII. God's Gift to the World. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Bethany Sunday school of Quakertown, Pa., is planning to introduce graded lessons.

THE C. E. TOPIC

Dec. 28

The Old Year and the New

Psa. 37:1-5; Phil. 3:12-14

All that we are comes to us from the past. We owe a great debt of gratitude to the past. Past centuries have died to give us life. We reap the harvest of the accomplishments of the past. The past gives us a heritage of sweet memories. The past has been our preparation for the present. With no past there would be no future. With all these things in mind, we stand at the close of the old year. We may say, when we take account of our mercies that "hitherto hath the Lord led us." Some of us have had rich experiences which mark the red letter days of our lives. Most of us have gone through the year in good health and without serious misfortunes, enjoying life's good things and learning wonderful lessons that will be exceedingly useful to us in the days to come. We have been happy with our friends and many of them have been spared to us to this hour.

True, there have been some things in the old dead year that we are glad to see buried in the past. No life is without its mistakes and misfortunes and into every home there comes, every now and then, something that brings pain and sorrow. But God has a way of over-ruling evil that good may come of it and even the hard things of our lives, we realize, as time goes on, are not unmixed evil. They should spurn us on to greater faith, more loyal obedience and more sincere service. It is the men and women who have been tried and overcome or who have come victoriously out of their suffering who are, after all, the greatest inspiration to their fellows.

The old year gives great reason for thankfulness. We have been at peace and, after the terrible war through which we passed, we may better realize the meaning of peace. We have had plenty of food and enough to wear. One wonders why we deserved them when others have had to go hungry and cold. If we take an account of spiritual opportunities we will realize that spiritual meat and drink has always been before us and that God's Word has been an open book to us. We have had helpful sermons. Good books, praying mothers, devout wives and pious neighbors. Surely, God has opened the windows of heaven to us.

The New Year lies before us as an unopened book. Upon its pages another record will appear. In spite of our follies and sins God is giving us another chance. We cannot reckon the possibilities of the new year except to realize that they will be greater and better than anything past if we will but develope them. While no one is certain how many New Years he or she will see or whether they will see this coming one to a close, it is a mercy that in the presence of this change we have the opportunity to look back and discover where we have failed and look forward toward a better and more profitable record. It is well for us to think hard and often upon the uncertainty of life and keep ourselves in readiness for the time when we shall be called into the life to come. Many who do not seriously consider these things are called out of life without a moment's warning. Let us not be one of this number.

They say that in China, when the New-year comes every man pays his debts, thus establishing a good credit for the coming year. This is good business and in our worldly interests we cannot, as Christians, plan to go on to success if we have not been careful of our past obligations. How about the Lord's business? Is there a task or obligation belonging to the past year that we have not met honorably? If there is there still remains time to throw the energy of the few remaining years into it.

Our church hopes to make the next year a better one than the past. To do this there is a personal responsibility resting upon each. We have been told that on the wheel of every English battleship is written: "England expects every man to do his duty." The good ship, our church, the church with which we have thrown our spiritual interests, expects every one to do his or her duty. Will we do it during the coming year?

BOOK REVIEW

Holy Places and Precious Promises

By Rev. L. R. Scarborough, D.D.

A series of sermons by Dr. Scarborough which describe his personal experiences in the Holy Land. With vivid first-hand descriptions of the land where Jesus lived and worked and died, he groups the precious promises which are associated with the sacred places. The reader will find himself catching the author's spiritual enthusiasm as he reviews the scenes dear to all Christian hearts, and hears again the Master's words of love and power.

This is more than just another book about the Holy Land. Woven into the realistic pictures of Palestine is an intensity of spiritual appeal, a contagious faith and assurance that give it peculiar devotional value. George H. Doran Company, New York.

The Lord We Love

Devotional Studies in the Life of Christ by Prof. Charles R. Erdman, D.D., LL.D.

With unusual spiritual insight and power born of deep conviction this distinguished religious leader reveals Jesus Christ as the Divine Saviour who has solved the spiritual problems of humanity, and who is entitled to the loving allegiance of the race. In the midst of wide-spread and intense discussion of the person and teachings of Jesus this book comes with a calm and refreshing atmosphere of personal experience—a clear and joyful witness to the reality of Christ's presence and power.

Rev. Professor Charles R. Erdman, D.D., is a graduate of Princeton University and Princeton Theological Seminary. For fifteen years after graduation he served as a Presbyterian pastor, holding two long and successful pastorates at Overbrook, Pa., and Germantown, Pa. Since 1906 he has been Professor of Practical Theology in Princeton Theological Seminary. Professor Erdman is the author of "The Return of Christ", which is greatly appreciated for the light it throws on the difficult subject of the Second Coming. In his latest work, "The Lord We Love," this notable preacher and educator gives us a series of stimulating devotional studies in the life and teachings of the Master. George H. Doran Company, New York.

DEATHS

Hirstein—Barbara Hirstein, daughter of Nicholas Grosz, was born on January 12, 1840 in West Germany. Early in her youth she came to America with her parents who settled on a farm near Lebanon. Illinois. Here she grew up into young womanhood.

March 8, 1860, she was united in marriage with Abraham Hirstein and together they moved to a farm just east of Summerfield, Ill. Later they moved to their farm three miles south of Summerfield where they lived for many years. Here their family grew up. Later they moved to Summerfield, living there until 1921, since which time she and her husband have made their home with their daughter Barbara in Lebanon, Ill.

To this union twelve children were born. Five of these preceded her in death. About ten days ago she contracted a heavy cold which developed into bronchitis. Her weakened system offered small resistance and she rapidly weakened and in less than a week on the morning of December 1st she fell peacefully asleep in the Lord. She brought her age to 84 years, 10 months and 19 days. She and her husband lived together for over 64 years.

She leaves to mourn her home-going her aged husband, almost 98 years of age, seven children, twenty-two grand-children, eleven great grandchildren, four sisters, two brothers, a large circle of relatives and many friends and acquaintances.

At the time of her marriage she united with the Summerfield Mennonite church and remained a loyal and interested member until her death.

Her life was an exemplary one. In the performance of the many duties that come to the wife and mother in the raising of a large family, she was most diligent and faithful.

Funeral services were conducted in her late home and in the Summerfield church on Wednesday afternoon, Dec. 3rd by her pastor, Rev. A. S. Bechtel.

Kintzi—Died in the hospital at Dinuba, Calif., on Nov. 19th Helmuth Kintzi at the age of 32 years, 2 months and 4 days.

He was born at St. James, Minn., and came with his parents to Reedley, Calif., at the age of 17 years.

In 1910 he accepted Christ as his Savior and upon his confession of faith was baptized and received into the membership of the church. On Nov. 19th in the evening he took his two sisters for a short auto ride. Near Dinuba another auto ran into them, upsetting their auto. He being under the overturned auto was so badly crushed that he died shortly after reaching the hospital. The funeral services were held in our church on Saturday the 22nd November when Bro. H. J. Krehbiel spoke words of comfort from 1 Sam. 20:3. He leaves to mourn his sudden death his mother, three sisters, three brothers and many friends. He was a modest humble follower of the Christ and His memory will remain a blessing.

CONTRIBUTIONS

Emergency Relief Commission Month November, 1924.

For Russia: Peter C. Dalke, Morden, Man., $25; First Menn ch., Reedley, Calif., $141; Abr. Dirks, Buhler, Kan., $54; Beatrice Menn. ch., Beatrice, Nebr., $426.56; Hoffnungsau ch., Inman Kansas, $18.87; John H. Schmidt, Gotebo, Okla., $100; H. R. Voth, Gotebo, Okla., $25; P. R. Voth, Buhler, Kan., $25; Jakob Isaak, Moundridge, Kan., $10; P. K. Regier, Mt. Lake, Minn., $15; W. P. Rempel, Pandora, Calif., $25; Maria Hege, Newton, Kan., $25; Zion Congr., Elbing, Kan., $137.47; S. S. No. 7, Menn ch., Cordell, Okla., $3.30; J. H. & C. H. Nickel, Cordell, Okla., $53.25; San Marcos ch., Paso Robles, Calif., $30,-82; Okla. Com. Sew. Soc., Goltry, Okla., $47.41; Jak. Janzen, Dallas, Oregon, $10; A. J. Schmidt, Whitewater, Kan., $5; Gerh. Wiens, Newton, Kan., $44; Heinr. Thiessen, Whitewater, Kan., $54; Jac. Froese, Inola, Okla., $20; H. R. Voth, Gotebo, Okla., $2; Sister M. Froese, Newton, Kan., $12; P. H. Claassen, c. o., A. D. Claassen, Newton, Kan., $11; Nic. D. Esau, Buhler, Kan., $44.40; Sichar Kirchweihfest, Cordell, Okla., $49.25; Bethanien ch., Kingman, Kan., $15; P. T. Nickel and A. D. Schroeder, Buhler, Kan., $27.

For Germany: Zion Menn. ch., Donnellson, Iowa, $60; Cath. Dueck, Beatrice, Nebr., $2; Maria Hege, Newton, Kan., $50; Mrs. J. Regier, Newton, Kan., $10; Anonymous, Moundridge, Kan., $3; Ebenezer ch., Bluffton, O., $10.

General Fund: Hoffnungsau ch., Buhler, Kan., $16.27; First Menn. ch., Upland, Calif., $39.62; Anonymous, Elbing, Kan., $50; Mrs. J. P. Kaufman, Marion, S. Dak., $5; West Zion ch., Moundridge, Kan., $34.50; First Menn. ch., Aberdeen, Idaho, $18.70; Bethel Menn. ch., Fortuna, Mo., $47.94; Bergtal ch., Pawnee Rock, Kan., $36.17; Junior Soc., Tabor ch., Goessel, Kan., $2; H. H. Koehn, Avon, S. Dak., $40.

Siberia: C. E. Krehbiel, Newton, Kan., $10; D. Ruediger, Durham, Kan., $10; Jac. Becker, Ringwood, Okla, $10; H. P. Unruh, Meno, Okla., $10; F. Janz, Durham, Kan., $1; P. H. Eck, Ringwood, Okla., $12.50; A. W. Reimer, Newton, Kan., $27; Mrs. J. Regier, Newton, Kan., $10; Bruderthal ch., Hillsboro, Kan., $60; Buhler Menn. ch., Buhler, Kan., $35.01; Hillsboro Menn. ch., Hillsboro, Kan., $58; Tabor ch., Goessel, Kan., $33.84.

For Canada: P. P. Unruh, Newton, Kan., $10; Mrs. H. Balzer, M'dge, Kan., $5; Mrs. J. Regier, Newton, Kan., $5; Schweitzer Congr., Ebenezer, Bluffton, Ohio, $27.90; Hillsboro, Jubil. Fest, Hillsboro, Kan., $401.82.

For Mexico: P. J. Janzen, Meno, Okla., $10; J. B. Stucky, M'dge, Kan., $25; Maria Hege, Newton, Kan., $25; New Hopedale ch., Meno, Okla., $62.-7; Jac. Froese, Inola, Okla., $5; Young Mothers' Sew. Soc., Hillsboro, Kan., $5; J. C. Goering, M'dge, Kan., $150; J. J. Krehbiel, M'dge, Kan., $100; J. C. Goering, M'dge, Kan., $50; P. H. Unruh, Collector, Goessel, Kan., $195; Sichar Kirchweihfest, Cordell, Okla., $19.91.

For Ship of Friendship: Miss Clara Augsburger, Trenton, Ohio, $10; Christ. Sew Soc., M'dge, Kan., $5; Sew. Soc. Arlington, Kan., $11; Sr. Sew. Soc. Halstead, Kan., $10; F. Stucky, Mt. View, Okla., $10; Sal. Ladies' Aid, Marion, S. Dak., $50; P. D. Tieszen, Marion, S. Dak., $5; Is. P. Tieszen, Chicago, Ill., $5; S. S. Class, Bethel Menn. ch., Mt. Lake, Minn., $7.80.

Balance, November 1st	$ 92.74
Received during the month for Russia	1,456.33
Received during the month for Germany	135.00
Received during the month for General Fund	290.20
Received during the month for Siberia	277.35
Received during the month for Canada	449.72
Received during the month for Mexico	646.98
Received during the month for Ship of Friendship	113.80
Total	$3,462.12
Paid out during the month	$3,448.20
Dec. 1st, balance on hand	$ 13.92

Gratefully acknowledged,
C. F. Claassen, Treas.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1926 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

On December 1 the First Church, Philadelphia received five new members into its fellowship.

The College Record of Goshen College has made its re-appearance in the form of an attractive monthly and contains numerous articles of interest hearing both on the Mennonite church and education.

In the old Amish settlement in the Kishocoquillas Valley, Penna., according to an announcement in the Gospel Herald, a Bible School is in progress in the Allensville Meeting House. The course will extend over six weeks. J. M. Hartzler, Belville, is the corresponding secretary.

The Berne Witness, Berne, Ind., contains the following interesting item: "The Thanksgiving offering at the Mennonite church service was the largest ever received at the church on Thanksgiving Day. The general offering amounted to $5 143.78. Besides this sum the offerings of the children alone totaled $210.29. Adding these two sums to the $421.39, which was the amount of the sale, make a grand total of $5,755.36. The offering of last year, which stood as a record, was eclipsed yesterday by more than $700.-00. Arrangements were made to safeguard this vast amount from possible robbery. A number of men were assigned to carry this money to safe keeping, splitting it into small portions."

The German Mennonite congregation at Alteiningen, which ceased to exist because of the removal of its members, has again come to life. Recently a small group of Mennonites organized themselves into a congregation in the old church building which they hope to put into condition for use again with the assistance of friends.

The students and faculty of Bluffton College participated in a drive to raise money for the Student Friendship Fund of America. Students abroad are in dire need of sufficient funds in order that they may be able to secure an education. Under prevailing conditions such necessities as books, proper medical care, clothing and shelter cannot be had. They are living and studying under handicap. It is the purpose of this organization to offer the assistance of American students. The amount so far raised at Bluffton is $113.50.

Two interesting actions taken by the Washington county, Md., and the Franklin county, Pa., church conference (Old Mennonites) related to Compensation Insurance and Radio in the homes of members. In the former instance it was resolved to exercise forbearance for the present with such brethren whom the law requires to take out compensation insurance for the benefit of their employees and with regard to radio, it was resolved that the Conference earnestly protest against members having radio sets in their homes.

The West Swamp C. E., near Quakertown, Pa., observed its anniversary on Nov. 30. Bro. Maxwell Kratz, of the Second church, Philadelphia, made the address.

Twenty-two Russian brethren sailed from Rotterdam, Holland, on the steamer Wolendam for Mexico on Nov. 22. Two other families left for the same destination on Nov. 30. Other groups are expected to follow after January 1.

The following interesting statistics are from The Christian Exponent and relate to the native members of the Old Mennonite Mission in India. "According to the financial census of the Indian Mennonite church 95 per cent. of the families have a monthly income of less than $16.50; 70 per cent. receive less than $7.00; 35 per cent. must receive aid from the mission to provide food and clothing. Such are the people who gave an average of twelve cents each for their own mission work in addition to their regular contributions."

Dr. Hartzler of Witmarsum Seminary delivered a series of lectures in the Summerfield, Ill., church, Nov. 23 to 30. Interest is reported to have been very good. Rev. A. S. Bechtel, the pastor writes: "We are getting ready for Christmas now, making plans both in Sunday school and church services. Christmas service in the evening. Are planning for an illustrated service with the stereopticon on Sunday evening after Christmas. This will also be a set of Christmas slides. Our Sunday school has just recently purchased this stereoptican for us. We hope to make profitable use of it from time to time. Our Sunday school has just started an orchestra, beginning with four instruments, cornet, violin, clarinet and saxaphone.

The First Mennonite church of Chicago is preparing to give its Christmas program "The Herald Angels" over the radio on Dec. 26 at 8 P. M. The station from which the program will be heard is WBCN. Bro. C. A. Lehman will be the leader. WBCN is a new station and has 266-meter wave.

The Mennonite Historical Society, Goshen College, Goshen, Ind., undertook an important step when, according to the Goshen College Record, it voted to undertake the publication of a book on the occasion of the 400th Anniversary of Mennonitism in the coming year. The book is to be one on Conrad Grebel, his life and work. While it is to be largely a biography yet it will include material bearing on the general history of the movement as well. An interesting feature will be the translation of a number of Grebel's letters from the Latin which have hitherto not been translated nor published either in German or English. Edward Yoder of Iowa City, Iowa, is doing the translation. The book will be out, it is hoped, some time in the early part of the year and is being prepared by a committee composed by Prof. Correll and Prof. Bender.

New Testament Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Praise Ye the Lord
Unto You Is Born a Savior
Be of Good Cheer
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The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

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Glory to God
Rejoice in the Lord
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The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

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Trust in the Lord — **Good Will to Men**
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He Careth for You — **The Lord Bless Thee**
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This selection of Old Testament stories is of a kind that will not fail to attract and to interest the little folks. Each story is told in a fascinating manner and as much as possible in words of one syllable. The books are well illustrated with several full-page, colored illustrations and a number of etchings. They are printed on good stock, and are attractively bound with cover design in four colors. The books are 8x10 inches in size and come in three series:

35c Series

Each volume in this series has 32 pages, is bound in boards with cloth back and a cover design in four colors. Following are the titles:

The Lord Thy Maker. Contains the creation stories and the life of the Patriarchs.

He Leadeth Me. In this volume the early history of the children of Israel is related.

Single copy, 35 cents

25c Series

The titles in this series have the same contents as those in the 35 cent series, but are bound in stiff paper cover, cut flush, with colored cover design. The series contains the following titles:

The Patriarchs — **Moses** — **Prince and Leader**
Single copy, 25 cents

20c Series

The books in this series have 16 pages and are bound in stiff paper cover, cut flush, with Biblical cover pictures worked in four colors. Following are the titles:

Our Heavenly Father
Jacob and Joseph
Moses on the Mount
Crossing the Jordan
Single copy, 20 cents

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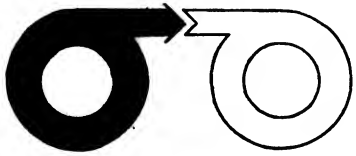

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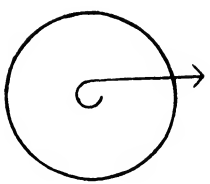
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